

FUNDAMENTALS OF EAST ASIAN MEDICINE

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Class 1

Yin Yang 陰陽

陰陽為醫道之綱領。劉鴻思《醫門八法·卷一·陰陽》

Yin yang is the guiding principle in the dao of medicine.

Liu Hongsi (Qing dynasty) *Eight Methods of Medicine – Volume 1 – Yin Yang*

In the Universe		In the Body		In Disease	
YIN	YANG	YIN	YANG	YIN	YANG
Water	Fire	Female	Male	Cold	Hot
Cold	Heat	Right	Left	Pale	Red
Night	Day	Front	Back	Quiet	Restless
Moon	Sun	Abdomen	Chest	Still	Moving
Dark	Bright	Body	Head	Wet	Dry
Winter	Summer	Interior	Exterior	Soft	Hard
Autumn	Spring	臟 Viscera/ <i>zang</i>	腑 Bowels/ <i>fu</i>	Slow	Rapid
North	South	Blood	Qi	Descend	Ascend
West	East	營 Construction/ <i>ying</i>	衛 Defense/ <i>wei</i>	Chronic	Acute
Right	Left	Structure	Function		
Earth	Heaven	Anatomy	Physiology		
Space	Time				
Square/flat	Round				
Heavy	Light				
Below	Above				
Form	Formless				
Matter	Energy				
Female	Male				
Rest	Activity				
Stillness	Movement				
Contraction	Expansion				
Storage	Dispersing				

人之一身，不外陰陽。唐容川《血證論·陰陽水火氣血論》

In the whole human body, there is nothing outside of yin and yang.

Tang Rongchuan (Qing dynasty), *Discussion of Blood Patterns – Discussion of Yin Yang, Water and Fire, Qi and Blood*

The Principles of Yin and Yang

- 陰陽對立。 **Yin and yang oppose each other.** Hot (yang) and cold (yin) are opposites.
- 陰陽依存。 **Even though yin and yang are opposites, they depend on each other.** Summer (yang) cannot occur without winter (yin).
 - 陰陽互根。 **Yin and yang are rooted in each other.** Yin is generated from yang and vice versa. Yang protects and animates yin. Yin nourishes yang. As soon as the winter solstice occurs (maximum yin), the days start getting longer (yang grows).
 - 陰陽消長。 **Yin and yang consume and support each other, creating balance.** As night (yin) grows, day (yang) declines.
 - 陰陽制約。 **Yin and yang control each other.** The day cannot become infinitely hot and bright (yang) as the sun begins to set after noon, so yin comes in to control yang.
- 陰陽轉化。 **Yin and yang transform into each other.** What goes up (yang) must eventually come down (yin) after it reaches its peak. Winter turns to spring and then summer.
 - 陰陽衍化。 **When yin or yang overflow, they transform.** Extreme yang must transform into yin. Extreme yin must transform into yang. Day turns into night. Winter turns into summer.
- 陰陽可分而不可離。 **Yin and yang can be divided but cannot be separated.** Yin and yang are infinitely divisible. Yin always exists within yang and yang always exists within yin. The upper body is yang, but the chest is yang mixed with yin. However, yin and yang cannot be separated from each other. *Separation of yin and yang is death.*



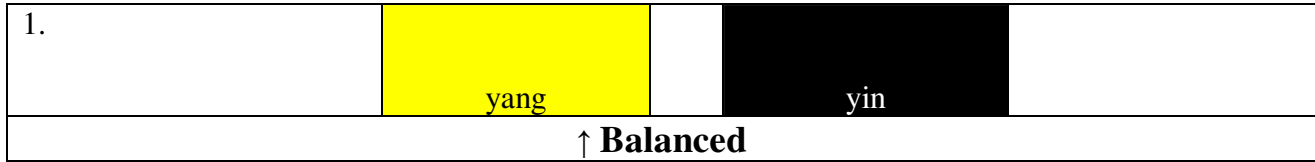
Tai Ji Diagram (太極圖)
The Great Polarization

The Tai Ji Diagram and the Principles of Yin and Yang

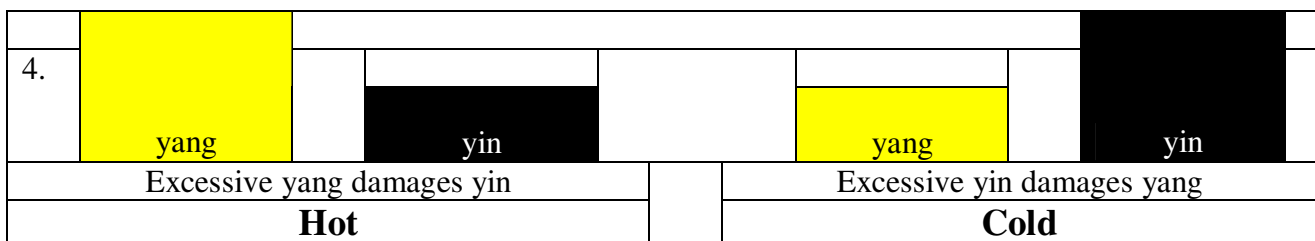
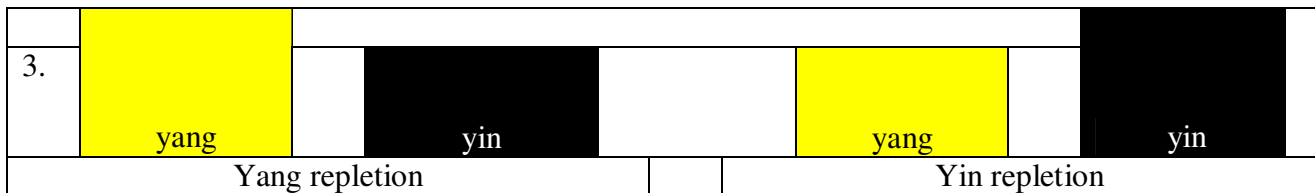
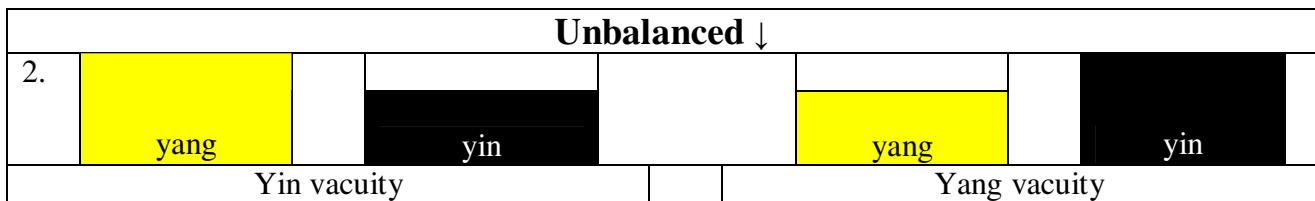
- Black and white, right and left, upper and lower, represent **opposition**.
- The curved line (separating the two parts that fill the whole circle) represents **mutual dependence**. They fit perfectly into each other like a lock and key.
- One side increasing as the other decreases represents **a mutual consuming and mutual supporting** nature.
- One side flowing into the other represents **mutual transformation**.
- The dot on each side represents the **divisible nature**, and that yin exists within yang, and vice versa.

陰陽之在人，平則治，偏則病。吳崑《醫方考·卷之三·血證門》

In a person, when yin and yang are even, there is order. When they are skewed, there is disease.
Wu Kun (Ming dynasty), *Investigation of Medical Formulas – Volume 3 – Blood Patterns*



虛	<i>xu</i>	Vacuity	Deficiency, empty
實	<i>shi</i>	Repletion	Excess, full



Tai Ji, the Dao, Heaven and Earth, Yin and Yang

一陰一陽之謂道。《易經·繫辭上傳·第五章》

“One yin and one yang are called *dao*.” This could also be translated, “Alternating yin and yang are called the *dao*.”

Yijing - Appended Sentences, Part 1 Section 5 (Zhou dynasty)

道生一，一生二，二生三，三生萬物。萬物負陰而抱陽，沖氣以為和。《老子·第四十二章》

The *dao* gives birth to one. The one gives birth to two. The two give birth to three. The three give birth to the ten-thousand things. The ten-thousand things carry yin on their backs and embrace yang in their arms. The blending of their qi is considered harmonious.

Laozi, Chapter 42 (Zhou dynasty)

易有太極，是生兩儀，兩儀生四象，四象生八卦。《易經·繫辭上傳·第十一章》

The *changes* have the *tai ji*, which gives birth to the two modes. The two modes give birth to the four images. The four images give birth to the eight *gua*.

Yijing - Appended Sentences, Part 1 Section 11 (Zhou dynasty)

太極分開，只是兩個陰陽，陰氣流行則為陽，陽氣凝聚則為陰。朱熹

When the *tai ji* separates, there are only these two: yin and yang. When yin qi circulates, it becomes yang. When yang qi condenses, it becomes yin.

Zhu Xi (Song dynasty)

太極動而生陽，動極而靜，靜而生陰，靜極復動，一動一靜，互為其根。周敦頤《太極圖說》

When the *tai ji* moves, it gives birth to yang. When its movement is extreme, then there is stillness. When it is still, it gives birth to yin. When its stillness is extreme, it returns to movement. Each movement and each stillness is the root of the other.

Taiji Diagram Explanation by Zhou Dunyi (Song dynasty)

天地設位，而易行乎其中矣。《易經·繫辭上傳·第七章》

Heaven and earth have assigned positions and the *changes* are carried out in between them.

Yijing - Appended Sentences, Part 1 Section 7 (Zhou dynasty)

陰陽者，天地之道也，萬物之綱紀，變化之父母，生殺之本始，神明之府也。《素問·陰陽應象大論》

Yin and yang are the *dao* of heaven and earth, the guiding principle of the ten-thousand things, the father and mother of mutation and transformation, the root beginning of life and death, the mansion of spiritual brightness.

Elementary Questions, Chapter 5 (Warring States Period)

The *Tai Ji*, Heaven and Earth, Yin and Yang, Man, and the Human Body

蓋統體是一太極，然又一物各具一太極。朱熹《朱子語類·卷九十四》

What has gathered together into a body is a *tai ji*. Like this, each thing also possesses a *tai ji*.
Master Zhu's Classified Conversations, Volume 94, by Zhu Xi (Song dynasty)

一物其來有一身，一身還有一乾坤。邵康節《觀易吟》

All things once they come into being have a body. Moreover, each body has a *qian* and a *kun*.
Observing the Changes Chant, by Shao Yong (Song dynasty)

夫人生於地，懸命於天，天地合氣，命之曰人。《素問·寶命全形論》

Although man lives on the earth, his fate is suspended from heaven. When heaven and earth combine *qi*, this is called man.

Elementary Questions, Chapter 25 (Warring States Period)

人生有形，不離陰陽。《素問·寶命全形論》

Once human life has form, yin and yang cannot separate.

Elementary Questions, Chapter 25 (Warring States Period)

蓋天地一大太極，人身一小太極；即兩儀，四象，八卦，人身亦具備焉。邵同珍《醫易一理說》

Heaven and earth are a big *tai ji*. The human body is a small *tai ji*. The human body also is equipped with the two modes, four images, and the eight *gua*.

Medicine and Yijing are One Theory, by Shao Tongzhen (Qing dynasty)

人身小天地。張介賓《類經附翼·醫易義》

The human body is a small heaven and earth.

Attached Supplement of the Categorized Classic - Medicine and Yijing, by Zhang Jiebin

萬物之氣皆天地，合之而為一天地；天地之氣即萬物，散之而為萬天地。故不知一，不足以知萬；不知萬，不足以言醫。張介賓《類經圖翼·太極圖論》

All the *qi* of the ten-thousand things is heaven and earth. Combine it and it is one heaven and earth.

The *qi* of heaven and earth is the ten-thousand things. Scatter it and it is ten-thousand heavens and earths.

That is why, when a person doesn't know oneness, he is inadequate to know the ten-thousand.

When a person doesn't know the ten-thousand, then he is inadequate to be called a physician.

Classic of Categories Diagram Wings - Discussion of the Taiji Diagram, by Zhang Jiebin (Ming dynasty)

不知天地人者，不可以為醫。《醫學源流論·卷下·病隨國運論》

If you do not know heaven, earth, and man, you cannot be taken as a doctor.

Xu Lingtai (Qing dynasty)

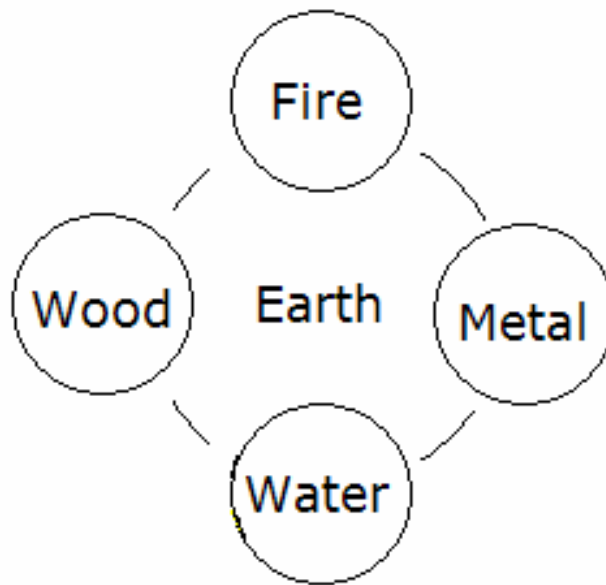
The Five Elements 五行

- *Wood* grows upward and spreads outward. It does not like to be restrained. It bends and straightens, like a bow. 木 mu4: means wood but also means trees, and includes as a category all living and growing plants.
- *Fire* flares upward. It is hot and bright.
- *Earth* is sowing and reaping. It represents the planting and harvesting of crops. It likes warmth and dryness. The earth receives all things without discrimination. 土 tu3: means earth in the sense of soil, dirt, what you could pick up in your hands. 地 di4 is also translated as earth, but this means earth in the sense of planet earth and is especially used as the opposite of heaven, or in the trinity of heaven, man, and earth.
- *Metal* has the qualities of purification, elimination, and reform. Metal implements help man cut grain and slaughter animals, thereby ensuring his survival. 金 jin1: means gold specifically or metal in general.
- *Water* moistens and descends to low places. It has the qualities of moistening, downward movement, and coldness.

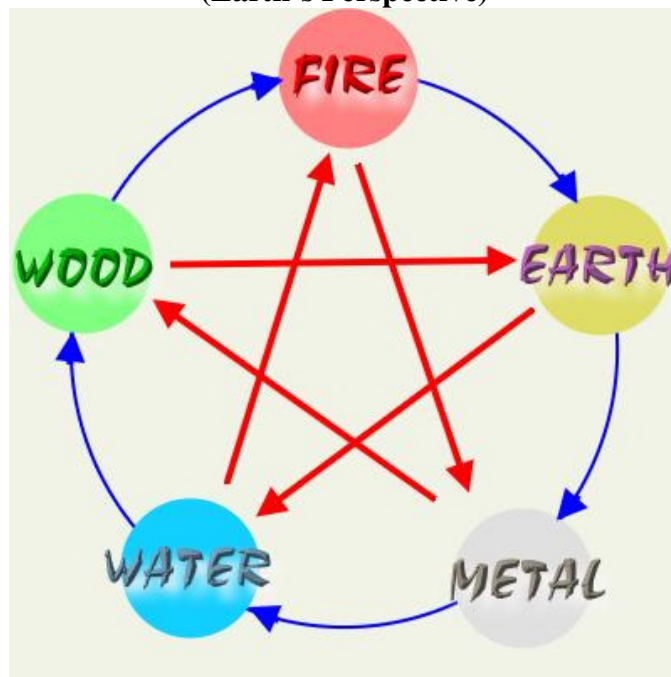
Five Elements 五行					
Element	Wood 木	Fire 火	Earth 土	Metal 金	Water 水
Part 1: memorize for the first test					
Season	Spring	Summer	Between	Autumn	Winter
Direction	East	South	Center	West	North
Weather	Wind	Summer-heat	Dampness	Dryness	Cold
Phase	Birth	Growth	Transformation	Withdrawal	Storage
Color	Green-blue	Red	Yellow	White	Black
Flavor	Sour	Bitter	Sweet	Acrid	Salty
Yin organ	Liver	Heart	Spleen	Lungs	Kidneys
Yang organ	Gall bladder	Small intestine	Stomach	Large intestine	Urinary bladder
Part 2: memorize for the second test. These are associated with the yin organ of the element.					
Sense orifice	Eyes	Tongue	Mouth	Nose	Ears
Tissue	Sinews	Vessels	Flesh	Skin	Bones
Bloom	Nails	Complexion	Lips	Body hair	Head hair
Emotion	Anger	Joy	Thought	Sorrow	Fear
Sound	Shouting	Laughing	Singing	Wailing	Moaning
Spirit	Ethereal soul	Spirit	Thought	Corporeal soul	Will/mind
Part 3: these will not be on any test					
Fluid	Tears	Sweat	Drool	Snivel	Spittle
Pulse	String-like	Surging	Moderate	Downy	Stone-like

Class 2

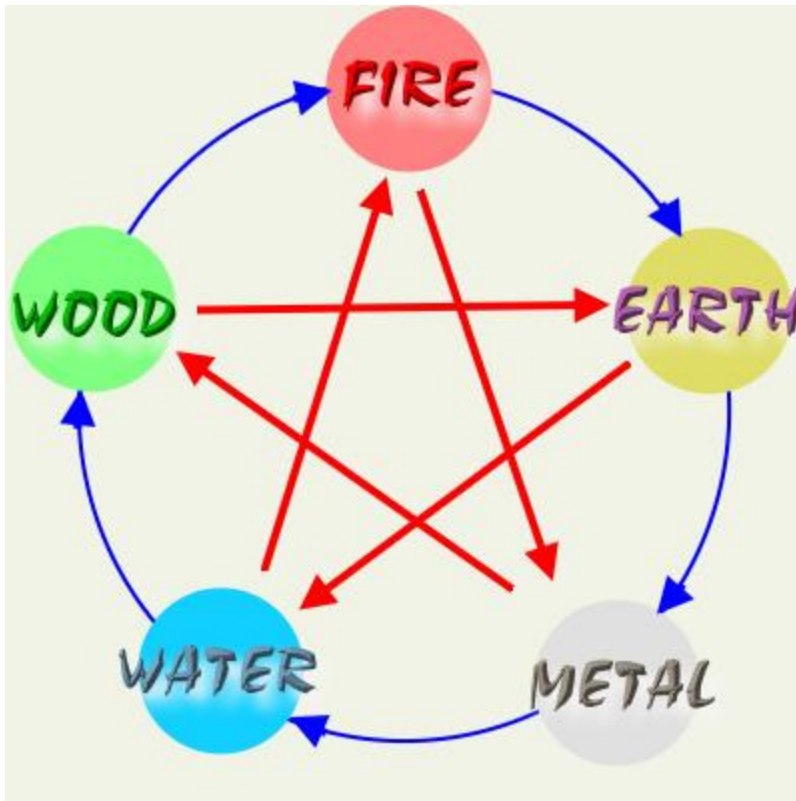
The Five Elements, continued



The Five Elements
with Earth as the Center
(Earth's Perspective)



The Five Elements
with Earth Equal to the Other Elements
(Heaven's Perspective)



Relationships:

1. Normal relationships

- A. Each 生 generates (produces) the next element going clockwise (the child).
Example: wood engenders fire (The mother feeds her child)
- B. Each 洩 drains (leaks) the previous element going clockwise (the mother).
Example: wood leaks water (The child takes from the mother)
- C. Each 剋 controls the second element going clockwise (the grandchild).
Example: wood controls earth (The grandmother keeps discipline in the household)

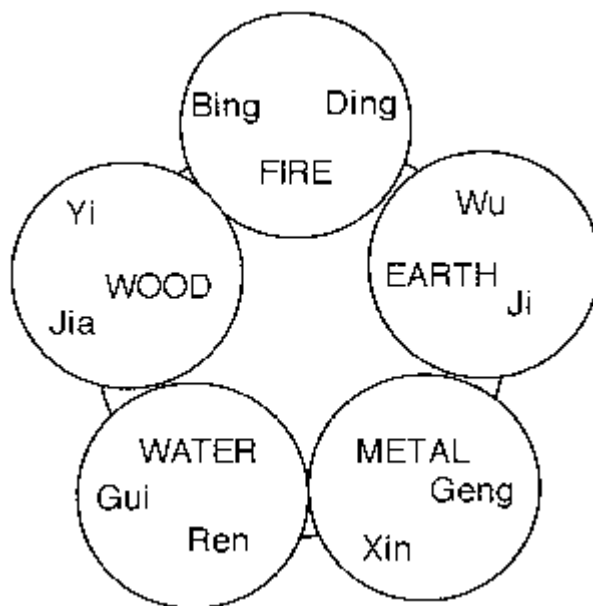
2. Abnormal relationships

- A. If control is too strong, it 乘 overwhelms (overacts on) the second element going clockwise.
Example: wood may overwhelm earth (The grandmother's discipline is too severe)
- B. If the element that would normally be controlled fights back counterclockwise, this is called 侮 rebellion (insulting).
Example: wood may rebel against metal (The grandchild talks back to the grandmother)

The Stems and Branches

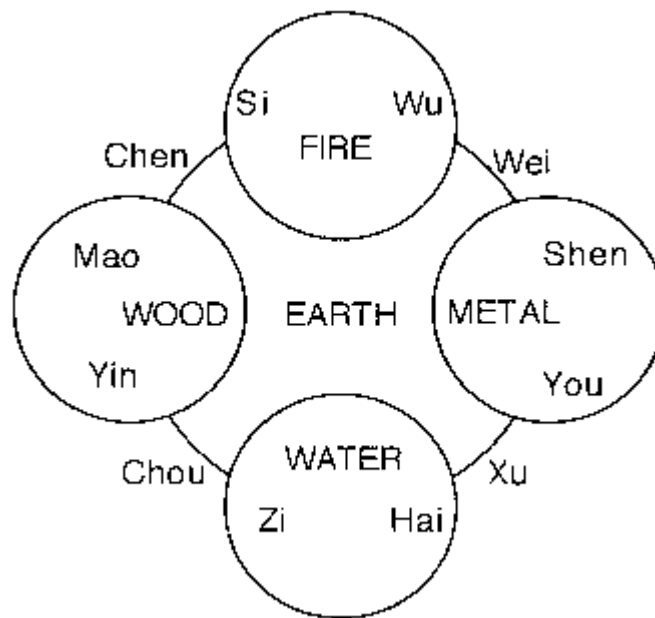
The Ten Heavenly Stems (十天干)

CHINESE	PINYIN	NUMBER	ELEMENT
甲	Jia	1	Yang Wood
乙	Yi	2	Yin Wood
丙	Bing	3	Yang Fire
丁	Ding	4	Yin Fire
戊	Wu	5	Yang Earth
己	Ji	6	Yin Earth
庚	Geng	7	Yang Metal
辛	Xin	8	Yin Metal
壬	Ren	9	Yang Water
癸	Gui	10	Yin Water



The Twelve Earthly Branches (十二地支)

CHINESE	BRANCH	NUMBER	ANIMAL	ELEMENT	HOUR	MONTH	CHANNEL
子	Zi	1	Rat	Yang Water	11p-1a	11 th	GB
丑	Chou	2	Ox	Yin Earth	1-3am	12 th	LV
寅	Yin	3	Tiger	Yang Wood	3-5am	1 st	LU
卯	Mao	4	Rabbit	Yin Wood	5-7am	2 nd	LI
辰	Chen	5	Dragon	Yang Earth	7-9am	3 rd	ST
巳	Si	6	Snake	Yin Fire	9-11am	4 th	SP
午	Wu	7	Horse	Yang Fire	11a-1p	5 th	HT
未	Wei	8	Sheep	Yin Earth	1-3pm	6 th	SI
申	Shen	9	Monkey	Yang Metal	3-5pm	7 th	UB
酉	You	10	Rooster	Yin Metal	5-7pm	8 th	KI
戌	Xu	11	Dog	Yang Earth	7-9pm	9 th	PC
亥	Hai	12	Pig	Yin Water	9-11pm	10 th	SJ

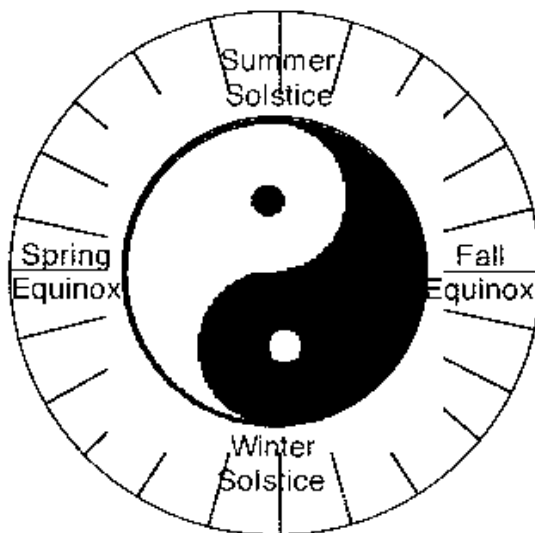


The Seasons

凡四時之氣，順之則安，逆之則病。張介賓《類經·疾病類·八風五風四時之病》

Whenever you follow the qi of the four seasons, there is health. Whenever you go against it, there is disease. *The Categorized Classic*, Zhang Jiebin (Ming dynasty)

The Twenty-four Solar Terms 二十四節氣 (jie qi)



THE SEASONS	First day of the season in:	
	CHINA	THE WEST
SPRING	February 4th	March 21st
SUMMER	May 5th	June 21st
FALL	August 7th	September 23rd
WINTER	November 7th	December 22nd

MONTH	BRANCH	ELEMENT	SEASON
1 st	Yin	Wood	Spring begins February 4 th
2 nd	Mao	Wood	
3 rd	Chen	Earth	
4 th	Si	Fire	Summer begins May 5 th
5 th	Wu	Fire	
6 th	Wei	Earth	
7 th	Shen	Metal	Autumn begins August 7 th
8 th	You	Metal	
9 th	Xu	Earth	
10 th	Hai	Water	Winter begins November 7 th
11 th	Zi	Water	
12 th	Chou	Earth	

The Five Substances:

- 精 *jing* essence
- 氣 *qi*
- 神 *shen* spirit
- 血 *xue* blood
- 津液 *jin ye* body fluids

Essence 精 *jing*: Essence is stored in kidneys. It is ‘original water.’ It is a sticky refined body substance (yin). *Jing* transforms into dense fluid essences such as marrow, spittle, semen, vaginal fluids, breast milk, and blood.

- 先天精 Before-heaven essence: from parents, can’t be replenished, can be conserved.
- 後天精 After-heaven essence: from spleen and stomach, food and drink
- 腎精 Kidney essence: a general term for both

Functions of essence: Essence is the basic yin substance from which all yang (physiology) springs.

- Growth, reproduction, development (7 & 8 year cycles of *Su Wen*, Chapter 1)
- Produces marrow
- Basis of constitution
- Basis of kidney qi, 原氣 source (*yuan*) qi

Qi 氣 *qi*: Qi has many meanings. Some of them are air, gas, vapor, aura, environmental forces, anything of a particular nature, breath, strength.

(Not appropriate to spell chi or ch’i. ‘Energy’ is not a synonym.)

Functions of Qi in the Body

- **Activity or movement:** all physiological functions and physical movement depend on qi
- **Transportation or movement:** transports qi, blood, fluids, etc., around the body.
- **Transformation:** transforms qi from food and air into usable qi and blood. Transforms fluids, etc.
- **Containment:** holds sweat in, holds the lower orifices shut, holds blood in the vessels.
- **Defense:** defends the exterior of the body from invasion.
- **Raising:** raises the organs and keeps them in their place, raises clear yang to head.
- **Warming:** helps keep the body warm.

人之生，氣之聚也。聚則為生，散則為死。若死生為徒，吾又何患。故萬物一也。。。故曰通天下一氣耳。聖人貴一。《莊子·知北游》

Human life is the gathering of qi. When it gathers, there is life. When it disperses, there is death. If life and death belong to the same category, then why should I worry? That is why the ten thousand things are really one... That is why it is said that there is only one qi under all of heaven. The sages value oneness. *Zhuangzi - Zhi Travels North* (Zhou dynasty)

天地陰陽，本出一氣。尤在涇《醫學讀書記·卷上》

Heaven and earth, yin and yang are rooted in and emerge from the one qi.
Study Notes of Medicine – Part 1, You Zaijing (Qing dynasty)

氣者，人之根本也，根絕則莖葉枯矣。《難經·八難》

Qi is the root of man. When the root is severed, the stems and leaves wither.
The Classic of Difficulties - 8th Difficulty

Spirit 神 shen: The heart stores the spirit [or mind]. It is the root of consciousness and mental activity

The dictionary says: 神 shen2:

1. *soul, mind, spirit;*
 2. gods, deities, immortals, spiritual beings;
 3. supernatural, marvelous, wondrous, miraculous, mysterious, mystical;
 4. smart, clever,
 5. appearances, looks, expressions, airs.
- Heart, spirit, and blood affect mental activities, including
 - emotions,
 - consciousness,
 - memory,
 - rational (sane) thought,
 - sleep and dreams.
 - Heart blood and yin nourish and anchor or root the spirit, which is very yang.
 - The five *shen* are the five spirits, one in each *zang* (viscera, yin organ)
 - 神 *shen* spirit in the heart. This rules the other four.
 - 魂 *hun* or ethereal soul in the liver.
 - 魄 *po* or corporeal (animal) soul in the lungs.
 - 志 *zhi* or will (or mind) in the kidneys.
 - 意 *yi* or thought (reflection, ideation) in the spleen.

心神是五神之主。楊上善《黃帝內經太素·經脈之一》

The heart's spirit is the governor of the five spirits. Yang Shangshan (Sui dynasty)

- Since the Ming dynasty (1368-1644) some doctors said the brain was in charge of intelligence and memory.

Blood 血. *xue*: part of yin, a very dense form of qi.

Functions:

- Nourishes the body.
- Secondly, blood moistens. Example: blood moistens the eyes, sinews, skin, hair.
- The material foundation for *shen* (spirit, mind). Heart blood nourishes and anchors the *shen* (which governs emotions, consciousness, sleep, etc). Also anchors the ethereal soul (*hun*) and qi.
- Important in women for gynecology and to nourish the fetus.
- Hair is the surplus of blood.

Manufacture: food qi from the spleen is sent up to the lungs and heart. There, it is transformed into blood by source (*yuan*) qi.

- Also kidney → essence → marrow → bone marrow → blood for menstrual blood.

血為氣之母，氣為血之帥。

Blood is the mother of qi. Qi is the commander of blood.

- Qi circulates blood. When qi moves, blood follows.
- Qi generates blood.
- Qi holds in the blood. It makes the blood stay in the vessels. Qi gathers the blood.
- Blood harmonizes qi. Blood is the dwelling place of qi. Blood anchors and nourishes qi.

男子以氣為主，女子以血為主。陳文昭《陳素庵婦科補解·調經總論全書》

Males use qi as the main thing. Females use blood as the main thing.

Chen Wenzhao (Ming dynasty)

Body Fluids 津液 *jinye*

Fluids moisten first, and nourish secondarily. They also help anchor qi.

Two Types:

- 津 *Jin* is 'liquids' (thinner). They are clear, thin, and light, so they can move fast. They are controlled by the lungs and the upper *jiao*. They moisten and nourish the skin and flesh, and make sweat, tears, saliva, mucus, and part of blood.
- 液 *Ye* is 'humors' (thicker). They are turbid, heavy, and dense so they move slowly. They move on the interior, and are controlled by the spleen, kidneys, and the middle and lower *jiao*. They moisten the brain, marrow, joints, and lubricate the interior of the sense orifices.

飲入於胃，游溢精氣上輸於脾，脾氣散精，上歸於肺，通調水道，下輸膀胱，水精四佈，五經併行。《素問·經脈別論篇第二十一》 *Elementary Questions*, Chapter 21

Drinks enter into the stomach. Their essence qi roves and spills out and is transported upward by the spleen. Spleen qi disperses the essence, and returns it up to the lungs, which regulate the waterways and keep them flowing freely. They transport it down to the urinary bladder.

氣順則津液流通。嚴用和《濟生方·痰飲》

When qi flows properly, body fluids circulate. Yan Yonghe (Song dynasty)

Class 3

The Organs 臟腑 *zang fu* (viscera and bowels)

Organ type	Characteristics				
Viscera/zang/yin organs	Store	Don't drain	Solid	Full but cannot be filled	5
Bowels/fu/yang organs	Don't store	Drain	Hollow	Fill, but cannot be full	6
Extraordinary organs	Store	Don't drain	Hollow	-	6

- 臟 *zang*: yin organs, viscera (viscus). 月 = flesh, 藏 = to store. The viscera produce and store purified substances, and do not deal with food or discharge waste. They are inherently solid or full, so they cannot fill up and empty. The viscera are the lungs, liver, heart, spleen, kidneys, (pericardium does not count). They are yin: yin is dense and solid and likes to store.
- 腑 *fu*: yang organs, bowels. 月 = flesh, 府 = seat of government. The bowels are hollow and transform food and drink. They are like grain (tax) collection centers of ancient Chinese governments. They fill up and empty but do not stay full. They fill up and empty as food enters, is digested, and the waste excreted. They transmit, move, and decompose food, and convey waste. They do not store purified substances. Bowels are the large and small intestines, gall bladder, urinary bladder, stomach, and san jiao (triple burner). They are yang: moving; and are considered more shallow as they connect to the outside of the body.
- The *extraordinary organs* do not follow these rules. They have characteristics of both. We will discuss them later. They are the brain, uterus, vessels, marrow, bones, and gall bladder.

《素問·五藏別論篇第十一》 *Elementary Questions*, Chapter 11

腦、髓、骨、脈、膽、女子胞此六者，地氣之所生也。皆藏於陰而象於地，故藏而不瀉，名曰奇恒之府。夫胃、大腸、小腸、三焦、膀胱此五者天氣之所生也，其氣象天，故瀉而不藏。此受五藏濁氣，名曰傳化之府，此不能久留，輸瀉者也。魄門亦為五臟使，水穀不得久藏。所謂五臟者，藏精氣而不瀉也，故滿而不能實。六腑者，傳化物而不藏，故實而不能滿也。所以然者，水穀入口則胃實而腸虛，食下則腸實而胃虛。故曰實而不滿，滿而不實也。

The brain, marrow, bone, vessels, gallbladder, and uterus of the females: these six are generated by *earth* qi. All of them *store* in yin and their image is in the *earth*. Thus, they *store and do not drain*. They are called the *extraordinary organs*.

Now, the stomach, large intestine, small intestine, triple burner, and urinary bladder: these five are generated by *heaven* qi. Their qi is the image of *heaven*. Thus, they *drain and do not store*. They receive the turbid qi of the five viscera. They are called the house of conveyance and transformation. This turbid qi is unable to stay for a long time so it is transported and drained...

Those that are called the five *viscera store essence and qi but don't drain*. Thus they are full but are unable to fill up. The six bowels convey and transform things but do not store. Thus they fill up but are unable to stay full.

For this reason, when water and grains enter the mouth, the stomach fills up, but the intestines are empty. When the food descends, the intestines fill up, but the stomach is empty. Thus it is called 'filled up, but not full,' or 'full but not filled up.'

Liver 肝 gan: *the military general*

- *The liver corresponds to wood element.*
- *The liver is in charge of planning and strategy:* It holds the office of the general: drive and resolution come from the liver.
- *The liver governs upbearing:* Normal liver flow is upwards and outwards, as well as in all directions, like a tree growing. It does not like to be confined.
- *The liver's emotion is anger.*
- *The liver governs free coursing* 肝主疏泄。 (ensures smooth flow of qi):
 - 氣機 qi mechanism of the whole body
 - emotional state
 - digestion, including secretion of bile
 - timing of the menstrual cycle
- *The liver stores blood:*
 - regulates volume of blood during physical activity and rest
 - menstruation (related to 衝脈 chong vessel, the 'sea of blood')
 - liver blood moistens eyes and sinews
- *"The liver is the root of pre-heaven qi in women"* 葉天士 Ye Tianshi (Qing)
- *The liver opens into the eyes:* It moistens eyes. Tears are the fluid of the liver.
- *The liver houses the ethereal soul* [魂 hun]: Rooted in liver blood.
- *The liver governs the 筋 sinews and manifests in the nails:*
 - smooth movement: liver problems can cause convulsions, spasms, tremors
- *The liver generates internal wind* when it is not happy.
- The liver is the 足厥陰經 foot reverting yin or *jue yin* channel. (Sometimes translated as absolute yin.)

肝者，將軍之官，謀慮出焉。《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8
The liver is the official who is a military general. Strategy and planning comes out of it.

Zhu Danxi (Yuan) from *Danxi's Heart Methods* 朱丹溪《丹溪心法·卷五·小兒九十四》
肝只有餘；腎只是不足。
The liver only has superabundance; the kidneys only have insufficiency.

肝生於左。《素問·刺禁論篇第五十二》 *Elementary Questions*, Chapter 52
The liver is born on the left.

《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10
人臥血歸於肝，肝受血而能視，足受血而能步，掌受血而能握，指受血而能攝。
When a person lies down [or sleeps], the blood returns to the liver. The liver receives the blood and the person is able to see. The feet receive the blood and are able to walk. The palms receive the blood and are able to grasp. The fingers receive the blood and are able to hold.

王冰 Wang Bing (Tang) said in his notes to 《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10

肝藏血，心行之，人動則血運于諸經，人靜則血歸于肝藏。何者？肝主血海故也。

The liver stores the blood and the heart moves it. When a person moves, blood moves through all the channels, whereas when he rests, the blood returns to the liver. Why is this so? Because the liver governs the sea of blood.

《素問·金匱真言論篇第四》 *Elementary Questions*, Chapter 4

東方青色，入通於肝，開竅於目，藏精於肝。

The east direction is green-colored. It enters to connect to the liver. It opens its orifice in the eyes. It stores its essence in the liver.

肝氣通於目，肝和則目能辨五色矣。《靈樞·脈度第十七》 *Magic Pivot*, Chapter 17

Liver qi flows to the eyes. When the liver is harmonious, the eyes can to distinguish the five colors.

肝為淚。《素問·宣明五氣篇第二十三》 *Elementary Questions*, Chapter 23

The liver forms tears.

肝藏魂。《靈樞·九鍼論第七十八》 *Magic Pivot, Discussion of the Nine Needles*, Chapter 78

The liver stores the ethereal soul.

隨神往來者謂之魂。《靈樞·本神第八》 *Magic Pivot*, Chapter 8

What follows the coming and going of the spirit is called the ethereal soul.

《靈樞·本神第八》 *Magic Pivot, Rooted in Spirit*, Chapter 8

肝藏血，血舍魂。

The liver stores blood. Blood is the abode of the ethereal soul.

《素問·五運行大論篇第六十七》 *Elementary Questions*, Chapter 67

東方生風，風生木，木生酸，酸生肝，肝生筋，筋生心。。。神在天為風，在地為木，在體為筋，在氣為柔，在臟為肝。

The east direction produces wind. Wind produces wood. Wood produces sourness. Sourness produces the liver. The liver produces the sinews. The sinews produce the heart... When its spirit is located in heaven, it is wind. Located on earth, it is wood. Located in the body, it is the sinews. Located in qi it is softness. Located in the viscera, it is the liver.

肝主身之筋膜。《素問·痿論篇第四十四》 *Elementary Questions*, Chapter 44

The liver governs the body's sinews and membranes.

諸風掉眩，皆屬於肝。《素問·至真要大論篇第七十四》 *Elementary Questions*, Chapter 74

All wind, shaking, and dizziness corresponds to the liver.

Gall Bladder 膽 dan: *the judge*

- *The gall bladder corresponds to wood element, and is paired with the liver* (close relationship)
- *The gall bladder is also an extraordinary organ.* It does not deal with food and waste
- *The gall bladder stores and excretes bile:* It receives bile from the liver and stores it until needed in digestion. Bile is a ‘clear’ fluid. The gall bladder is the mansion of clear fluid.
- *The gall bladder controls judgment and decision-making:* also courage. The ability to maintain balanced judgment in the face of adversity. Weak gall bladder qi leads to timidity.
- *The gall bladder helps control the sinews:* similar to the liver, but related to qi, not blood
- The gall bladder is the 足少陽經 foot lesser yang or *shao yang* channel.

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8

膽者中正之官，決斷出焉。

The gall bladder is the official of central correctness. Decisions and judgment come out of it.

《靈樞·本輸第二》 *Magic Pivot*, Chapter 2

肝合膽，膽者中精之腑。

The liver unites with the gall bladder. The gall bladder is the bowel of central essence.

Heart 心 xin: *the emperor*

- *The heart corresponds to the fire element.*
- *The heart governs the blood and the vessels (or blood vessels).* All blood homes to the heart.
 - 脈 mai can mean either vessels or pulse
- *The heart stores the spirit [shen, mind]:* the seat of consciousness, perception, emotions, memory, logical thought, mental activity, sleep and dreams.
 - 神 shen2: The dictionary says one of its definitions is *soul, mind, spirit.*
 - The five shen are the five spirits, one in each zang (viscera, yin organ)
 1. 神 shen2 spirit in the heart
 2. 魂 hun2 or ethereal soul in liver
 3. 魄 po4 or corporeal (animal) soul in lung
 4. 志 zhi4 or will (or mind) in kidney
 5. 意 yi4 or thought (reflection) in spleen
 - Heart blood and heart yin help anchor and nourish the spirit.
 - Since the Ming dynasty (1368-1644) some doctors said the brain was in charge of intelligence and memory.
- *Sweat is the fluid of the heart:* blood and body fluids have a common origin.
 - 李時珍 Li Shizhen (52-21): “Sweat originates in the heart. While it remains within the body, it is blood. When it is excreted through the skin, it becomes sweat. Therefore, when there is excessive perspiration, there will not be much blood left in the body. Or when someone loses a great amount of the blood, it will be difficult for him to perspire.”

- *The heart is reflected in the face.* It manifests in the complexion and facial expression
- *The heart opens into the tongue and governs speech* which should be coherent and without excessive laughter.
- *The emotion of the heart is joy.*
- The heart is 手少陰心經 hand lesser yin *shao yin* channel.

Heart and liver:

- Both relate to blood. The heart moves (and governs) blood and the liver stores blood.
- The heart stores spirit (*shen*) and the liver stores ethereal soul (*hun*). Both need yin and blood to anchor and nourish their yang spirit. Both affect sleep and dreams.
- The heart governs emotions. The liver governs the smooth flow of qi and thus affects the emotions.

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8

心者，君主之官也，神明出焉。

The heart is the sovereign official. Spirit illumination comes out from it.

《素問·痿論篇第四十四》 *Elementary Questions*, Chapter 44

心主身之血脈。

The heart governs the body's blood and vessels.

諸血者，皆屬於心。《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10

All blood belongs to the heart.

《靈樞·九鍼論第七十八》 *Magic Pivot, Discussion of the Nine Needles*, Chapter 78

心藏神。

The heart stores the spirit.

《靈樞·口問第二十八》 *Magic Pivot*, Chapter 28

心者，五臟六腑之主也。。。故悲哀愁憂則心動，心動則五臟六腑皆搖。

The heart is the governor of the five viscera and the six bowels... That is why when someone suffers sorrow and grief, worry and anxiety, the heart stirs. When the heart stirs, the five viscera and the six bowels are all agitated.

《靈樞·本神第八》 *Magic Pivot, Rooted in Spirit*, Chapter 8

心藏脈，脈舍神。

The heart stores the vessels. The vessels are the abode of the spirit.

心為汗。《素問·宣明五氣篇第二十三》 *Elementary Questions*, Chapter 23

The heart forms sweat.

《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10
心之合脈也，其榮色也。

The heart is united with the vessels. Its glory is the complexion.

《素問·五運行大論篇第六十七》 *Elementary Questions*, Chapter 67

南方生熱，熱生火，火生苦，苦生心，心生血，血生脾。其在天為熱，在地為火，在體為脈，在氣為息，在臟為心。

The south direction produces heat. Heat produces fire. Fire produces bitterness. Bitterness produces the heart. The heart produces blood. Blood produces the spleen. When located in heaven, it is heat. Located on earth, it is fire. Located in the body, it is the vessels. Located in qi it is growth. Located in the viscera, it is the heart.

王冰 Wang Bing (Tang) said in his notes to 《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10

肝藏血，心行之，人動則血運于諸經，人靜則血歸于肝藏。

The liver stores the blood and the heart moves it. When a person moves, blood moves through all the channels, whereas when he rests, the blood returns to the liver.

Small Intestine 小腸 *xiao chang*:

- *The small intestine corresponds to fire element, and is paired with the heart*
- *The small intestine governs receiving, containing, and transforming*
- *The small intestine governs the separation of the clear (pure, 清 *qing*) and the turbid (impure, 濁 *zhuo*).*
 - *The clear is sent to the urinary bladder and becomes urine. The turbid continues on to the large intestine and becomes stool.*
- *The small intestine is 手太陽小腸經 hand greater yang or tai yang channel.*

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8

小腸者，受盛之官，化物出焉。

The small intestine is the official who receives and contains.

Transformation of substances comes out of it.

《靈樞·本輸第二》 *Magic Pivot*, Chapter 2

心合小腸，小腸者，受盛之腑。

The heart unites with the small intestine.

The small intestine is the bowel of receiving and containing.

The Five Spirits

Chinese medicine teaches that each of the five yin organs of the body house one type of spirit. These five spirits are discussed in the *Huangdi Neijing Suwen* 《黃帝內經·素問》, Chapter 23:

五臟所藏：心藏神，肺藏魄，肝藏魂，脾藏意，腎藏志，是謂五臟所藏。

“The five yin organs are the storing place: The heart stores the spirit (*shen*), the lungs store the corporeal soul (*po*), the liver stores the ethereal soul (*hun*), the spleen stores the thought (*yi*), the kidneys store the will (*zhi*). Thus it is said the five yin organs are storing places.”

- The heart houses the 神 *shen*² or the spirit. Its function involves the mind, emotions, consciousness, and memory. It is also more or less in charge of the other four spirits while the person is living. It is adversely affected by excessive joy (excessive enjoyment). It processes all incoming sensory and intuitive information, and supervises the body and mind's reaction to it.
- The liver houses the 魂 *hun*² or the ethereal soul. This is close to our western concept of soul or spirit. It enters body during the perinatal period and survives after death. It is yang, ethereal, and without substance. Its immaterial nature is portrayed in the Chinese character, which consists of cloud 云 and ghost 鬼. If liver blood or liver yin is very weak, the *hun* can leave the body temporarily at night. There will be the sensation of floating while falling asleep. It is adversely affected by anger, frustration, or depression. It is closely linked with the concept of spirits and demons. Heiner Fruehauf says the character *hun* originally meant the light (not the body) of the moon. Just as the moon reflects sunlight, the *hun* reflects the waking consciousness of the *shen*. Zhang Jingyue (Ming) said, “This dim state of consciousness during dreaming, or the elusive visions we see meandering during nocturnal sleep, all fall under the category of *hun*.” *Hun* is what is called on in prayers to ancestors. Wandering *hun* that cause trouble are *hun* that roam aimlessly because they have no one to perform rituals for them or make offerings to them.
- The lungs house the 魄 *po*⁴ or the corporeal soul. The *po* is attached to the body. It enters at conception and goes to the earth with the body at death. It gives us the capacity for sensation, feeling, hearing, and sight. It is a very physical aspect, considered yin. The *po* is closely linked to breathing and survival or animal instincts. It is the body's basic reactive instincts. Breathing is the most fundamental instinct, so the *po* resides in the lungs. It is adversely affected by grief or sadness. Heiner Fruehauf says that the character *po* originally meant the body of the moon. Kong Yingda said, “The spirit of form is called *po*. When human beings are first born, they can see and hear, their hands and feet can move. These actions are due to the workings of the *po*.” Zhang Jingyue said, “The effect of *po* is that we can move and do things, that there is itching and pain.”
- The spleen houses the 意 *yi*⁴ or thought or reflection. It relates to applied thinking, studying, concentrating, memorization. It is the ability to think and remember. It is adversely affected by too much thinking or obsessive thought.
- The kidneys house the 志 *zhi*⁴ or will. It is mental drive, determination, single-mindedness, and the pursuit of goals. It also affects memory. It is adversely affected by fear or fright.

Death

Death is said to be a separation of yin and yang, more specifically, *po* (corporeal soul) and *hun* (ethereal soul). The spirits of the other organs mentioned above are not considered functional after death.

Class 4

Pericardium 心包 *xin bao* or 心主 *xin zhu*:

- *Pericardium is also fire element.*
- *The pericardium is paired with san jiao (triple burner), discussed below.*
- *When we discuss the ‘five viscera and six bowels,’ the pericardium is not counted, although the pericardium channel is as important as any other channel.*
- *The pericardium is the protective screen of the heart.*
- *The pericardium is discussed in some febrile diseases (when evils try to invade the heart, they must first pass through the pericardium).*
- *Some say the pericardium corresponds to minister fire 相火 (others say 命門 *ming men* life gate or other organs are minister fire).*
- *The pericardium is 手厥陰心包經 *hand jue yin* or reverting (or absolute) yin channel.*

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8

臆中者，臣使之官，喜樂出焉。

The *dan zhong* (pericardium) is the official who is a statesman and messenger.

Joy and elation come out of it.

Triple Burner 三焦 *san jiao*: It is a summary of function of the yang organs, plus the three yin organs that relate to fluid metabolism: lungs, spleen, and kidneys. Although the triple burner has three parts, it is a unified system.

- *The san jiao corresponds to fire element, and is paired with pericardium. Most, but not all, old books say it is formless.*
- *The san jiao is a **pathway for source qi**: The kidneys are the origin of the *san jiao*. Source (*yuan*) qi originates in lower *jiao* between the kidneys, and spreads to the organs through the three *jiao*, then enters the twelve channels and emerges at the *yuan* source points.*
 - *The making of post-heaven qi is a type of qi transformation activated by source qi.*
- *The san jiao is **three divisions of the body**, and its main function is governing the waterways: It is in charge of movement of qi and fluids through all three *jiao*. It represents three divisions of the waterways.*
 - ***The upper burner is like a mist**: Everything above the diaphragm, especially the heart and lungs. The lungs’ dispersing function: Distribution of fluids by the lungs and defense qi all over the body, especially to the skin and flesh, as a fine vapor, clear and light. The upper burner also governs intake: it controls receiving (absorbing) but not excreting.*
 - ***The middle burner is like a muddy pool or bubbling cauldron or foam**: Diaphragm to waist: especially the spleen and stomach. Digestion of food and drink and transportation of nourishment to all parts of the body. The clear and turbid are mixed. The clear goes up and turbid goes down. The middle burner controls the rotting and ripening of food and drink.*

- **The lower burner is like a ditch:** Below the waist: liver, kidneys, intestines, bladder, uterus. Turbid and heavy. The turbid part of food and drink, and excretion of the turbid. The lower burner governs exit: it controls excreting but not receiving fluids and wastes. Also reproduction.
- The triple burner is 手少陽經 the hand lesser yang or *shao yang* channel.

李東垣 Li Dongyuan said the *san jiao* is a physical manifestation of the three treasures.

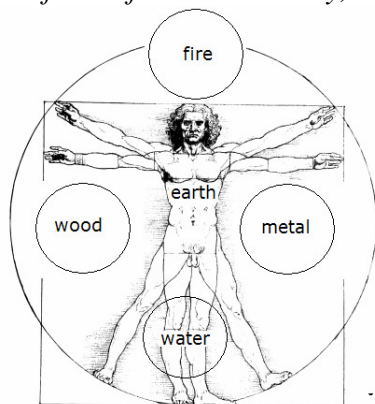
上焦如霧，中焦如漚，下焦如瀆。《靈樞·營衛生會第十八》 *Magic Pivot*, Chapter 18
The upper burner is like a mist. The middle burner is like a foam. The lower burner is like a sluice.
Magic Pivot, Chapter 18 (Translation by Nigel Wiseman)

《靈樞·本輸第二》 *Magic Pivot*, Chapter 2
三焦者，中瀆之腑也，水道出焉，屬膀胱，是孤之腑也。
The triple burner is the bowel of the central sluice. The waterways come out of it. It belongs to the urinary bladder. It is the solitary bowel.

Spleen 脾 *pi*:

- *The spleen corresponds to earth element and the center.*
- *The spleen governs transportation and transformation* 運化: Spleen yang and spleen qi do this
 - Spleen transforms and transports qi
 - Transforms qi from food and drink by extracting qi and beginning the process of transforming grain qi into true qi and blood.
 - Transports food qi and food essence to various parts of the body, including the flesh and the four limbs
 - Spleen transforms and transports fluids
 - Transforms fluids from diet into body fluids.
 - Transports clear fluids up to the lungs and let turbid fluids continue on down
- *The spleen likes dryness and the stomach likes moisture:* In disharmony, the spleen forms phlegm.
- *The spleen raises the clear while the stomach descends the turbid.*
 - Spleen qi moves upwards and holds the organs up in their place
 - The spleen sends grain qi and fluids to the upper *jiao*, prevents food from passing through the digestive tract too quickly, and raises clear yang to aid the sense orifices and brain
- *The spleen is in charge of the production of qi and blood:* It is the root of post-heaven qi.

- *The spleen governs the muscles and flesh of the whole body, especially the four limbs:*



- *The spleen manages or controls the blood, causing it to stay within the vessels:* spleen earth is like the banks of a river, keeping the water (blood) flowing through the proper path.
- *The spleen opens in the mouth and manifests in the lips.* The spleen channel connects with the root of the tongue and scatters below the tongue. When the spleen is harmonious, the mouth recognizes the five flavors. The spleen is ‘the granary official from whom the five flavors are derived.’ The spleen’s fluid is drool.
- *The spleen stores 意 yi reflection and its emotion is thought:* thinking, studying, concentrating, focusing, memorizing (spleen is school-type of thinking and memorization. Heart is clear thinking and emotional memories, kidney is short-term memory.)
- The spleen is the 足太陰經 foot *tai yin* or greater yin channel.

Liver and spleen:

- The liver stores blood and the spleen holds blood in the vessels, as well as helping to make blood.
- Both help with digestion: spleen transportation and transformation, liver with smooth flow of qi and bile
- The qi of both tends to move upward.

Spleen and heart:

- The spleen makes blood and holds it in the vessels.
- The heart governs blood. Blood is made around the heart.

諸濕腫滿，皆屬於脾。《素問·至真要大論篇第七十四》 *Elementary Questions*, Chapter 74
All dampness, swelling, and fullness is ascribed to the spleen.

脾主身之肌肉。《素問·痿論篇第四十四》 *Elementary Questions*, Chapter 44
The spleen governs the body’s muscle and flesh.

《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10

脾之合肉也，其榮唇也。

The spleen is united with the flesh. Its glory is the lips.

《難經·四十二難》 *Classic of Difficulties*, 42nd Difficulty

脾……主裏血，溫五藏，主藏意。

The spleen... governs keeping blood inside. It warms the five viscera and stores reflection.

脾和則口能知五穀矣。《靈樞·脈度第十七》 *Magic Pivot*, Chapter 17

Spleen qi flows to the mouth; when the spleen is harmonious, the mouth is able to know the five grains.

《素問·金匱真言論篇第四》 *Elementary Questions*, Chapter 4

中央黃色，入通於脾，開竅於口，藏精於脾。

The center is yellow-colored. It enters to connect to the spleen. It opens its orifice in the mouth. It stores its essence in the spleen.

《素問·陰陽應象大論篇第五》 *Elementary Questions*, Chapter 5

中央生濕，濕生土，土生甘，甘生脾，脾生肉，肉生肺，脾主口。

The center produces dampness. Dampness produces earth. Earth produces sweetness. Sweetness produces the spleen. The spleen produces the flesh. The flesh produces the lungs. The spleen governs the mouth.

《靈樞·九鍼論第七十八》 *Magic Pivot, Discussion of the Nine Needles*, Chapter 78

脾藏意。

The spleen stores reflection (intent).

Stomach 胃 wei: spleen and stomach are the root of after-heaven qi

- *The stomach corresponds to earth element, and is paired with spleen: a close relationship.*
- *The term 'middle jiao' means the spleen and stomach together, digestion and production of post-heaven qi.*
- *The stomach is in charge of receiving and fermenting or rotting and ripening: It is a bubbling cauldron. The stomach is called the sea of water and grains.*
- *Stomach qi descends*
- *The stomach assists the spleen in transportation of food essences*
- *Stomach qi is important in diagnosis and prognosis: Its qi reaches the pulse, and the tongue coating is related to stomach. "Because stomach qi is the root of man, if there is stomach qi, there is life. If stomach qi is strong, the prognosis is good."*
- *The stomach is the 'origin of fluids': The kidneys are the (exit) gate of the stomach.*
- *The stomach is the 足陽明胃經 the foot yang ming or yang brightness channel.*

脾為之使，胃為之市。《素問·刺禁論篇第五十二》 *Elementary Questions*, Chapter 52

The spleen is the envoy. The stomach is the market.

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8

脾胃者，食廩之官，五味出焉。

The spleen and stomach are the officials of food and granaries. The five flavors come out of them.

胃者水谷之海。《靈樞·海論第三十三》 *Magic Pivot*, Chapter 33
The stomach is the sea of water and grains.

《靈樞·本輸第二》 *Magic Pivot*, Chapter 2
脾合胃，胃者五穀之腑。

The spleen unites with the stomach. The stomach is the bowel of the five grains.

大腸小腸，皆屬於胃，是足陽明也。《靈樞·本輸第二》 *Magic Pivot*, Chapter 2
The large intestine and small intestine both belong to the stomach, which is foot yang brightness.

《素問·六節藏象論篇第九》 *Elementary Questions*, Chapter 9
脾、胃、大腸、小腸、三焦、膀胱者、食廩之本，營之居也，名曰器，能化糟粕，轉味而入出者也，其華在唇四白，其充在肌，其味甘，其色黃，此至陰之類，通於土氣。
The spleen, stomach, large intestine, small intestine, triple burner, and urinary bladder are the root of the food granary. They are the dwelling of construction [ying]. They are called the ‘vessel.’ They are able to transform the dregs and sediments. They pass on the flavors so that they can enter and exit. Their bloom is in the four whites of the lips. Their fullness is in the flesh. Their flavor is sweet. Their color is yellow. They are in the category of reaching yin. They communicate with earth [element] qi.

Extraordinary Organs 奇恆之腑 *qi heng zhi fu*:

Organ type	Characteristics				
Viscera/zang/yin organs	Store	Don't drain	Solid	Full but cannot be filled	5
Bowels/fu/ying organs	Don't store	Drain	Hollow	Fill, but cannot be full	6
Extraordinary organs	Store	Don't drain	Hollow	-	6

Extraordinary organs store like yin organs, but are hollow like yang organs.

- They do not decompose food nor excrete wastes.
- They store purified substances.
- All are said to be directly or indirectly related to the kidneys.

《素問·五藏別論篇第十一》 *Elementary Questions*, Chapter 11
腦、髓、骨、脈、膽、女子胞此六者，地氣之所生也。皆臟於陰而象於地，故藏而不瀉，名曰奇恆之府。

The brain, marrow, bone, vessels, gallbladder, and uterus of the females: these six are generated by *earth* qi. All of them *store* in yin and their image is in the *earth*. Thus, they *store and do not drain*. They are called the *extraordinary organs*.

- 子宮 zi3gong1: uterus
 - The uterus regulates menstruation, conception, pregnancy.
 - It is closely related to kidney (essence), and ren (qi) and chong (blood) vessels.
 - The liver stores blood in the uterus and *chong* vessel, releasing it in menstruation.
 - The uterus stores the fetus.
 - Men have 精室 the room of essence which stores semen.
- 腦 nao3: brain
 - The brain is the sea of marrow (stores marrow).
 - The brain controls memory, concentration, intelligence, sight, hearing, touch, smell.
 - The kidneys make marrow to fill up the brain.
 - The brain is also related to heart blood and the governing (du) vessel.

腦為髓之海。《靈樞·海論第三十三》 *Magic Pivot*, Chapter 33
The brain is the sea of marrow.

- 髓 sui3: marrow
 - Marrow includes bone marrow, spinal cord, and brain.
 - The kidneys make marrow. It is related to essence.
 - Marrow helps make blood (menstrual blood according to some).
- 骨 gu3: bones
 - The bones store marrow, and are related to the kidneys.

骨者髓之府。《素問·脈要精微論篇第十七》 *Elementary Questions*, Chapter 17
The bones are the mansion of marrow.

《素問·痿論篇第四十四》 *Elementary Questions*, Chapter 44
腎主身之骨髓。
The kidneys govern the body's bones and marrow.

- 脈 mai4: vessels, any pathway of blood or of qi.
 - The vessels store blood (and also qi).
 - This character also means the pulse.

脈者血之府也。《素問·脈要精微論篇第十七》 *Elementary Questions*, Chapter 17
The vessels are the mansion of blood.

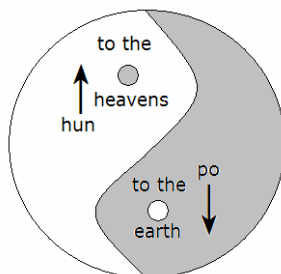
《素問·痿論篇第四十四》 *Elementary Questions*, Chapter 44
心主身之血脈。
The heart governs the body's blood and vessels.

- 膽 dan3: gall bladder
 - The gall bladder stores bile, so it is different from other yang organs (fu). It is a bowel because it plays a role in the processing and conveyance of food and stands in interior/exterior relationship with the liver, its paired viscera.

Class 5

Lungs 肺 fei: *the prime minister*

- *The lungs are metal element.*
- *The lungs govern the qi of the whole body.* This includes respiration as qi also means air and breath.
 - The lungs extract clear qi from air (descending it) and disperse dirty qi (dispersing it)
 - The lungs assist in the formation of the body's qi: great (air) qi combines with grain (food) qi to make gathering (ancestral) qi (宗氣 zong qi) in the chest.
 - Lung qi pushes qi-blood through the vessels and channels
- *The lungs are in charge of orderly flow (administration):* They are the prime minister.
 - They help heart qi circulate blood. Qi moves blood.
 - They also push qi through the channels
- *The lungs are in charge of **descending** and **dispersing** qi and fluids.*
 - Qi: part of their function of governing qi.
 - Descending: *The lungs descend great (air) qi upon inhalation.* They also push the body's waste down through the large intestine.
 - Dispersing: *The lungs are in charge of the outward movement of qi, and thus connect with the skin and body hair. They disperse defense qi, which governs the opening and closing of pores and protects against invasion of external evils.* The lungs govern the exterior of the whole body, controlling the skin, body hair, and pores.
 - Fluids: *The lungs are the upper source of water:* The lungs open and regulate the water passages.
 - Descending: *Lungs descend fluids* to the kidneys and urinary bladder and help in the urinary function.
 - Dispersing: *Lungs disperse fluids to moisten the skin, like a mist.*
- *The lungs are lid or canopy:* the 華蓋 florid canopy of the five viscera, the highest organ.
- *The lungs open into the nose and connect with the throat.*
 - Breathing and smelling. Snivel is the fluid of the lungs.
 - The lungs govern the voice (like the sound of a metal bell).
- *The lungs are the receptacle that holds phlegm* (the spleen makes phlegm).
- *The lungs are the delicate organ and cannot endure heat or cold:* The lungs are most external zang (viscus, yin organ), easily attacked by external evils.
- *The lungs store the corporeal (animal) soul 魄 po:* Related to breathing, sighing, and crying.



- *The emotion of the lungs is sorrow (sadness, grief).*
- The lungs are 手太陰經 the hand greater yin or *tai yin* channel.

Liver and lungs:

- The liver controls smooth flow of qi and the lungs govern qi.
- The liver upbears while the lungs downbear.
- These contain the ethereal soul (hun) and the corporeal soul (po).

Heart and lungs:

- Both are in the upper *jiao*.
- They are the emperor (governing blood) and the prime minister (governing qi).
- The pulse consists of heart blood with lung qi pushing it.
- Sweat is the fluid of the heart. Defense qi from the lungs moves the sweat to the surface and opens and closes the pores.

Spleen and lungs:

- The spleen sends food qi up to the lungs, where it combines with air qi to make gathering or ancestral qi (zong qi).
- Both contribute to fluid metabolism. The spleen makes phlegm and the lungs store phlegm.
- Both are *tai yin* (greater yin) channels

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8

肺者，相傳之官，治節出焉。

The lungs are the official who is the minister in charge. Regulation and restraint come out from them.

諸氣者，皆屬於肺。《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10

All qi belongs to the lungs.

《素問·經脈別論篇第二十一》 *Elementary Questions*, Chapter 21

肺朝百脈，輸精於皮毛。

The lungs face the hundred vessels and transport essence to the skin and body hair.

《靈樞·本臟第四十七》 *Magic Pivot*, Chapter 47

衛氣者，所以溫分肉，充皮膚，肥腠理，司開闔者也。

Defense qi is what warms the divisions of the flesh, fills the skin, fattens up the interstices, and manages their opening and closing.

《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10

肺之合皮也，其榮毛也。

The lungs are united with the skin. Their glory is the body hair.

《靈樞·九鍼論第七十八》 *Magic Pivot, Discussion of the Nine Needles*, Chapter 78

天者，陽也。五藏之應天者肺，肺者，五藏六府之蓋也，皮者，肺之合也，人之陽也。

Heaven is yang. In the five viscera, it corresponds to the lungs. The lungs are the lid [or canopy] of the five viscera and six bowels. The skin unites with the lungs; it is the yang aspect of man.

肺者臟之長也，為心之蓋也。《素問·痿論篇第四十四》 *Elementary Questions*, Chapter 44
The lungs are the chief of the viscera. They are the lid [or canopy] of the heart.

肺氣通於鼻，肺和則鼻能知臭香矣。《靈樞·脈度第十七》 *Magic Pivot*, Chapter 17
Lung qi flows to the nose; when the lungs are harmonious, the nose is able to know stinky from fragrant.

肺藏魄。《靈樞·九鍼論第七十八》 *Magic Pivot, Discussion of the Nine Needles*, Chapter 78
The lungs store the corporeal soul.

《素問·金匱真言論篇第四》 *Elementary Questions*, Chapter 4
西方白色，入通於肺，開竅於鼻，藏精於肺。
The west direction is white-colored. It enters to connect to the lungs. It opens its orifice in the nose. It stores its essence in the lungs.

Large Intestine 大腸 da chang:

- *The large intestine corresponds to metal element, and is paired with the lungs.* Lung qi pushes the stool down. Lung yin moistens the large intestine. The anus is called 魄門 gate of the po.
- *The large intestine governs conduction and conveyance of waste:* it receives the leftovers (turbid part) of food and drink from small intestine, reabsorbs some fluid, and excretes stool.
- *The large intestine likes moisture* and is averse to dryness.
- *Malfunction of the large intestine is more often related to the spleen or stomach pathology.*
- The large intestine is 手陽明經 the hand yang brightness or yang ming channel. The large intestine and the stomach together are the yang ming channels. Therefore, its diseases are mostly treated through the stomach (and its pair, the spleen).

《靈樞·本輸第二》 *Magic Pivot*, Chapter 2
肺合大腸，大腸者，傳道之腑。

The lungs unite with the large intestine. The large intestine is the bowel of conducting through the pathways

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8
大腸者，傳道之官，變化出焉。

The large intestine is the official who conducts through the pathways. Mutation and transformation comes out of it.

Kidneys 腎 shen:

- *The kidneys correspond to water element.*
- *The kidneys store essence and govern birth, growth, reproduction, development, and aging: They are the ‘root of before-heaven qi.’*
 - 精 *jing* essence: before-heaven from parents, partly replenished by after-heaven essence.
 - Essence governs birth, growth, reproduction, fertility, sexual maturation, and development, as well as constitution. It is the material foundation for semen, menstrual blood, breast milk, marrow, etc.
 - Although essence is yin, it is the material basis for both kidney yin and kidney yang, and 原氣 source (*yuan*) qi.
- *The kidneys manifest in the head hair: essence nourishes it, giving color and thickness.*
- *The kidneys are the foundation of yin and yang for the whole body. They are the ‘origin of water and fire.’* Kidney yin and kidney yang rely on each other. They are like an oil lamp: yin is the oil and yang is the flame.
 - Kidney yin is *original yin* or *original water*. It is the fundamental substance for birth, growth, reproduction.
 - Kidney yang is *original yang* or *original fire*. It is the heat and moving force of all physiological processes.

	Fire	Water
Pre-heaven	original yang, life gate	original yin, essence
Post-heaven	heart	kidneys

- *The kidneys engender marrow, fill up the brain, and govern the bones:*
 - The kidneys make bones, teeth, bone marrow, the brain, and spinal cord.
 - Marrow 髓 fills up the brain and spinal cord which are the *sea of marrow*.
 - The teeth are the surplus of the bones.
 - The low back is the mansion of the kidneys. The knees are also related.
 - The kidneys control strength and skill: the capacity for hard work, also skilled and delicate activities
- *The kidneys store the 志 zhi will or mind: the mind as it is focused on goals and ability to pursue them: will, purpose, ambition, or determination. 志 zhi will can also mean mind, the capacity to think, feel, and respond, affect, emotion. It also implies memory (related to 誌, to record). Fear and fright adversely affect the kidneys and the will.*
- *The kidneys cooperate with the triple burner to transform qi and move water.*
- *The kidneys govern the water of the whole body: The kidneys are the water organ.*
 - The kidneys govern the five fluids. Spittle is the fluid of the kidneys. This is the fluid excreted in the mouth during meditation.
 - Fluids enter through the stomach, are sent up by the spleen, descended and dispersed by the lungs, eventually to the kidneys.
 - Kidney qi governs the excretion of turbid fluids through the urinary bladder.
 - Kidney yang and the *san jiao* warm and transform fluids, governing fluid metabolism as a whole.
- *The kidneys open into the ears and also the two lower (yin) orifices, and control their opening and closing. The kidneys govern storage.*

- *The kidneys absorb qi* (control the reception of qi, grasp qi, or contain qi): kidneys pull qi down from the lungs. This is a kidney qi or yang function. Abdominal (丹田 *dan tian*) breathing is proper. 氣海 Ren 6, located on the *dan tian*, is the Sea of Qi.
- 命門火 *ming men huo* - *Life gate fire is associated with the kidneys*:
 - Life gate fire is the basic fire of life, kidney yang, original or true yang. It has a pre-heaven connotation to it. It is the moving force of all physiological activity of the body, the source of fire or heat for all bodily functions:
 - It warms the lower burner and the urinary bladder.
 - It harmonizes sexual function and warms the essence and uterus.
 - It assists the kidney function of reception of qi.
 - It warms the spleen and stomach to aid digestion.
 - It assists the heart function of housing the mind.
 - Some doctors in the Ming dynasty discussed life gate *fire* and life gate *water*.
- The kidneys are 足少陰經 the foot lesser yin or *shao yin* channel.

《難經·三十六難》*Classic of Difficulties*, 36th Difficulty
 腎兩者，非皆腎也，其左者為腎，右者為命門。命門者，諸神精之所舍，原氣之所繫也，男子以藏精，女子以繫胞。

The two kidneys are not both kidneys. The left is the kidney. The right is life gate. Life gate is the abode of all spirit-essence. Source qi is tied to it. In males, it stores essence. In females, it is tied to the uterus.

During the Ming dynasty, doctors said that life gate involved both kidneys, was between the two kidneys, or was the moving qi (source qi) between the kidneys.

Kidney Functions	
Pre-heaven	Post-Heaven
-essence, marrow, bone, brain, teeth, ears, head hair, constitution -birth, growth, development, aging -sexuality, fertility -original yin, original yang	-grasping qi from the lungs -governing the two lower orifices -waterways, urination, fluids

Spittle 唾 is the fluid of the kidneys: *Li Shizhen* 李時珍 (Ming) said: Spittle is transformed from a person's essence qi... Thus, people who practice self-cultivation swallow these liquids to absorb the qi, calling it 'clear water irrigating the root of the soul.' When people are able to refrain from spitting throughout the day, essence qi is constantly retained... If you [frequently] spit over a long period of time, it harms essence qi... Thus it is said, 'Spitting far is inferior to spitting near. Spitting near is inferior to not spitting at all.'

Liver and kidneys:

- The liver stores blood and the kidneys store essence, both yin substances.
- Both are in the lower *jiao* (functionally). “Liver and kidneys have a common source.” “Essence and blood have a common source.”
- Kidney yin nourishes liver yin. Kidney yang gives the liver its ascending function.

Heart and kidneys:

- Mutual assistance of fire and water: Must be balanced and communicate with each other.
- Common root of spirit and essence (*jing-shen*): the heart stores the spirit and the kidneys store essence and will. Spirit is the external manifestation of essence.
- Both are *shao yin* (lesser yin) channels.

Spleen and kidneys:

- The spleen is the root of post-heaven qi and the kidneys are the root of pre-heaven qi.
- Kidney yang (life gate fire) is the moving force in the digestion, supporting spleen yang.
- Both are important in fluid metabolism.

Lungs and kidneys:

- The lungs govern qi and the kidneys are the root of qi.
- The lungs descend qi and fluids, and the kidneys absorb or receive them.
- The lungs have gathering (*zong*) qi and the kidneys have source (*yuan*) qi. Source qi transforms gathering qi into true qi.

Zhu Danxi (Yuan) from *Danxi's Heart Methods* 朱丹溪《丹溪心法·卷五·小兒九十四》
腎只是不足。

The kidneys only have insufficiency.

《素問·五藏生成篇第十》 *Elementary Questions*, Chapter 10
腎主身之骨髓。

The kidneys govern the body's bones and marrow.

《素問·脈要精微論篇第十七》 *Elementary Questions*, Chapter 17
腰者腎之府。

The low back is the mansion of the kidneys.

《素問·靈蘭秘典論篇第八》 *Elementary Questions*, Chapter 8
腎者，作強之官，伎巧出焉。

The kidneys are the official who makes strength. Ability and skill come out of them.

《靈樞·本神第八》 *Magic Pivot, Rooted in Spirit*, Chapter 8
腎藏精，精舍志。

The kidneys store essence. Essence is the abode of the will.

《靈樞·九鍼論第七十八》 *Magic Pivot, Discussion of the Nine Needles, Chapter 78*
腎藏精志也。

The kidneys store essence and the will.

腎氣通於耳，腎和則耳能聞五音矣。《靈樞·脈度第十七》 *Magic Pivot, Chapter 17*
Kidney qi flows to the ears; when the kidneys are harmonious, the ears are able to hear the five tones.

《素問·金匱真言論篇第四》 *Elementary Questions, Chapter 4*
北方黑色，入通於腎，開竅於二陰，藏精於腎。

The north direction is black-colored. It enters to connect to the kidneys. It opens its orifice in the two yin. It stores its essence in the kidneys.

《素問·六節藏象論篇第九》 *Elementary Questions, Chapter 9*
腎者主蟄，封藏之本，精之處也；其華在髮，其充在骨。

The kidneys govern hibernation. They are the root of sealing and storing. They are the dwelling of essence. Their flower is in the hair of the head. Their fullness is in the bones.

Urinary Bladder 膀胱 *pang guang*:

- *The urinary bladder corresponds to water element, and is paired with the kidneys.* Kidney qi opens and closes the opening of the urinary bladder, and transforms fluids into urine.
- *The urinary bladder governs the storage of fluids and humors.* The urinary bladder is the official of the municipal waterworks.
- 膀胱氣化 *The urinary bladder removes water by qi transformation:* It receives fluids from the lungs and small intestine, temporarily holds the fluids, transforms them into urine, aided by kidney qi/yang, and excretes the urine. Here, qi transformation means ‘transformation of fluids in the urinary bladder by kidney qi.’
- The urinary bladder is 足太陽經 the foot greater yang or *tai yang* channel

《靈樞·本輸第二》 *Magic Pivot, Chapter 2*
腎合膀胱，膀胱者津液之腑也。

The kidneys unite with the urinary bladder. The urinary bladder is the bowel of body fluids.

In Chinese medicine, there are three very controversial topics, and all are related to the kidneys: life gate (命門 *ming men*), triple burner (三焦 *san jiao*), and minister fire (相火 *xiang huo*).

Minister Fire 相火: *Minister fire* is a secondary fire (heart *shao yin* fire is *sovereign fire*) in the body inhabiting life gate, pericardium, and/or various other organs. Even when it manifests in these other organs, it is thought to come essentially from life gate (kidney yang). Together, sovereign and minister fire warm the organs and power activity in the body.

Some say minister fire is the fire of the liver and kidneys. In insufficient liver and kidney yin, minister fire can become hyperactive and flare up. This condition can also be called vacuity fire flaring up due to liver and kidney yin vacuity. 朱丹溪 Zhu Danxi (Yuan) called it yin fire.

There are other things minister fire can refer to, but these are not commonly used in TCM.

Class 6

Functions of Qi (review)

- Activity
- Transformation
- Transportation
- Containment
- Raising
- Defense
- Warming

The context of the following is in health versus disease:

- **Right qi** (or righteous or upright qi): [正氣 zheng4 qi4] the sum of all healthy qi and other health-promoting substances in the body: ‘antipathogenic factor.’
- **Evil qi** [邪氣 xie2 qi4]: Qi, mostly from the weather, that can cause disease: ‘pathogenic factors.’ Evils can also arise internally.

陰陽平，正氣也；陰陽偏，邪氣也。

吳謙等《醫宗金鑒·訂正金魁要略注·百合狐惑陰陽毒》

When yin and yang are level, this is right qi. When yin and yang are skewed, this is evil qi.

Wu Qian et.al. (Qing dynasty)

若本充實，豈有病乎？陶弘景《養性延命錄》南朝梁

If the root is full, how can there be disease! Tao Hongjing (Southern Liang dynasty)

善氣迎人，親如弟兄；惡氣迎人，害于戈兵。《管子》

When benign qi meets a person, it is familiar like a brother. When malign qi meets a person, it causes more harm than weapons. *Guanzi* (Zhou dynasty)

Source (or original) qi: [原氣 yuan2 qi4] It is transformed from *jing* essence, associated with kidneys or life gate (命門 *ming men*). It is before-heaven qi. Its functions are:

- The basis of all physiological activity, activating the functions of all the organs
- Facilitates transformation of qi and blood (Example: gathering qi to true qi).
- Distributed by the triple burner to the whole body.
- Available to influence at the 原穴 source points

Center qi: [中氣 zhong1 qi4] spleen-stomach qi, digestive qi. Also the spleen function of raising clear qi and the stomach function of descending turbid qi. The spleen-stomach are considered the middle (central) burner, so their qi is central qi. Context: ability to digest and make qi, raise qi.

The next two are the raw materials for the body, post-heaven qi:

- **Grain (or food) qi:** [穀氣 gu3 qi4] Food enters stomach and its qi is extracted from it by the spleen. This qi is not yet usable by the body (like crude oil, still needs refining). It is sent up to chest to help form gathering qi and to the heart to help form blood.
- **Great (or air) qi:** [大氣 da4 qi4] The qi from air, taken into the lungs, which helps to form gathering qi.

Gathering (or ancestral) qi: [宗氣 zong1 qi4] a combination of grain qi and great qi. It gathers in the chest. It is the ancestor of true qi. It:

- gathers in the chest and nourishes the heart and lungs
- helps the lungs govern qi, control respiration, speech, and the strength of the voice
- helps the heart govern the blood, vessels, pulse and promote circulation to the extremities

True qi: [真氣 zhen1 qi4] gathering qi is transformed by source qi into true qi, which is what most of the body uses in the channels and organs. Context: the manufacture of qi. There are two types:

- **Construction (or nutritive) qi:** [營氣 ying2 qi4] nourishes the organs, and the whole body.
 - Construction is located within the channels and vessels. It forms blood and flows with the blood. It is yin and refined compared to defense qi. It is what we work with in acupuncture.
- **Defense (or protective) qi:** [衛氣 wei4 qi4] coarser, more yang, slippery, and aggressive.
 - Defense is located outside the channels and vessels.
 - Defense protects against external evils. It opens and closes the interstices (腠理 cou li: usually translated as pores) and controls sweating. It is dispersed to the surface of the body by the lungs.
 - Defense qi warms the surface of the body.
 - Defense ‘moves in the yang’ during the daytime: It flows in the skin and flesh with body fluids. At night, it ‘moves in the yin.’ It goes into the organs, leaving us more vulnerable to external attack.
- Defense is like the army troops guarding the borders of a country.
- Construction is like the support personnel who feed and supply the troops.

其浮氣之不循經者為衛氣；其精氣之行于經者為營氣。《靈樞·衛氣·第五十二》

The floating qi that does not follow the channels is defense qi. The essence qi that moves in the channels is construction qi. *Magic Pivot*, Chapter 52 (Warring States Period)

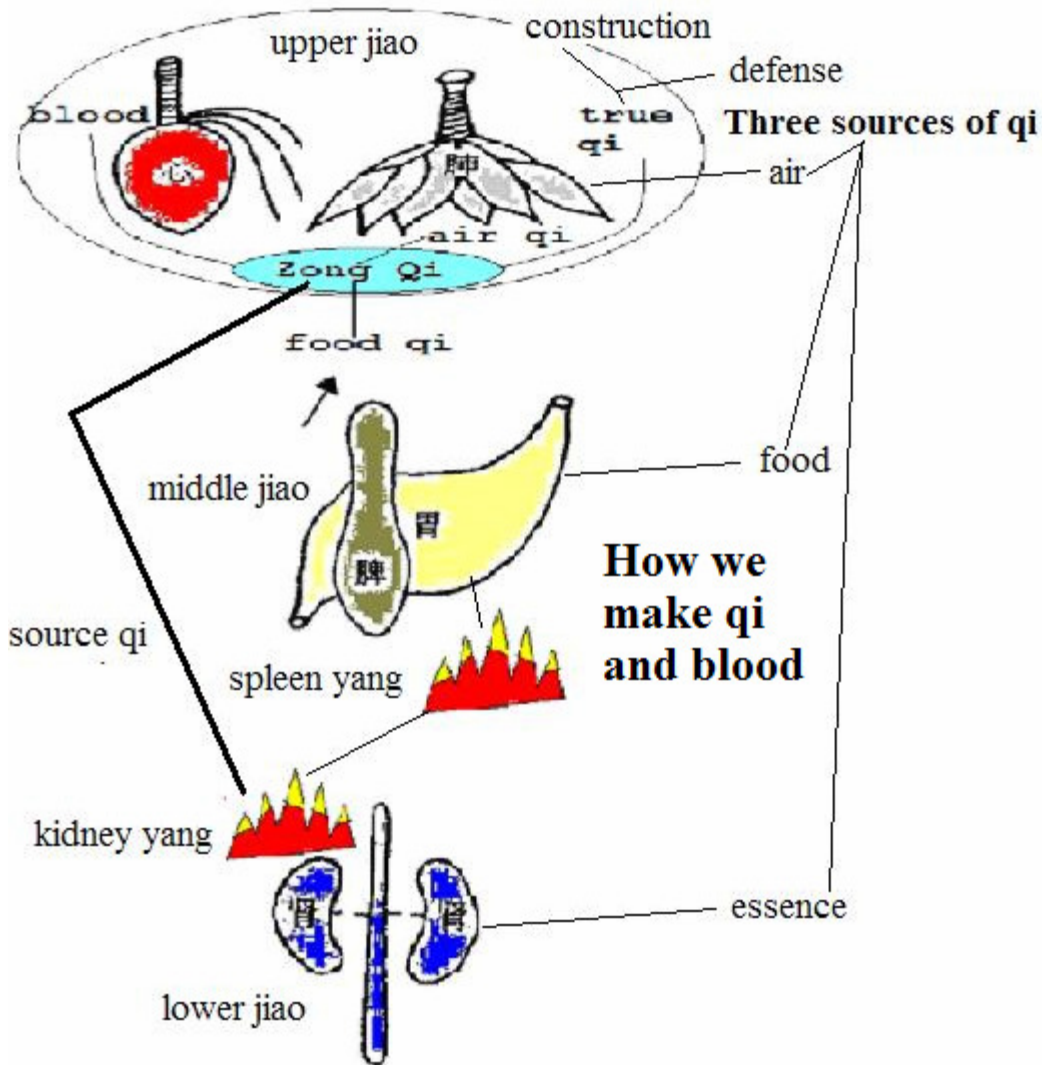
Channel qi: [經絡氣] Qi as it flows in the channels. Example: Qi of the heart channel.

Organ qi: [臟腑氣] Qi as it is used by each organ. Example: spleen qi, kidney qi.

Qi Mechanism 氣機 qi ji: The activity, particularly the movement, of qi. PDOCM

Movement of qi:

- enters 入 or sinks 沉,
- exits 出 or floats 浮,
- rises 升, and
- falls 降.



(You need to take some notes here.)

Qi Pathology

These are the main problems that can develop with qi. They will be studied in detail later.

- **Qi vacuity** (deficiency): [qi4 xu1 氣虛] insufficiency of qi in any organ
 - **Qi falling**: [qi4 xian4 氣陷] spleen or center qi falling
- **Qi stagnation**: [qi4 zhi4 氣滯] decrease in the normal movement of qi due to the obstructive effect of excessive emotions, external injury, evil qi, static blood, or qi vacuity. Distention, fullness or pain is the result.
 - **Qi constraint** (depression or stagnation): [qi4 yu4 氣郁] binding depression of liver qi, due to emotional causes.
- **Qi counterflow** (rebellion): [qi4 ni4 氣逆] Improperly ascending qi of the liver, lungs or stomach.

Blood: part of yin, a very dense form of qi.

- **Manufacture:** Same way as qi, except gathering qi and fluids are transformed to blood around the heart.
 - Also kidney → essence → marrow → bone marrow → blood. Some say this is menstrual blood.
- **Functions** (review):
 - Nourishes the body (primary function)
 - Moistens. Example: blood moistens the eyes, sinews, skin, and hair.
 - The material foundation for spirit. Heart blood houses, nourishes, and anchors the spirit (governing emotions, consciousness, and sleep). It also anchors the ethereal soul (hun) and qi.
 - *Nei Jing*: If the liver is supplied with blood, we can see. If the feet are supplied with blood, we can walk. If the hands are supplied with blood, we can grasp.
- **Relationships:**
 - Heart: governs the blood and vessels, blood is made around the heart.
 - Spleen: helps produce blood, spleen qi holds blood in the vessels.
 - Liver: stores blood during rest (in activity, blood goes to the flesh), menstruation (liver supplies blood to the uterus). Liver blood nourishes the eyes, sinews, and nails.
 - Qi and Blood: both are qi, but blood is more material and dense. Inseparable, in the channels and vessels.
 - Qi generates blood
 - Qi moves blood. “When qi moves, blood follows.” “If qi stagnates, blood congeals.”
 - Qi holds the blood in the vessels. *Qi is the commander of blood.*
 - Blood nourishes qi. It is also the material basis to keep qi and spirit from floating away. *Blood is the mother of qi.*
 - Essence and Blood: They can transform into each other.

Blood Pathology

These are the main problems that can develop with blood. They will be studied in detail later.

- **Blood vacuity** (血虛 xue4 xu1): insufficiency of blood.
 - **Blood dryness** (血燥 xue4 zao4): blood vacuity manifesting in signs of dryness
- **Blood stasis** (血瘀 xue4 yu1): impairment or cessation of the normal free flow of blood.
- **Blood heat** (血熱 xue4 re4): a condition characterized by heat and blood signs, mostly occurring in externally contracted heat (febrile) diseases, though possible in diseases due to lifestyle.
- **Blood cold** (血寒 xue4 han2): cold congeals, inhibiting movement of blood, causing stasis.

Body Fluids 津液 jin1 ye4 (review)

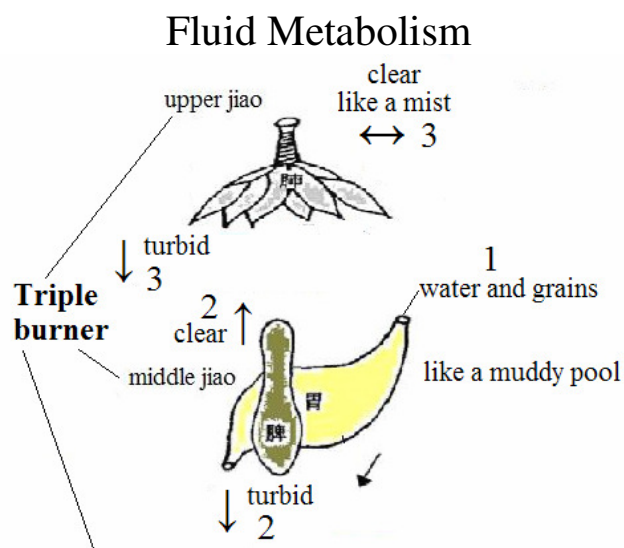
津 Jin: liquids. Thinner. Moistens and nourishes the skin, muscles, sweat, tears, saliva, mucus.

液 Ye: humor. Thicker. Moistens and nourishes the brain, marrow, joints, sense orifices.

Functions: Moistening (primary) and nourishing (secondary).

飲入於胃，游溢精氣上輸於脾，脾氣散精，上歸於肺，通調水道，下輸膀胱，水精四佈，五經併行。《素問·經脈別論篇第二十一》 *Elementary Questions, Chapter 21*

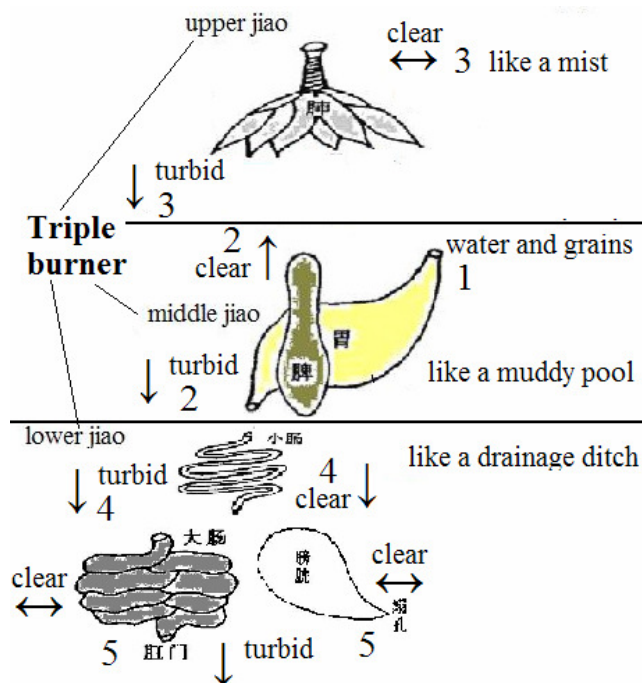
Drinks enter into the stomach. Their essence qi roves and spills out and is transported upward by the spleen. Spleen qi disperses the essence, and returns it up to the lungs, which regulate the waterways and keep them flowing freely. They transport it down to the urinary bladder.



1. The stomach is the source of fluids, the sea of water and grains.

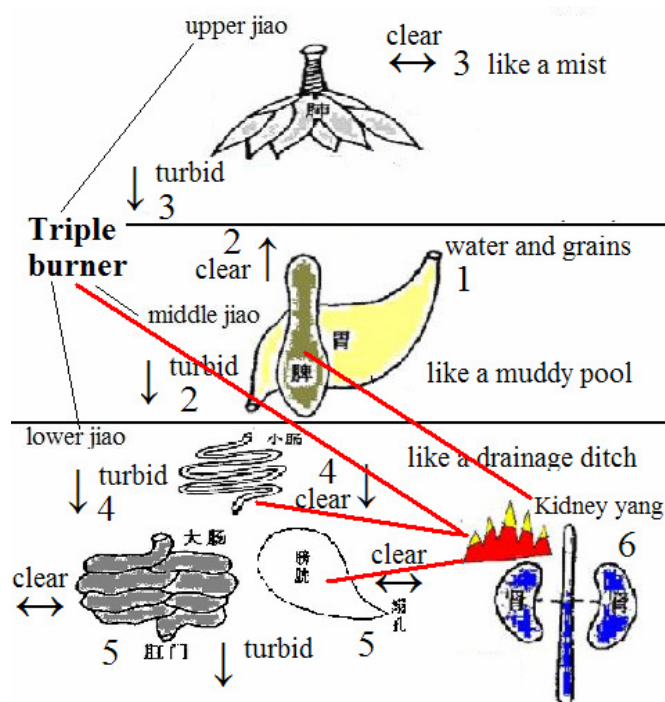
2. The spleen upbears the clear fluids, sending them towards the lungs. It is also in charge of transportation and transformation of fluids. The stomach allows the turbid fluids to pass downward.

3. The lungs are the upper source of water. They disperse clear fluids outward to the skin and flesh. They descend the turbid fluids toward the kidneys and urinary bladder.



4. The turbid of the stomach is passed on to the small intestine. The small intestine separates the clear from the turbid. The clear of the small intestine goes to the urinary bladder to become urine. The turbid goes to the large intestine to become stool.

5. The urinary bladder excretes the turbid as urine. The large intestine excretes the turbid as stool. A small amount of clear is reabsorbed and recycled into the body from these two organs.



6. Kidney yang gives the needed fire to the three burners, spleen, small intestine, urinary bladder, and large intestine. Without this heat and movement, fluids would stagnate and grow cold.

Relationships

- **Fluids and qi:**

- Qi transforms and transports fluids, holds body fluids in, produces body fluids.
- Body fluids nourish and anchor qi.

氣化則水行。張隱庵《黃帝內經素問集注·經脈別論》

When qi transforms, water moves. Zhang Yin'an (Qing dynasty)

氣順則津液流通。嚴用和《濟生方·痰飲》

When qi flows properly, body fluids circulate. Yan Yonghe (Song dynasty)

- **Fluids and blood:** both are yin; they nourish each other

Fluid Pathology:

- Damage to fluids (津液損傷 jin1ye4 sun3shang1): reduction of fluids by the heat or fire, as a result of enduring illness, excessive loss of blood, excessive urination, or overuse of herbs that promote urination or sweating.
- Fluid accumulation: edema, phlegm, rheum

Class 7

Health is a balance between the body and the environment, and within the body between the organs, substances, etc. Disease is imbalance.

Three Causes of Disease (三因 Etiology)

- **External Causes of Disease (外因):** The six qi 六氣 assail the body from outside.
- **Internal Causes of Disease (內因):** The seven emotions 七情 can cause illness from the inside.
- **Neither-Internal-Nor-External (Neutral) Causes of Disease (不內外因):** Lifestyle, trauma, etc.

External Causes of Disease:

- The 六氣 six qi are wind, cold, dryness, dampness, summerheat, and fire. These are weather or climates, also related to the seasons and elements.
- *Seasons:*
 - wind = spring, wood;
 - summerheat or fire = summer, fire;
 - dampness = late summer, earth;
 - dryness = autumn, metal;
 - coldness = winter, water.
 - But these qi can occur at any time, causing illness. Example: living in a damp house.
- The body has normal physiological changes through the four seasons, and adapts to climate and weather. There is no disease if the weather is of normal strength and the body is strong.
- If the weather is extreme or unseasonable, or if body is weak, the six qi can cause disease.
- When they cause disease by being untimely or excessive, the six qi are called 邪 evils.
- It is also easy to catch disease with air conditioning, fans, central heating, dressing inappropriately, working in hot factory or in a refrigerated area, etc.
- The six qi invade the body from the environment through the defensive exterior.
- External invasion is always a repletion, but it can be complicated by vacuity (of right qi).
- An evil can combine with other evils or transform (most often into heat) within the body.
- Defining symptoms of exterior illness: 寒熱 sensations of cold and heat (feels hot but wants to keep covered up), ‘fever and chills.’
- Evils can invade the channels or joints: pain, loss of function.

Wind (風 feng1)

Wind: spring, wood; a yang evil, so it damages yin and blood. It invades after sweating (when the ‘pores’ 腠理 are open) or while sleeping (when defense qi goes inward) or in vacuity of defense.

- *Wind penetrates and carries other evils into the body with it:* such as wind-heat, wind-cold, wind-dampness, etc.
- *Wind sways the tops of the trees:* it is a yang evil that moves upward and outward, so it first affects the upper body and the surface of the body (skin and defensive exterior).
- *Wind comes and goes quickly, changes rapidly, moves swiftly, blows intermittently:* Wind diseases have the same characteristics.

- *Wind has constant movement or inappropriate lack of movement:*
 - Wind leads to movement or a feeling of movement: dizziness, vertigo, convulsions, tremors, spasms, tingling, numbness
 - It can also lead to non-movement: rigidity, paralysis, stiffness, etc.
- *When exterior wind invades:* through the skin, it interferes with defense qi and ‘pores.’ This causes abnormalities in sweating. It causes aversion to wind or cold, fever or a feeling of heat, sneezing, cough, runny nose, stiff neck, headache, itchy throat, floating pulse.
Treatment principle: dispel wind from the exterior (release the exterior).
- *When exterior wind invades the channels:* facial paralysis, or joint stiffness and pain that wanders: bi patterns (痺証 impediment)
 - *Treatment principle:* dispel wind from the channels
- *Interior wind* is always due to the liver: convulsions, wind-stroke, etc.
 - *Treatment principle:* pacify (or subdue) wind.

Cold (寒 han2): winter, water, affects kidneys. Cold is a yin evil and easily damages yang qi.

- *Cold manifests with low temperatures:* patient feels cold in various areas, has aversion to cold, feels better with heat, likes to eat or drink hot foods. No thirst, pale.
- *Cold slows down activity:* functions decline and slow down like a river freezing over. Fluids are not transformed due to slow function and lack of warmth so cold diseases have watery fluids and a slow pulse.
- *Cold congeals, stagnates, and contracts:* the ‘pores,’ sinews, and channels are obstructed; it obstructs circulation of qi and blood, causing severe pain, spasms, no sweating, stiffness. Heat disperses and removes the blockage.
- *Internal cold* can be repletion or yang vacuity.
 - *Internal repletion cold* is from external cold that goes deeper, or too much cold food. It consumes yang and eventually becomes vacuity cold. *Treatment principle:* warm what is cold (and fortify yang if necessary).

Dampness (濕 shi1): late summer, earth, affects the spleen; it is a yin evil, so it impairs yang.

- *Causes of dampness:* damp weather, humidity, rain, damp environments, wet clothes, wading in water, working in damp places, sitting on damp ground, etc. It also can be caused by eating cold, damp, or raw foods.
- *Dampness is heavy and moves downward,* so it tends to affect the lower body, such as the legs and lower burner. A feeling of heaviness is also dampness.
- *Dampness is turbid, sticky, stagnant, thick, clammy, dirty, and causes persistent diseases:* Its diseases are prolonged and difficult to cure, often chronic, fixed location. Oozing sores, turbid discharges.
- *Dampness obstructs qi circulation:* stagnation, feeling of fullness or heaviness or swelling.
- *Exterior dampness:* aching of the whole body, possibly acute digestive upset.
- *Dampness in the channels and joints:* dull ache, swelling, lingering pain, fixed location.
- *Interior dampness* is from spleen vacuity leading to poor transportation and transformation, so fluids accumulate and become dampness, and digestion is disturbed.
- *Treatment principle:* transform or drain dampness.

Dryness (燥 zao4): autumn, metal, affects lungs; yang evil so it affects yin and blood.

- *Dryness is caused by dry weather, dry centrally-heated buildings, too much sweating or urination, etc., improper use of drying herbs.*
- *Dryness consumes fluids* (including blood and yin): dry nose, throat, lips, tongue, and mouth; chapped skin, withered hair, constipation, scant urine, dry cough
- *Treatment principle: moisten dryness.*

Fire (火 hu03): summer; sometimes also called heat (熱); A yang evil, so it injures yin and blood.

- *Fire is burning hot:* fever, thirst, burning pain, the patient wants cold foods and drinks, aversion to heat, redness, rapid pulse. Rapid changes.
- *Fire moves upward, and also disturbs spirit:* mouth and tongue ulcers, headache, red eyes, delirium, agitation, restlessness, insomnia, mania.
- *Fire consumes yin fluids:* sweating, thirst, dry lips and throat, constipation, scant dark urine, and scant dark discharges.
- *Fire can stir up internal wind:* Fire and extreme heat easily engender wind, dimming consciousness. High fever, coma, convulsions.
- *Fire can disturb the blood:* Heat can boil the blood and make it leave the vessels. This causes bleeding and/or skin diseases.
- *Fire can be from the environment, or any of the other evils tend to transform to heat or fire in the body.*
- *Internal heat can be from repletion or from yin vacuity*

Toxins (毒 du) from disease tend to have sudden onset. They can affect the whole body, making the person feel sick all over. Toxins are fierce and strong: virulent and serious. Toxins from disease are usually extremely hot and associated with fire. Symptoms may be extreme. They easily harm the organs and become life threatening. Diseases with toxins are often hard to treat. They make physical changes (such as pus), not just functional changes. They are related to blood stasis, dampness, and phlegm – they can cause it or are caused by it.

Summerheat (暑 shu3): This one only occurs in its own season and is never from interior causes.

- *Summerheat has high temperature:* extreme heat, high fever, aversion to heat, restlessness, thirst, profuse sweating, but absence of sweating later, surging rapid pulse, red tongue
- *Summerheat has upward movement:* Summerheat's nature is upbearing and scattering. It affects the head: dizziness, blurred vision, headache.
- *Summerheat consumes body fluids and damages qi:* excessive sweating, thirst, dry mouth and tongue, scant dark urine, lassitude.
- *Severe summerheat* is sunstroke, sudden collapse, coma, disturbed consciousness, delirium, slurred speech. It can be fatal.
- *Summerheat frequently combines with dampness:* dizziness, feeling of suffocation, nausea, loose stools, lassitude, soggy pulse, thick slimy tongue coat.
- *Treatment principle: clear summerheat (and transform dampness, if necessary).*

External Evils			
Enters through	How it happens	What happens	Symptoms
skin and pores	Wind carries other evils with it	defense fights back	sweating disrupted, fever and chills
channels	with wind or through physical contact	lodges in the joints, blocks qi flow	pain, no fever and chills
		disrupts the flow in the channels	paralysis or atrophy, no fever and chills
orifices	in warm disease (wen bing) theory, evils enter through nose and mouth	wind heat and pestilence qi enter	epidemic diseases, fever and chills
	with food into the stomach	cold-damp or damp-heat enters	digestive symptoms, with or without fever and chills
	lower orifices (bathing, swimming, sitting on the ground)	cold, damp, or damp-heat enters	cold in uterus (infertility, menstrual cramps), vaginal discharge, bladder infection, no fever and chills

Internal Causes of Disease [七情 seven affects]: Normal emotions cause no harm, but if strong or long-lasting, emotions can cause disease. They affect the organs directly. Emotions cause diseases of the organs, and diseases of the organs can also cause excessive emotions to arise. Damage from emotions will always affect the heart, as well as the organ corresponding to the emotion.

百病生於氣也，怒則氣上，喜則氣緩，悲則氣消，恐則氣下，寒則氣收，炅則氣泄，驚則氣亂，勞則氣耗，思則氣結。九氣不同。《素問·舉痛論篇·第三十九》

The hundred diseases are generated by qi. When angry, qi ascends. When joyful, qi slackens. When sorrowful, qi disperses. When fearful, qi descends. When cold, qi contracts. When hot, qi is discharged. When frightened, qi is deranged. When taxed, qi is consumed. When thoughtful, qi binds. These nine conditions of qi are not the same.

Elementary Questions, Chapter 39 (Warring States Period)

- **joy** (喜 xi3): damages the heart (controlling mental activities).
 - Causes qi to slacken (move slowly or relax). 喜則氣緩。
 - Excessive joy scatters the spirit. *Lingshu*, Chapter 8
 - Includes excessive excitement, excessive stimulation, excessive enJOYment, addictions.
 - Leads to heart fire or heart yin vacuity heat: mania (狂 kuang), unceasing laughter.

- **anger** (怒 nu4): damages the liver (smooth flow of qi).
 - Causes qi to rise. 怒則氣上。
 - Expressed anger or rage causes (or is caused by) liver yang ascending, or liver fire.
 - Symptoms are mostly located in the head: headache, red face and tongue, wiry pulse, etc.
 - Anger includes resentment, bitterness, irritability, frustration, depression. These also damage the liver. Unexpressed anger causes liver qi depression.
 - Also digestive problems when the liver horizontally attacks spleen or stomach, as liver easily invades the earth organs.
- **thought** (pensiveness, worry, obsession, or preoccupation) (思 si1): damages the spleen
 - Causes qi to bind (knot). 思則氣結。
 - Includes obsessive or excessive thought, mental work, or studying.
 - Weakens spleen function, causing fatigue, loss of appetite, loose stools, phlegm.
- **sorrow** (sadness, grief, or anxiety) (悲 bei1): damages the lungs
 - Causes qi to disperse (dissolve, scatter). 悲則氣消。
 - Sorrow leads to lung qi vacuity: breathlessness, fatigue, crying, sighing.
- **anxiety** (melancholy or worry) (憂 you1): damages the lungs and spleen.
 - Excessive thinking and anxiety lead to qi binding.
 - Worry and anxiety damage the spleen, causing fatigue, loss of appetite, loose stools.
 - It also binds lung qi causing breathlessness, stiff shoulders and neck.
- **fear** (恐 kong3): damages the kidneys.
 - Causes qi to descend. 恐則氣下。
 - Depletes kidney qi causing bed wetting or incontinence.
- **fright** (shock) (驚 jing1): damages the kidneys (and heart).
 - Causes derangement of qi. Fright makes qi chaotic. 驚則氣亂。
 - Palpitations, breathlessness, insomnia, night sweating, dry mouth, dizziness, tinnitus.

Neither-External-Nor-Internal-Causes of Disease a.k.a. Neutral Causes (Lifestyle, trauma, etc.)

- **improper diet** (食飲不節):
 - *overeating or malnutrition*: The quantity of food should be appropriate. Either extreme damages the spleen-stomach. Eventually every organ suffers since post-heaven qi is affected.
 - *overindulgence or avoidance of particular foods*: We need a balance of the five flavors and the temperatures. Specific types of foods cause specific imbalances. Example: Habitual alcohol intake causes damp-heat. Too much spicy food damages yin.
 - *eating too much cold raw foods*: Puts out digestive fire of spleen yang.
 - *eating unclean foods*: contaminated, spoiled, or toxic foods, parasites.
 - food should be eaten when relaxed and calm, and at regular times.
 - Excessive intake of cold and cool medicines may result in damage to spleen yang.

Book: Flaws, Bob; *The Tao of Healthy Eating*; Blue Poppy Press, Boulder CO; 1998.
ISBN: 0-936185-92-9. www.bluepoppy.com

- **work and rest:** Normal work or exercise does not cause disease. We need balance between activity and rest.
 - If qi used up in daily activities is replenished through food and rest, there is balance. *Jing* essence will not be used for daily activities in a balanced lifestyle.
 - Taxation (勞 overwork) causes consumption of qi. This includes people who exercise too much. Long-term taxation consumes essence, affecting aging, stamina, and ability to resist disease.
 - Excessive rest impairs circulation of qi-blood. It affects the spleen, which leads to poor transformation-transportation. This engenders phlegm and dampness because qi moves and transforms fluids. Activity moves qi and scatters dampness.
- **sexual taxation** (房室勞傷): excessive sexual activity injures kidney essence and yin. For men, this is mainly through ejaculation. For women, this includes pregnancies and childbirth.
 - Sexual activity should be adjusted for age, health, season, etc.
- **trauma:** gunshots, cuts, bruises, burns, fractures, sprains, insect bites, snake bites, animal bites, etc: cause stagnation of qi and stasis of blood in the channels and network vessels. Stagnation may remain even after the flesh and bones have healed. Bites may have toxins.
- **improper medical treatment:** improper Western or East Asian treatment can cause illness or side effects.
- **parasites and toxins**

While disease causes are *External*, *Internal*, and *Neither-Internal-Nor-External*, we cannot forget that the ability to avoid disease is also based on the body's right qi and constitution.

Constitution: the fundamental physical and mental make-up of a person, composed of essence, qi, and spirit, but essence is the foundation.

- dependent on parents' health in general, their health at the time of conception, and the mother's health during pregnancy
 - It is bad for the child to have been conceived when the parents were too old, after too many pregnancies in a short time, while drunk, etc.
 - It is bad for the mother to smoke and drink during pregnancy, or otherwise lead an unhealthy lifestyle (emotionally or physically).
 - It is bad to receive an emotional shock during pregnancy.
- constitution cannot be changed, for the most part. It can only be changed within limits by healthy lifestyle, and qigong.
- constitution helps determine prognosis, as well as resistance to disease.

Class 8

Pathogenesis: Three types of pathological processes:

- **Disharmony of yin and yang:** pathological changes involving repletion or vacuity of yin and yang. It frequently manifests as heat or cold. In the absence of an evil, treatment focuses on supplementation.
 - Heat is from yang repletion or yin vacuity.
 - Cold is from yin repletion or yang vacuity.
 - Sometimes there are false heat or false cold symptoms: false heat is when yin repletion walls off yang, and false cold is when yang repletion walls off yin.
 - In addition to heat and cold, disharmony of yin and yang can also manifest as disharmony between the viscera and bowels, qi and blood, construction and defense, exterior and interior, ascending and descending.
 - In internally caused disease or disease caused by the not-internal not-external factors, imbalance of yin and yang within the body is predominant.
- **Conflict between right qi (yang, life) and evil qi (yin, death):** Right qi is the sum of all the healthy qi and substances in the body that can resist disease. It includes the various physiologic activities of the body, the natural flux of yin and yang, production of qi and blood, and the flow of construction and defense. Evil qi opposes right qi, and refers to the various causative factors of disease.
 - If evil qi invades, it meets the opposition of the right qi, and there is a struggle. This has significance in onset, progression, and transformation of disease. The struggle destroys the yin - yang balance and causes disturbances in the functioning of the body, leading to pathological changes.
 - If evil qi invades, it must be repletion.
 - If right qi is insufficient, there is also vacuity.
 - For most diseases to occur, there must first be an imbalance within the body. In almost all cases, an evil cannot invade unless there is already an underlying insufficiency of right qi. Therefore, the right qi is the root and the evil qi is the branch. If an insufficiency of right qi leads to an invasion of evil, this is a combined repletion - vacuity condition.
 - In externally caused disease, the struggle is always between the evil and the right qi.
 - Wind, cold, dampness, heat, dryness, or summerheat evils attempt to invade. The evils are met by defense qi when they reach the defensive exterior. A battle occurs. Some symptoms are due to this battle: aversion to cold, fever, shivering, sweating.
 - If the right qi is stronger, eventually it wins and the patient recovers.
 - When the evil is eliminated, the right qi may be weak for a while until the qi and blood is repaired, and the channels and organs are restored.
 - If the evil is stronger, right qi cannot win, the patient becomes sicker, and may even die.
 - If an externally contracted disease is not resolved (neither the evil nor the right qi wins), the disease will go deeper inside and may become chronic. Or the disease may be eliminated, but yin and yang, qi and blood may be damaged and need significant time and care for recovery.

Right qi					
strong ↓	weak ↓				
No external invasion	Evil (wind, cold, fire, damp, dryness, summer-heat) invades (must be a repletion)				
	Right qi wins ↓	Right qi and evils struggle without victory ↓			Right qi loses ↓
	recovery ↓	Evil goes deeper			death
	May need to repair right qi	↓	↓	↓	Right qi loses ↓ death
		Recovery if right qi eventually wins ↓	Disease becomes chronic		
		Need to repair right qi			

- **Abnormal descending and ascending of qi:** This also includes qi entering and exiting (moving inward and outward). In disease, qi may not follow its usual direction of movement. For example, in illness, lung qi may not descend, causing cough. Spleen qi may not ascend, causing diarrhea.
 - The functional relationships between organs, channels, substances, yin and yang are maintained by ascending, descending, entering, and exiting of qi (the qi mechanism).
 - In this, spleen and stomach are most important: they are central so they are the pivot of the body. They also provide the material basis for the post-heaven nourishment.

Root and Branch (本 ben3 and 標 biao1)

治病必求于本。《素問·陰陽應象大論》

To treat disease, seek its root. *Elementary Questions*, Chapter 5 (Warring States Period)

The great summation in treating disease is that one must first clarify branch and root. In a tree, the roots are connected to the branches. The roots are mostly underground and invisible. The branches are above the ground and visible.

While there are many ways to look at root and branch in medicine, the most simple and appropriate way for this class is to say that in illness:

- The root is the strength of right qi and the branch is an invasion of evil qi.
- The root is the cause or pattern and the branches are the symptoms.
- The earlier disease is the root. Later progression is the branch.
- The root is a chronic disease and the branch is an acute disease.

In general, the root must be treated in order for the patient to recover. However, the guidelines are different in different types of situations. The rules for treatment are as follows:

- *In acute disorders, treat the branch.* For example, stop bleeding first (branch), then find out why and treat the cause (root) after the situation is under control.
- *For chronic disorders, treat the root.* For example, if the patient has a backache (branch) due to kidney vacuity (root), just supplementing the kidney (root) will cure the backache (branch). This is appropriate if the clinical manifestations are not too severe.

病有本標，急則治標，緩則治本。法分攻補，虛而用補，實而用攻。龔信《古今醫鑒·》
 In disease, there is root and branch. When *acute*, treat the branch. When *chronic*, treat the root. The method is divided into attacking and supplementation. Use supplementation for vacuity and use attacking for repletion. Gong Xin (Ming dynasty)

急 ji: fast, rapid, tense, violent, urgent, emergency, impatient. So it is often translated as acute.

緩 huan: slow, unhurried, relaxed. So it is often translated as chronic.

- *In most cases, the root and branch are treated simultaneously*, but one or the other will be emphasized according to the above rules. For example, if a patient with vacuity (chronic, root) receives a wind attack (acute, repletion, branch), you may treat both conditions in one formula.
 - If the vacuity is extreme, it is more important to supplement the patient.
 - If the vacuity is mild, but the wind attack is severe, than the formula should focus more on expelling the evil.

In trauma, the root and branch may be the same: stagnation of qi and stasis of blood are both the essential nature, and the symptom, pain, is nothing other than stagnation of qi and stasis of blood.

Eight principles pattern identification (八綱辨証): a preliminary organization of data from the four examinations (looking, feeling, asking, and listening-smelling).

陰 Yin	陽 Yang
裏 Interior	表 Exterior
虛 Vacuity	實 Repletion
寒 Cold	熱 Heat

- This is the foundation for other methods of pattern identification. Nothing falls outside of these eight. However, these eight are not specific enough to be used alone clinically.

Exterior-interior: *depth of disease within the body*. For example, an external invasion begins as exterior, but if it goes in deeper, it becomes interior. There can also be simultaneous exterior and interior patterns, or patterns that are stuck between the exterior and interior (called *shao yang*).

- **interior:** organs, bones, etc. Can be hot or cold, vacuity or repletion. An interior repletion means an evil is present. An interior vacuity means insufficient qi, blood, fluids, yin, or yang (right qi). In interior patterns, there may be fever (sensation of heat in heat conditions) or chills (sensation of cold in cold conditions), but not both simultaneously.
 - **interior repletion heat:** A heat evil is present, causing feverish feeling, no chills, sweating, thirst, full rapid pulse, red face, red tongue with yellow coat, plus symptoms of the affected organ. It is caused by eating hot-natured food, emotional excesses, qi stagnation, or an exterior evil moving inwards. This is also called yang repletion. Clear heat or drain fire.
 - **interior vacuity heat:** Yin is insufficient, causing low-grade afternoon fever, no chills, feeling of heat in the palms, soles, and chest (five-heart heat); dry mouth and throat, dark urine, dry stool, night sweating; fine rapid pulse, malar flush, red peeled tongue, emaciation. This is yin vacuity. Nourish yin and clear heat.

- **interior repletion cold:** A cold evil is present, causing chilliness, cold limbs, no thirst, clear abundant urine, desires warm drinks, deep full tight pulse, pale face, pale tongue with thick coat. This is repletion of yin. Dissipate cold evil and warm coldness.
- **interior vacuity cold:** Yang is insufficient, causing chilliness, cold limbs, no thirst, listlessness, spontaneous sweating, loose stools, clear abundant urine, deep slow weak pulse, dull-pale face, pale tongue, thin white coat. Yang vacuity. Fortify yang and warm coldness.
- **exterior:** skin, flesh, channels, defense qi, sometimes lungs
 - The lungs govern defense qi and the skin, so they are the most exterior of the organs
 - Many skin problems are actually interior. Example: blood heat causing rashes.

Clinically there are two types of exterior problems, although these may overlap. But the term *exterior* in the strictest sense means *external invasion*.

- **external invasion:** acute onset, short duration, simultaneous fever (feels hot) and chills (aversion to cold or wind), floating pulse, but the rest of the symptoms vary depending on cold or hot, repletion alone or vacuity and repletion combined. Important symptoms that help in differentiation are sweating or not, the pulse, and the severity of body aches.
 - **exterior cold** has slight fever, severe chills, no thirst, no sweating, thin white tongue coat, floating tight pulse, headache, muscle aches
 - **exterior heat** has more fever, slight chills, thirst, thin yellow (or white) tongue coat, floating rapid pulse, sore throat, sweating
 - **exterior repletion** (not combined with vacuity): same as exterior cold or exterior heat. The evil qi is the repletion.
 - **exterior vacuity** of defense:
 - **Vacuity of defense qi but no invasion at this time** (pure vacuity): easy to catch cold, sweats easily even when cold.
 - **Vacuity of defense qi with wind evils invading** (combined *vacuity* of defense and *repletion* of wind evils): slight or no fever, aversion to wind, slight body-aches, floating pulse, thin tongue coat.
- **channel problems:** painful obstruction (痹 *bi* impediment) is obstruction of the flow of qi-blood in the channels and the joints by an evil, causing pain. Wind, cold, dampness, heat, or a combination.
 - wind: pain moves from place to place
 - cold: severe fixed pain, better with heat
 - dampness: lingering, swelling, heaviness, ache
 - heat: swollen, hot, red
 - also some facial paralysis or pain (Bell's palsy or trigeminal neuralgia) is caused by wind invading the channels of the face.
 - There is often no fever and chills because the evil bypasses the defensive exterior of the body.

Vacuity-repletion: weakness of right qi versus the strength of evil qi

- **vacuity:** Some aspect of the body is weak. There is no evil (unless it is a combined pattern). Symptoms include weakness, listlessness, curling up, quietness, weak breathing, weak pulse, chronic condition, dull lingering pain which is better with pressure, slight sweating. The more chronic the disease, the more likely it involves vacuity.
 - **yang vacuity** (same as internal vacuity cold, above): There are symptoms of qi vacuity plus coldness and copious fluids. There is insufficient yang to warm and activate the body. Symptoms are worse in the daytime, especially the morning.
 - **yin vacuity** (same as internal vacuity heat, above): There is insufficient yin to cool and nourish the body. Symptoms are worse in the afternoon, evening, or night.
- **repletion:** includes interior or exterior evils. See exterior category, and interior repletion heat and cold, above. The body's right qi is still strong. Acute condition, strong pain worse with pressure. If face is red, it is all over; if sweating, it is profuse, coarse breathing, strong voice, thick tongue coat, strong pulse. Yin evils damage yang. Yang evils damage yin.

Heat-cold: the "nature" of the disease

- **heat:** see above, from yang repletion or yin vacuity
- **cold:** see above, from yin repletion or yang vacuity
- A person can have both at the same time, for example, cold on the exterior and heat on the interior or vice versa, or they can have heat above and cold below.
- Can have **true cold-false heat** or **true heat-false cold**. These have contradictory signs and symptoms in *extreme conditions*.
 - In true cold-false heat, the interior is so cold that all the yang (heat) is pushed to the exterior.
 - In true heat-false cold, the interior is so hot that all the yin (cold) is pushed to the exterior.
 - Contradictory symptoms arise because the weaker aspect has deserted to the exterior. Since it is on the exterior, it is visible.
 - Careful examination will yield the appropriate diagnosis.

Yin-yang

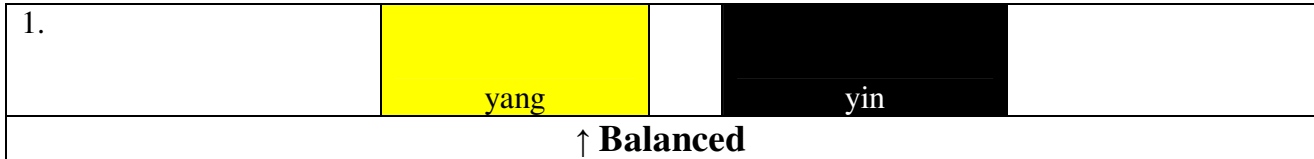
善診者，察色按脈，先別陰陽。《素問·陰陽應象大論》

Someone who is good at examination scrutinizes the complexion and presses the pulse to first differentiate yin and yang. *Elementary Questions*, Chapter 5 (Warring States Period)

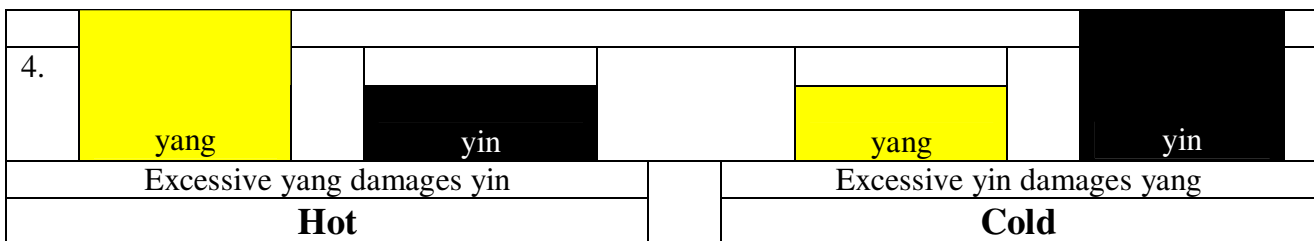
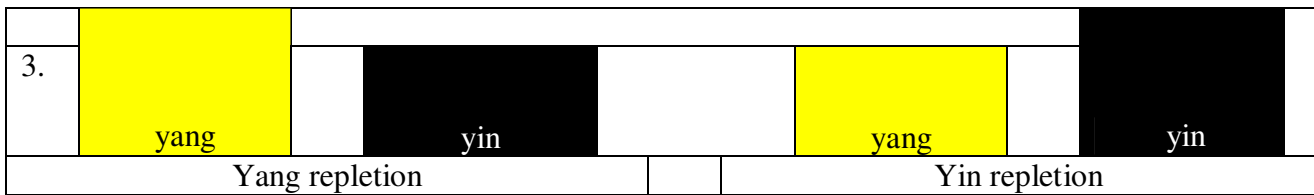
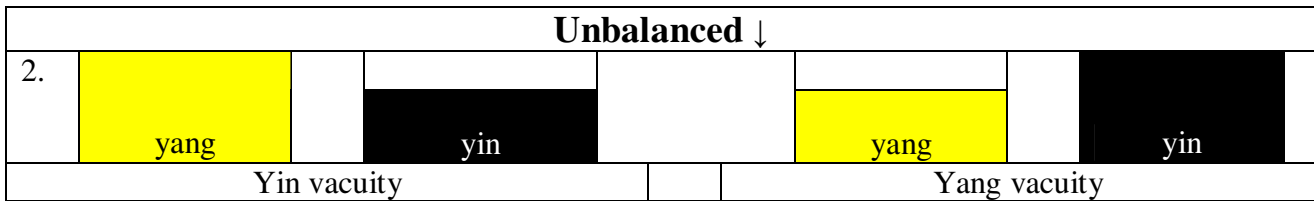
Yin-yang: general categories which embrace the other six principles. They are also two aspects of the body.

- **yin:** yin patterns have more yin than yang:
 - a repletion of yin
 - a vacuity of yang
 - a predominance of **coldness**, vacuity, or interior conditions
- **yang:** yang patterns have more yang than yin:
 - a repletion of yang
 - a vacuity of yin
 - a predominance of **heat**, repletion, or exterior conditions

- **collapse of yin** is an acute critical form of yin vacuity: abundant perspiration, hot skin, hot limbs, dry mouth, desire to sip cold drinks, no loss of urine or stool, floating vacuous rapid pulse, red peeled short dry tongue.
- **collapse of yang** is an acute critical form of yang vacuity: chilliness, cold limbs, weak breathing, profuse but cold sweating, no thirst, frequent profuse urination or incontinence, loose stool or incontinence, minute deep pulse, pale wet swollen tongue.



虛	<i>xu</i>	Vacuity	Deficiency, empty
實	<i>shi</i>	Repletion	Excess, full



Class 9

Preventing Disease & Nourishing Life

若本充實，豈有病乎？陶弘景《養性延命錄》南朝梁

If the root is full, how can there be disease! Tao Hongjing (Southern Liang dynasty)

According to the *Su Wen (Elementary Questions)*, the highest medicine treats before there is disease, thereby preventing its occurrence. By keeping the righteous qi strong, disease is unable to develop. In addition, by treating a problem when it is small, it is never allowed to develop. These principles can easily be applied with moxibustion. The following are some definitions of key terms in this mode of treatment.

Nourishing life: When there is no disease, treatment is applied to increase longevity or vitality and prevent the effects of aging. This is often done at specific times of the year.

Supplementing vacuity: Supplementation (unlike nourishing life) implies that there is already a vacuity. Techniques to supplement are related to those for nourishing life but are not identical to those techniques. Supplementation is also commonly used in preventing disease, since it is hard for evils to invade when the body is strong. However, preventing disease may also involve the removal of repletion to prevent it from causing harm.

Preventing disease: These techniques are sometimes, but not always, related to supplementating right qi. They may be done when traveling or when certain diseases are prevalent. They are applied when no disease exists in the body.

Preventing the progression of disease: In this case, the body already has an imbalance. Therefore, treatment is performed to prevent that imbalance or disease from worsening. For example, methods may be used to prevent windstroke in a patient who already has internal wind.

Methods for prevention and nourishing life

Healthy Person					Sick Person	
<i>benefit right</i>					<i>early diagnosis and treatment</i>	<i>safeguard threatened areas</i>
spirit, emotions	regular lifestyle	exercise	preventive moxibustion and herbs	<i>avoid evils</i>		

人常失道，非道失人。人常去生，非生去人。故養生者，慎勿失道。陶弘景
《養性延命錄·教誡篇》

A person often loses the *dao*. It is not that the *dao* loses the person. A person often leaves life. It is not that life leaves the person. That is why one who nourishes life is careful not to lose the *dao*.
Tao Hongjing (Southern Liang dynasty)

凡四時之氣，順之則安，逆之則病。張介賓《類經·疾病類·八風五風四時之病》
Overall, when the qi of the four seasons is followed, there is health. When it is opposed, there is disease. Zhang Jiebin (Ming dynasty)

寡慾則心清，心清則寡慾。馮曦晴《頤養詮要·卷之一》
When there are few desires, the heart is clear. When the heart is clear, there are few desires.
Ping Xiqing (Qing dynasty)

清心而寡慾，人之壽矣。崔敦禮《芻言·卷上》
A clear heart results in few desires and longevity for people. Cui Dunli (Tang dynasty)

心安病自除。白居易《白居易集·秋山》唐
Disease is spontaneously eliminated with a peaceful heart. Bai Juyi (Tang dynasty)

The Five Behaviors and Ten Pleasures to Adjust the Emotions

The Five Behaviors from 陳直 Chen Zhi, a Song dynasty specialist in nourishing life
五事：靜坐第一，觀書第二，看山水花木第三，與良朋講論第四，教子弟第五。

1. Sitting quietly (like allowing a glass of muddy water to settle)
2. Reading
3. Appreciating mountains and water, flowers and trees
4. Discussing ideas with good friends
5. Teaching children or juniors

十樂 The Ten Pleasures

讀義理學，學法帖字，澄心靜坐，益友清談，小酌半醺，
澆花種竹，聽琴玩鶴，焚香煎茶，登城觀山，寓意獎棋。

Studying the meaning of the classics
Learning the methods of the calligraphy models
Calming the mind and sitting quietly
Chatting with beneficial friends
Drinking a little until half intoxicated
Watering flowers and cultivating bamboo
Listening to the qin [stringed instrument] and enjoying cranes
Burning incense and brewing tea
Climbing the city walls and viewing the mountains
Telling fables and playing chess

The Six Always by Shi Tianji (Ming dynasty)

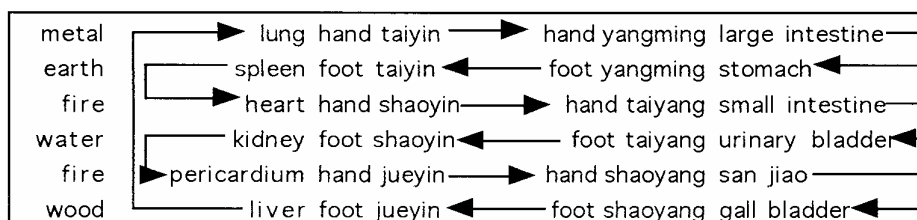
1. Always be peaceful in mind: (do not covet, do not worry about personal gains and losses.
If one has few desires, his mind will naturally be peaceful.)
2. Always be kind-hearted: (take pleasure in helping others.)
3. Always uphold justice
4. Always be cheerful: A good laugh makes one ten years younger; worry turns hair gray.
5. Always be pleasant
6. Always be contented

The Channel and Network Vessel System (經絡系統): The pathways of qi and blood pervading the whole body, connecting the bowels and viscera, the limbs and joints. The channels are the main pathways of qi and blood, whereas the network vessels are smaller branches ensuring the supply of qi and blood to all localities. Disturbances in the channels are reflected in abnormalities along their course. Acupuncture, acupressure, and cupping are largely based on the theory of the channels and network vessels.

Channels (經脈): Any of the main pathways of qi and blood.

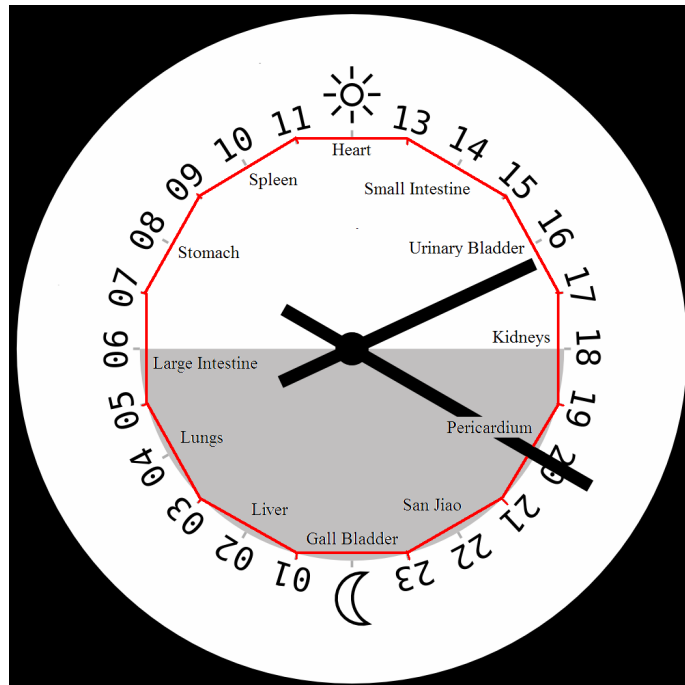
- 12 Regular or Main Channels (正經): The channels that form the basic structure of the channel system. Each channel 'homes' to its own organ and 'nets' to its paired organ, connecting bowels and viscera that stand in interior-exterior relationship. The twelve channels have the function of interlinking the bowels and viscera and providing a network of qi and blood by which the whole body is nourished.

	Yin	Yang
Hand	Hand Three Yin Channels	Hand Three Yang Channels
	hand greater yin lung channel	hand yang brightness large intestine channel
	hand reverting yin pericardium channel	hand lesser yang triple burner channel
	hand lesser yin heart channel	hand greater yang small intestine channel
Foot	Foot Three Yin Channels	Foot Three Yang Channels
	foot greater yin spleen channel	foot yang brightness stomach channel
	foot reverting yin liver channel	foot lesser yang gall bladder channel
	foot lesser yin kidney channel	foot greater yang urinary bladder channel



The Circadian Clock

TIME	BRANCH	CHANNEL
11 pm – 1 am	Zi	GB
1 – 3 am	Chou	LV
3 – 5 am	Yin	LU
5 – 7 am	Mao	LI
7 – 9 am	Chen	ST
9 – 11 am	Si	SP
11 am – 1 pm	Wu	HT
1 – 3 pm	Wei	SI
3 – 5 pm	Shen	UB
5 – 7 pm	You	KI
7 – 9 pm	Xu	PC
9 – 11 pm	Hai	SJ



- **Twelve Cutaneous Regions (皮部):** areas of the skin lying on and corresponding to each of the twelve channels.
- **Twelve Channel Sinews (經筋):** Sinews following the path of the channels, together filling the entire surface of the body. Morbidity of the channel sinews includes impediment (*bi*), hypertonicity, and slackening.
- **Twelve Channel Divergences (經別):** branches of each of the 12 channels that reach deeper parts of the body and then return to the primary channel. They have the function of complementing the main pathways by providing a link between the yin and yang channels.

Network Vessels (絡脈): Branches of the channels that enmesh the body.

- 15 diverging network vessels (別絡 *bie luo*): The larger network vessels of the 12 regular channels, du and ren, as well as the great network vessel of the spleen.
- grandchild network vessels (孫絡 *sun luo*): any of the finer branches of the network vessels.
- Floating or superficial network vessels (浮絡 *fu luo*), also know as blood network vessels: small branches of the network vessels in the surface of the body. These are actual blood vessels.
- The channels govern qi. The network vessels govern blood.
- According to *Lingshu* Chapter 10, all the vessels that are superficial and which can ordinarily be seen are network vessels. The twelve channels lie deeply between the divisions of the flesh. They are deep and cannot be seen.
- **Eight Extraordinary Vessels (奇經八脈):** Any of the eight vessels that do not home to any organs, have no interior-exterior relationships, and whose function is to supplement the insufficiencies of the other channels. They include: du (governing), ren (controlling or conception), chong (thoroughfare), dai (girdling), yang and yin qiao (yang and yin springing), yang and yin wei (yang and yin linking).

Three Types of Points

- 經穴 jingxue: channel point
- 經外奇穴 jingwai qixue: non-channel point, also known as extraordinary points
- 阿是穴 ashi xue: ouch point, sensitive on pressure. Could be a channel point, a non-channel point, or neither.

《扁鵲心書·卷上·當明經絡》竇材

諺云：學醫不知經絡，開口動手便錯。蓋經絡不明，無以識病證之根源。究陰陽之傳變，如《傷寒》三陰三陽皆有部署。百病十二經脈可定死生。既講明其經絡，然後用藥徑達其處，方能奏效。昔人望而知病者，不過熟其經絡故也。俗傳遇長桑君授以懷中藥，飲以上池之水，能洞見藏府。此虛言耳。今人不明經絡。止讀藥性病機，故無能別病所在。漫將藥試，偶對稍愈便爾居功，況亦未必全愈。若一不對反生他病。此皆不知經絡故也。

You Must Understand the Channels and Network Vessels

from *The Book of Bian Que's Heart*, First Volume, by Dou Cai (1164, Song dynasty)

It is commonly said that if you study medicine but do not know the channels and network vessels, as soon as your mouth opens or your hands move, you will make a mistake. If you fail to understand the channels and network vessels, you will probably be unable to recognize the origin of disease symptoms.

Investigate the transmission and mutation of yin and yang. For example, the three yin channels and the three yang channels of the *Treatise on Cold Damage* each have their own jurisdiction. The hundred diseases and the twelve channels can decide life or death. If the channels and network vessels have already been explained, then you can use medicinals to directly reach the site of the disease and the formula will prove effective.

The reason that the ancient people gazed upon a patient and then knew his condition is that they merely inspected his channels and network vessels with care. It is passed down by tradition that Elder Mulberry Gentleman [Changsang Jun] conferred his cherished medicinals [to Bian Que], who drank the water of the upper pool¹ and was then able to see the organs clearly. These are unfounded statements and that's all. [Dou Cai is saying the ancients did not have magical abilities to see into the body. They just knew how to inspect the channels carefully.]

Modern man does not understand the channels and network vessels. He only studies the nature of the medicinals and disease mechanisms. Thus, he is without the ability to differentiate the location of the disease. If someone heedlessly experiments with medicinals, and by chance the treatment is correct, there will be a little recovery. Then he will claim credit for himself, but the condition still will not completely recover. If the treatment is incorrect, then on the contrary it will engender the disease. The reason for all this is because he does not know the channels and network vessels.

¹ Rain water that has never touched the earth.

Class 10

Principles of Treatment

Straight treatment and paradoxical treatment

1. **Straight treatment** 正治: The principle of treatment whereby the nature and pathomechanism are addressed directly, as when a cold pattern is treated with hot medicinals and a hot pattern is treated with cold medicinals, or when vacuity patterns are treated by supplementing or repletion patterns are treated by attacking or draining.

實則瀉之，虛則補之。《素問·三部九候論》

When there is repletion, drain it. When there is vacuity, supplement it.

Elementary Questions, Chapter 20 (Warring States Period)

2. **Paradoxical treatment** 反治: The non-routine principle of treating false signs with medicinals of the same nature, e.g., treating heat with heat, cold with cold, the stopped by stopping, and excessive flow by promoting flow. Treating cold with cold, for example, means using heavy doses of heat-clearing toxin-resolving agents to treat exuberant heat in externally contracted febrile disease presenting with false signs of cold such as aversion to cold or shivering, and cold limbs.

治有逆從者，以病有微甚；病有微甚者，以證有真假也。寒熱有真假，虛實亦有真假，真者正治，知之無難，假者反治，乃為難耳。張介賓《景岳全書》

There is counteracting and coacting treatment because there is slight and extreme disease. There is slight and extreme disease because there are true and false patterns. There is true and false cold and heat. There is also true and false vacuity and repletion. True receives straight treatment. Knowing it is not difficult. False receives paradoxical treatment. This is difficult. Zhang Jiebin (Ming dynasty)

Supporting the Right and Dispelling the Evil

Supplementing and draining 補瀉: the course of a disease is actually the struggle between the right qi and the evil qi. You must diagnosis the relative strength of the evil and the right qi, or if there is any evil at all. Treatment should mobilize the right qi to defeat the evil. If the right qi is strengthened, the evil will be expelled. If the evil is expelled, the right qi can recover its strength. Both help each other.

- If the right qi is strong, evils cannot strike. When there are evils, right qi is usually weakened. If evil qi is exuberant, right qi becomes depleted. When right qi suffers damage, evil qi can spread. If you do not have enough right qi to recover, evils will not recede. If right qi is not exhausted, you have a chance to recover.

凡治病必先固正氣。朱丹溪《丹溪心法·拾遺雜論》

Whenever treating disease, you must first secure right qi. Zhu Danxi (Yuan dynasty)

補正則邪自除。沈時譽《醫衡·卷二·張會卿》

When you supplement the right, evils are spontaneously eliminated. Shen Shiyu (Qing dynasty)

邪祛則正安，祛邪即所謂補正。葉霖《難經正義·卷六》

When evil is eliminated, the right is secure. Eliminating evil is what is called supplementing the right. Ye Lin (Qing dynasty)

虛體受邪，必先去邪，邪去方可補正；否則留邪補正，補在邪上，邪得補愈實，而正則愈虛矣。吳鞠通《增訂醫醫病書·補虛先去實論》

When a body that has vacuity contracts an evil, you must eliminate the evil. As soon as you eliminate the evil, you can supplement the right. Otherwise, if you supplement the right when there is a lingering evil, the supplementation will go into the evil. When the evil obtains supplementation, there is more repletion and the right becomes more vacuous. Wu Jutong (Qing dynasty)

- **supplementation:** for vacuity. Invigorates resistance, strengthens whatever is weak, restores function or substance. 補 bu means to mend or repair, as in patching clothes. Can supplement yin, yang, qi, blood, or any of the organs (especially spleen and kidney). Can use acupuncture, moxibustion, herbs, diet, qigong, meditation and/or rest.
- **draining:** an offensive method for repletion. Attacking the evil. Eliminates evils, reduces, expels, transforms or scatters evils or accumulations. 瀉 xie means to pour out, or drain, like the dirty water in a bathtub. To use draining alone, the right qi of the patient must be strong. If the right qi is weak, draining must be combined with supplementation. Can use acupuncture, bleeding, herbs, cupping, etc.
- **In situations with mixed vacuity and repletion:**
 - Most often, drain the evil first or strongest.
 - When the evil is resolved, strengthen the body.
 - When there is evil qi, supplementation can strengthen the evil.
 - Only if the patient is too weak to receive draining treatment, should supplementation be primary.
 - In a well-designed treatment, you can:
 - drain and supplement simultaneously: both evil and vacuity are not too strong, or patient is too weak to withstand draining methods alone.
 - supplement first and drain later: the right qi is dangerously weak, even though the evil is strong.
 - drain first and supplement later: strong evil needs to be dispelled urgently, and right qi can withstand the treatment, especially when the evil is the cause of the damage to right qi, or in exterior conditions.
- Treatment when evil invades and the patient does not have vacuity: drain or attack (exterior resolution, clearing heat, detoxification, precipitation, transform phlegm, transform damp, disinhibit water, break blood stasis, etc.) You can support the right, but only to enhance the attack or protect the interior. Only when the evil is resolved, can supplementation become the primary approach.

治內傷如相，治外邪如將。吳達《醫學求是·治伏暑贅言》

Treat internal damage like a minister. Treat external evils like a general. Wu Da (Qing dynasty)

Regulating Yin and Yang

- **Reduce repletion:** A repletion of yin or yang means that an evil is present. A surplus of yin damages yang and vice versa. Repletion alone receives draining treatment. If repletion of yin or yang causes vacuity of the opposite, then draining and supplementation are both needed. See above.
- **Supplement vacuity:** an uncomplicated vacuity of yin or yang requires supplementation alone.

治于萬種之疾病，總不出乎一理之陰陽。馬兆張《馬氏錦囊秘錄·雜症·葯論》

Treatment of the ten-thousand types of disease never goes beyond the one principle of yin and yang.
Ma Zhaozhang (Qing dynasty)

陽絕補陰，陰絕補陽，是謂實實虛虛，損不足益有餘。《難經·十二難》

When yang has expired but yin is supplemented or yin has expired but yang is supplemented: this is called replenishing repletion or evacuating vacuity. It is decreasing the insufficient and increasing the superabundant. *Classic of Difficulties* (Han dynasty)

惟「節陰陽，調剛柔」二句，其義最精，其用最博，凡食息起居，病治脈葯，皆有最切于此而不可忽者。張介賓《類經·三卷·臟象類》

The meaning of the two phrases ‘adjust yin and yang, regulate the hard and soft’ is most essential. Its usage is most extensive. Overall, diet, rest, rising, and dwelling; or disease, treatment, pulse, and medicinals, all are most concerned with this and it cannot be overlooked.

Zhang Jiebin (Ming dynasty)

Treat according to the person, the season, the place

同病異治，異病同治。

The same disease has different treatments. Different diseases have the same treatment.

- **Treat according to the season and weather:** In the summer, you are likely to use less moxibustion and fewer warming herbs. Also the qi flows differently through the seasons, for example, in the summer it flows more superficially. Diet and lifestyle should vary with climate and season.
- **Treat according to the place:** here in L.A., there is less cold and dampness, and more dryness and heat.
- **Treat according to the individual** (age, sex, constitution): Herb formulas and point formulas can be adjusted for the condition of the patient. This gives better results than using an unmodified formula.

Case Study

Chief Complaint: 48 year old male with poor appetite

History: Poor appetite began 2-1/2 years ago

- He had a period of intense anger and strong emotional upset
- During that time, he felt distention and pain in the rib-sides and a decrease in appetite
- When he ate, he had indigestion
- He frequently belched (although this had been going on for over 20 years) and passed gas
- The Western doctor found no health problems

Currently:

- His appetite is poor and he is never hungry
- His abdominal distention is worse after eating
- He drinks a lot of water
- He has difficulty falling asleep
- Urine is scant and yellow
- Stools are dry but with particles of undigested food
- His energy level is poor and he feels physically weak

Pulse: sunken and wiry

Tongue: dark body, red tip, thin slightly yellow coat

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From Diagnosis to Treatment

Before we can pick a treatment for a patient, we must have a Chinese diagnosis. There is no Chinese formula used for headaches in the same way that we use Tylenol. If a patient has a headache we must first find out why. Is it cold? Is it heat? Is there repletion or vacuity? Is it gall bladder, stomach, or liver channel? Is it dampness or wind? What is the patient's constitution? How strong is he or she today? We must know this before we prescribe. So we use the **Four Examinations** (asking, looking, feeling, listening and smelling) and arrive at a Chinese diagnosis. The diagnosis is based on a holistic look at the patient, not just on the chief complaint nor any one or two symptoms. This diagnosis must be phrased in Chinese medical terminology: eight principles plus organs and/or substances or evils, etc.

We are still not ready to pick a formula or points. We must next come up with a **Treatment Principle**. The treatment principle states what steps we must take to rectify the diagnosis. Treatment almost always opposes the diagnosis. This is called 'straight treatment.' If the patient has heat in the yangming channels of the head, causing a headache, the treatment principle is to 'clear heat in the yangming channels of the head.' If the headache is caused by liver yang rising, we must subdue liver yang.

Unlike a 'disease,' naming the pattern (diagnosis) implies what we must do to correct it, and therefore the treatment. For example, one disease is the common cold. That tells us nothing about what the treatment should be. However, if the pattern is diagnosed as wind-cold invasion, this implies that we must expel the invading wind and also use heat against the cold.

Diagnosis	Treatment principle	Treatment
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Next, determine the treatment. Select the method(s): acupuncture, moxibustion, cupping, herbs, diet, exercise, qigong, etc. Once the method has been selected, then chose the specific treatment using that method. We pick an herbal or point formula or write a formula that covers the treatment principle. It must take care of every part of the treatment principle, and cannot have any action that is not part of the treatment principle.

For best results, classical prescriptions are modified to better fit the condition of the patient. The treatment tests the validity of the diagnosis. If correct, the patient will improve. However, correct diagnosis is a prerequisite for applying appropriate methods of treatment.

Care must be taken that we follow the principle that treatment opposes the diagnosis. Without proper diagnosis, the treatment principle and therefore the treatment will be wrong. For example, in a wind heat external invasion, the patient may have aversion to cold, shivering, and cold limbs, even though other symptoms indicate the hot nature of the evil. If the doctor misdiagnoses this as cold, the treatment will make the patient worse.

However, with the diarrhea occurring in dysentery that manifests as damp heat in the intestines, one cannot stop the diarrhea. One must actually use downward draining herbs to make sure the evil is expelled from the intestines. There are other cases like this. This is called 'paradoxical treatment.'

TCM Methodology

1. Four examinations
2. Pattern identification (Chinese diagnosis)
3. Treatment principle
4. Formulation of treatment plan
5. Periodic reassessment of results
6. Modification of treatment plan.

Pattern Identification (辨証 *bian4zheng4*): identification of disease patterns. Pattern identification is the process by which information gathered through the four examinations (looking, feeling, asking, listening and smelling) is classified into different patterns.

- *Disease* is a very specific set of signs and symptoms. A disease is a morbid condition that is characterized by a similar set of symptoms and a similar course in all that it affects. Disease: measles, common cold, etc.
- *Symptom*: something the patient reports: feeling of heat, thirst, impotence, etc.
- *Sign*: something the doctor can observe: pulse, complexion, tongue, etc.
- A *pattern* describes the underlying mechanism causing this set of signs and symptoms. One 'disease' may have many patterns at different stages of its development. A pattern is a configuration of signs and symptoms. The signs and symptoms are examined as a unity, not one by one. Examples: exterior wind-heat invasion, spleen qi vacuity, etc. The nature and location of an illness can be established through pattern identification.
- Many important signs or symptoms in Chinese medicine are considered 'sub-clinical' in Western medicine. Example: feeling of heaviness, emotional frustration, likes hot drinks, etc.
- Examples of types of pattern identification include:
 - eight-principle pattern identification
 - disease-evil pattern identification
 - qi-blood pattern identification
 - channel pattern identification
 - organ pattern identification
 - six-channel pattern identification
 - four-aspect pattern identification

中醫辨証，主要是根據症狀，結合四診。秦伯未等《中醫臨証備要·凡例》

The main thing in Chinese medical pattern identification is to base it on signs and symptoms, combining the four examinations. Qin Bowei, et.al.

同病異治，異病同治。

The same disease has different treatments. Different diseases have the same treatment.

Examples of different diseases having the same treatment: diarrhea, prolapse, fatigue, or wasting muscles may all be due to spleen qi vacuity. Each would have a similar treatment.

Examples of the same disease having different treatments: diarrhea may be due to spleen qi vacuity, spleen yang vacuity, spleen and kidney yang vacuity, liver attacking the spleen, damp heat in the intestines, cold damp in the intestines, etc. Each would have different treatment.

Appendix: A Short Course in the Pinyin Romanization Method:

(This article is from <http://qi-journal.com>)

“Pin” in Chinese means “spell” and “Yin” means “sound.”

The Pinyin Romanization method has generally replaced the older Wades-Giles method for attempting to romanize the Chinese language. This system has been official use since 1958 and was introduced by the People's Republic of China. It is yet another attempt at teaching Chinese pronunciation to foreigners. For the most part, Pinyin is slightly better for most words than previous romanization attempts, but as with other attempts, there are certain characters which do not transliterate very well, therefore is most useful only after a significant study of the system.

After mastering the Pinyin system, it can actually be used to accurately pronounce most Chinese words.

Pinyin spelling is used extensively on signs and posters throughout China, although they seldom use the accent marks that are needed to reproduce the tones of the language. Western newspapers, such as the New York Times, have adopted the Pinyin spelling to render Chinese names and terms.

Part of the Pinyin (and other methods) romanization are the unique “tones” of the Chinese language. It is sometimes referred to as the language that is “sung.” Each syllable has a tone or movement of its pitch which is important to the meaning of the word. Unfortunately, there is nothing in English that parallels this concept. In English, an incorrect inflection of a sentence can render the sentence difficult to understand... in Chinese an incorrect intonation of a single word can completely change its meaning.

The Chinese Language is based on tones. The most common language in China, Mandarin, is based on four or five tones.... For example: The word “Ma” in Chinese can be pronounced with 4 separate tones. In the first tone, the meaning of the word “Ma” becomes “mother.” In the second tone, the meaning of “Ma” becomes “hemp or grass.” In the third tone, the meaning of “Ma” becomes “horse,” and in the fourth tone the meaning of “Ma” becomes “to scold or nag.” With a little imagination, you can see where telling a parent that their child looks like her “mom” could be quite a disaster if the tones were not correct.

How the Tones Work:

Unlike music, the tones of Chinese involve different “levels” of sound relative to one another. Whereas English speakers express excitement, amazement, or sadness by varying the pitch and inflections of their words, in Chinese this is not possible, because the meanings of the words are based on these tones. The tones remain constant when whispering, yelling, and even while singing. One of the most common errors when first trying to speak Chinese is to raise the tone of the last word of every sentence as if asking a question. If the tone of the last word is raised, it then changes the meaning of that word.

Note: Although we use a music scale below to represent the “level” of a Chinese language tone, it is not based on a particular “scale.” The tones are high or low depending on their relationship to other words within the sentence. A deep-voiced man’s high note might be much lower on a scale than another man’s low note. They do not correspond to a western-type note.

THE FIRST TONE: The word is spoken with an even tone, at the highest level of the speaker's voice (speech) range. A common mistake is to let this tone drop off when spoken at the end of a statement. Try saying "Ma" with the first tone, it means "mother."

THE 2nd TONE: The word is spoken with a "rising" tone. The tone begins near the bottom of the speaker's range and rises upward to the top level, much like an American asking a question at the end of the sentence. A common mistake is to let the last word of a question to "rise" like the 2nd tone, even when the word should not be spoken with that tone. Try saying "Ma" with the 2nd tone, it means "grass" or "hemp."

THE 3rd TONE: Perhaps the most difficult to master, the 3rd tone is spoken by starting the word slightly above the bottom of the speaker's range, then letting it drop to the bottom, then rise to about the middle of the range, something like an American speaker that is not too sure of an answer and drags the word out a little, as in saying "yes" to a question, but expecting to back it up with an explanation. Try saying "Ma" using the 3rd tone, it means "horse."

THE 4th TONE: This tone starts high and drop off quickly to the lowest range of the speaker's range. It is sharp and quick as if answering a question with a emphatic "NO." Try saying "Ma" using the 4th tone, it means "to scold or nag."

THE 5th TONE: This tone is often left out of the descriptions and Mandarin is often referred to as a "4 tone" language. This is because the 5th tone is spoken very lightly, as if it has no tone. Try saying "Ma" lightly and quickly, it is sometimes used that way at the end of a sentence to make that sentence a question.

Initial Sounds:

These initial letters have the same pronunciation as in English:

- M-- (as in man)
- N-- (as in no)
- L-- (as in letter)
- F-- (as in from)
- S-- (as in sheep)
- W-- (as in woman)
- Y-- (as in yes)

The following initial letters have slight differences as noted below. If the comment calls for a strong puff of breath, old your open hand several inches from your mouth and make certain that you can actually feel the breath as you pronounce the letter.

- P-- (as in pun) note: use a strong puff of breath
- K-- (as in cola) note: use a strong puff of breath
- T-- (as in tongue) note: use a strong puff of breath
- B-- (as in bum) note: no puff of breath
- D-- (as in dung) note: no puff of breath
- G-- (as in good) note: no puff of breath
- H-- (as in hot) note: slightly more aspirated than in English

The following initial letters are the more difficult for English speakers:

- Zh-- (as in jeweler)
- Ch-- (as in zh above, but with a strong puff of breath)
- Sh-- (as in shoe)
- R-- (as in run)
- C-- (like the ts in it's high, but with a strong puff of breath)
- J-- (as in Jeff)
- Q-- (like the ch in cheese)
- X-- (like the sh in sheep)

Final (Ending) Sounds:

The finals connect with the initial sounds to create the one syllable words that are the basis of the Chinese language. Although all words are one syllable, they are often combined to create terms made from several words.

- a (as in father)
- an (like the sounds of John or ahn)
- ang (like the sound of an above (ahng) with the addition of g)
- ai (as in high)
- ao (as in how)
- ar (as in bar)
- o (like aw)
- ou (like the ow in low)
- ong (like the ung in jungle with a slight oo sound)
- e (sounds like uh)
- en (like un in under)
- eng (like the ung in lung)
- ei (like a long a or the ei in eight)
- er (like the er in herd)
- i (like a long e or the i in machine)
- in (as in bin)
- ing (like sing)
- u (like the oo in loop)
- un (as in fun)

Putting It All Together (Intitial and Final Sounds):

Try some of these words. You can refer to the individual intitial and final descriptions above if you need.

- Ni (sounds like knee)
- Hao (sounds like how with a little more aspiration)
- Dong (sounds like doong)
- Qi (sounds like chee)
- Gong (sounds like gung)
- Tai (sounds like tie)
- Ji (sounds like gee)
- Quan (sounds like chwan)