

Foundations
Of
Traditional
Chinese
Medicine

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Dedication

This book is dedicated to the memory of my father Mr. Peter T. K. Kang,
on the eve of his 101st birthday.

Michael ChingKwei Kang
May 2010

Preface

All living organisms are comprised of two fundamental elements: material elements and spiritual elements. Material elements are structural components possessing Yin (阴) properties; spiritual elements encompass all intangible electrical and neurological activity typically associated with the Western concept of a “life-force” or “anima.” These spiritual elements possess Yang (阳) properties. In humans, the material elements are the body’s structural components such as organs, bones, muscles, nerves, body fluids, etc. The body’s spiritual elements include life functions, internal energy, brain waves (thoughts) and nervous system signals (i.e., electrical impulses). These spiritual elements are all named as Qi in Traditional Chinese Medicine (“TCM”). In fact, there are four different Chinese characters for Qi: 器, 汽, 气, 炁, representing functional/energy, steam, air/gas, electrical (brain waves and nervous system) signals, respectively; all are associated with a living (i.e., not dead) body. Any structural or electrical abnormality may result in disorders, diseases, and symptoms of malfunction.

Early primitive methods of healing utilized by all peoples were based on altering functional (器) and electrical (炁) Qi; for instance, prayer was once used among all humans as treatment for disorders. Prayer, meditation, and hypnotism do in fact work for some, giving rise to the inference that adjusting or normalizing the body’s electrical signals (炁, Qi-signal) may cure bodily disorders. In medical history, the technique of manipulating the body’s electrical signals to cure diseases was further developed through acupuncture in TCM, and has recently been re-explored by Western medicine with the use of electromagnetic devices for treating disorders of the brain, heart, and nervous system.

Another ancient method of healing, present in both Western medicine and TCM, is the use of herbs. Early healers accumulated empirical data which indicated that specific herbs could cure specific diseases of the body. Because of advances in modern chemistry, Western medicine employs more and more synthetic chemicals to replace natural herbs; dissimilarly, TCM does not use synthetic drugs or chemicals, but tries instead to identify more and more herbs (including natural minerals, animal parts, etc.) for different disorders.

With advances in anatomy and pasteurization, Western medicine has increasingly focused on microscopically combating germs and/or viruses and structurally correcting defects in the body, relying upon the

development more synthetic drugs to fight viral infection and more surgical methods to remove abnormal structures. Additionally, with advances in technology, Western medicine employed more advanced scientific instruments in the diagnosis and treatment of disorders. These aspects are more advanced than those used in TCM.

However, there are several limits in these approaches, specifically:

- The exact causes of a disease cannot be identified; e.g., some autoimmune disorders.
- No drugs are available for the identified causes; e.g., AIDS, SARS, some influenza.
- Disorders without structural changes (e.g., epilepsy, or psychological problems) are not readily detectable.
- Western medicine, including instrumented diagnosis, laboratory examinations, pathogen cultures, etc. is often more resource intensive than TCM diagnostics. Such exams may be time-consuming (taking days, if not weeks) to identify the real causes of disease. Furthermore, it is generally expensive and the delay may result in prolonged patient discomfort, since drugs cannot be administered without proper diagnosis.

In these cases, Western medicine can only relieve symptoms or use vaccines to promote the body's self-defense functions; these means are also employed in TCM. Additionally, the synthetic drug and surgical approaches have several drawbacks such as: side effects of synthetic drugs, tissue damage resulting from invasive surgical methods, and pathogenic viral mutations rendering synthetic drugs obsolete.

TCM methods focus on macroscopic symptoms of disorders, i.e., the body's own alarms or reactions to malfunctions. Through the use of acupuncture and natural herbs derived from empirical data, disorders are often cured when all of the patient's symptoms have abated, even without knowing the precise causes of the disorder. This indicates that the self-healing capability of any living organism can be activated via the normalization and balance of body functions and central nervous system. However, the TCM macroscopic approach is less effective if the true causes are well understood, and antigens, drugs, or surgical methods have already been developed in Western medicine; or for health problems with hidden or no apparent symptoms.

However, TCM is based upon more than just empirical data. Theoretical schemes, explaining the Qi-flow, functional and symptomatic aspects of the body's systems, and their relationship to the natural world were

developed over time, based on the fundamental axioms of Yin-Yang (阴阳) and 5-Xing (五行) for all natural phenomena. These are pseudo-mathematical models of human physiology and pathology, which are still not available in Western medicine. However, up to now, the merits and correctness of these models can only be demonstrated through TCM prescriptions, for both acupuncture and internal medicine. Like any theoretical model, correctness can only be proved or disproved in practice.

Acupuncture is a special branch of TCM, which must be extensively studied from practitioners and specialized institutions, and is beyond the scope of this book. However, the foundations of acupuncture and internal medicine are the same as are given in this book.

Western medicine emphasizes the method of deductive or microscopic reasoning, in the search for root causes (e.g., pathogens) through research, analyses, refinement, and derivation, which often leads to endless details; whereas TCM emphasizes the method of statistical induction, which often describes the overall status (e.g., reactions) of the body's systems via some simple functional models. Therefore, compared with TCM, Western drugs (e.g., antibiotics) are more effective when causes are identified (such as in bacterial infections), but less effective when overall problems exist after pathogens are gone (such as in problematic endocrine, metabolic, autoimmune, or nervous system functions).

But why do simple models encompass the complex phenomena of human disorders?

There are things in the world better represented by overall pictures rather than the infinite details and derivatives; or, sometimes, the details contain no more information than the overall pictures, e.g., fractals (Benoît B. Mandelbrot *The Fractal Geometry of Nature*. New York: W. H. Freeman and Co., 1982.). Proven acupuncture techniques such as foot-reflexology, ear or nose acupuncture schemes, etc., indicate that the electrical aspect of a living body may possess some self-organizing properties (i.e., infinitely-dense and self-similarity). Therefore, detailed component analysis, for many systemic health problems, and could even miss the real causes of the disorder if the functional relationship is destroyed during deductive reasoning. This may explain why TCM organ-functional models are more effective for some systemic disorders than the detailed Western diagnoses and treatment methods.

The future of medicine lay in a combined-approach of both Western medicine and TCM methods. Although most TCM practitioners have now adopted this approach, it has yet to be accepted by the Western medical

establishment. I hope, through its understanding of TCM, Western society may one day reap the benefits of utilizing TCM, and can contribute to the expansion of medical development for the entire world.

This book is a result of 30 years of study and 10 years of TCM formulation practice for MagiHerbs/MytiHerbs. No book, including this one, can claim to be a comprehensive TCM reference; in fact, even exhaustively covering TCM internal medicine is a challenge. On the other hand, repetition of certain issues is unavoidable in order to clarify those concepts or methods.

This book is written in English to help beginners (Ch 1-5), practitioners (Ch 1-9), as well as truth seekers (Ch 10), who are not versed in Chinese written language. I have recorded significant portion of the useful knowledge of TCM and compared it with some results of modern Western medicine. There are, of course, much room for improvement and many gaps to be filled. My intention is to bridge the practices of TCM and Western medicine, and help to combine their theories and methods for future generations.

On the other hand, this book is not just a compilation of previous TCM texts. New notations, ideas, and methods of derivation, are presented in this book; many are my own contribution, and are the first to be seen in any language. Readers with TCM experience should find it easy to identify the original work within this book.

To name a few:

The deduction from Yin-Yang axiom to the 5-Xing generalized coordinates;

The 4 Chinese characters of Qi and their detailed meaning;

The firing-circuit hypothesis of the meridian lines;

The tensor representation of 5-Organ functions;

The alphanumeric numbering system of herbs and formulas;

The discovery of the relations between “Pi-Zheng (痞证)” and the vagus nerve disorders, etc.

Understandably, these include ideas, notations, and hypotheses, subject to future verification, arguments, or improvements. Interested readers are encouraged to find related books to expand their scope of vision.

Deep thanks are owed to my parents, my wife, my sons, many relatives and friends. Without them, it would have been impossible for me to write this book, and I could not have a nourished life.

Introduction

Traditional Chinese Medicine (TCM) was developed over five thousand years in China. Although it started with practical trial and error of the relationship between human body disorders and natural environmental treatments, it has gradually been synthesized into a few theoretical schemes with many statistical practices. About 2500 years ago, the theoretical and practical foundations of TCM were summarized into the book “HuangDiNeiJing” (The Yellow Emperor’s Classics of Internal Medicine). HuangDiNeiJing is a cover-all approach to TCM, although difficult to read and comprehend, can be summarized in to a single phrase: “Men should live harmoniously with their natural environment”. HuangDiNeiJing is the first book to cover all theoretical reasoning, method, formulation and medication aspects of TCM; but its methods, formulas, and medications are mainly concentrated on acupuncture instead of herbs or drugs. About 2000 years ago [AD 219], Master ZhangZhongJing wrote the book “ShangHanLun”, which is considered as the first complete book on TCM’s reasoning, methods, formulas and medications based on herbs, to treat human illnesses and disorders. Almost all subsequent writings in TCM are based on these two classics with additional proven applications.

Therefore, the essentials of TCM consist of the reasoning logic, methods, formulas and medications. To understand TCM, one must study the whole aspects of these four essentials.

To start with the reasoning logic or theory is more difficult, so a natural and easy way to understand TCM is to begin with the herbs for medication, which is also follows one of the historical development paths of TCM.

As was employed in HuangDiNeiJing, another development path was via the practices of acupuncture and/or direct-touching (massage, pressing, reflexology, etc.) which emphasized the neural-physical aspects of human body and disorders. For interested readers, many books of TCM acupuncture, massage, and foot-reflexology are available in English.

Yet another path is via the neural-electrical and/or brain-wave approach, including prayer, hypnotism, meditation, and DaoYin (nerve-signal guiding and control). Since these methods are abstract and metaphysical, usually they are not included as branches of medicine. People interested can refer to studies in hypnotism, meditation, or the True-Taoism.

The current book does not cover the neural-physical and the neural-electrical methods. However, the basic theories of TCM physiology, pathology, as well as the basic concepts of treating disorders, are the same in the chemical-physiological (herbal) and the neural-physical, neural-electrical approaches.

Chapter One

Herbs

TCM herbology is similar to the western herbology, except many herbs used are different because of the natural availability. Herbs were tried to find out their effects in human body or to diseases, thus their effectiveness are proven-facts without understanding why. Also, natural herbs have wide effect-spectrum of applications, i.e., there is not always a “one disease-one herb” solution. Over the history of TCM, over 5,000 medicinal herbs were identified and used, each with multiple effects, although only about 400 are commonly used. Later, statistical categorization methods were developed in TCM based on Chinese 2&5 systems. (i.e., the binary Yin-Yang and 5-Xing systems for EVERYTHING, explained in Chapter 3: Theory and Reasoning.)

The most quoted books about TCM herbs are “ShenNongBenCaoJing” [date: ?] and “BenCaoGangMu” [by LeeShiZhen, 1515-1593]. “ShenNongBenCaoJing” categorized herbs into three simple kinds: poisonous, non-poisonous, and tonic; whereas “BenCaoGangMu” categorized herbs as metal, stone, earth (mud), grass, wood, bird, fish, animal, food, plant and other species, similar to the western herbal (botanical) categorization method. In all TCM books, each herb’s property is first described by its Qi and Flavor, because Qi and Flavor can be easily recognized by the senses of human. (Here, Qi is regarded as Yang or function; Flavor is regarded as Yin or essence, of the herbs.) Later, meridian-lines affinity and other properties were found for most herbs.

1.1. Qi and Flavor

Every herb has its own Qi and Flavor. Chinese herbs are recognized by 4-Qi and 5-Flavor. The word Qi is somewhat confusing since it represents several Chinese characters and has multiple meanings; here it is best described as “functions or functional effects,” and we will clarify other meanings of Qi as they arise.

4-Qi actually begins with 2-Qi: Cold and Hot, then Cool and Warm are added as 4-Qi. Anything that (when used by people) will strongly increase body metabolism is called as Hot, for example, hot pepper. Contrarily, anything that will strongly decrease body metabolism is called Cold, such as gypsum. Of course, milder Cold or Hot are called Cool or Warm, respectively. This complies with the Chinese binary Yin-Yang system.

In addition, herbs or food that causes no apparent increase or decrease of body metabolism when taken are called “flat” or “neutral”. Some people think this is the 5th Qi of herbs.

The 5-Flavors are sweet, sour, bitter, salty, and pungent. Pungent is also called spicy or hot in English, often with aroma. We use “pungent” to distinguish from “Hot” in 4-Qi. This complies with the Chinese 5-Xing system. When flavors are

very weak they are called “light,” and when they taste “un-smoothly” on tongue, they are called as the “rough” flavor.

In TCM experience, therapeutic properties of herbs can be categorized roughly into 5-Flavor groups, each indicates a combination of the properties or uses as listed below:

*Flavor Pungent: usually indicates alterative, sudorific, cardiac stimulant, diaphoretic, rubefacient, hypertensive, cordial, antidepressant, etc.

*Flavor Sweet: usually indicates tonic, galactagogue, relaxant, modular, protective, etc.

*Flavor Bitter: usually indicates laxative, antipyretic, haemostatic, antimicrobial, carminative, cholagogue, choleric, digestive, dyspepsia, styptic, stomachic, etc.

*Flavor Sour: usually indicates antisudorific, astringent, antitussive, vulnerary, aphrodisiac, etc.

*Flavor Salty: usually indicates demulcent, mucolytic, eliminant, deobstruent, etc.

In summary, pungent, sweet, and neutral favored (Yang flavors) herbs are commonly used in cases of low metabolic or weak body functions; sour, bitter, and salty favored (Yin flavors) herbs are commonly used in cases of high metabolic or hyperactive body functions.

Therefore, 4-Qi and 5-Flavor methods recognize herbs by their effects in or on human body, not by their species or biological origins or molecular structures, differing from the botanical method. TCM method may seem to be more primitive yet it is actually more effective in medical application; by knowing the 4-Qi and tasting 5-Flavor of any herb, one can very roughly guess the effects of that herb. For instance, most foods are not Cold or Hot and only have very slight flavor, so they are “neutral.” In general, they are not regarded as herbs and cannot cure any disease. (However, non-food herbs with very slight flavor are usually diuretic and are categorized as slightly sweet flavor). Of course, foods with strong Qi and/or Flavor can usually be used as herbs to treat certain problems. Also note that each herb can have more than one Flavor but only one Qi.

But 4-Qi and 5-Flavor are too rough to determine the actual therapeutic properties of each herb. Hence same as in western herbal practice, medicinal properties of herbs are further recognized individually by their usage results, which have to be memorized for each herb in order to use them properly.

So why bother using 4-Qi and 5-Flavor?

In the Chinese 2&5 systems, human physiology and pathology are all based on the same Yin-Yang and 5-Xing system descriptions. Thus herbs and diseases can be correlated through their Qi and Flavor. The simplest example is to use Cold-herbs to relieve hot symptoms and vice versa: gypsum for high fever, or ginger for the common cold. For problems related to the internal 5-Organs: the Heart, Lung, Liver, Pancreas (or called Spleen in many TCM writings) and Kidneys, the

5-Flavors can correlate directly to each of the 5-Organs and can be used to tackle diseases/symptoms of the 5-Organs. All related information will be studied in the theoretical aspects of TCM of Chapters 3, 4 and 5.

1.2. Therapeutic Property Categorization

A simple reference such as “A Handbook of Chinese Healing Herbs” [by Daniel Reid, Barnes & Noble, 1999] has arranged herbs by alphabetic order of their English common names, and some TCM classical books (such as BenCaoGangMu) have categorized herbs according to their material or botanical origins. However, some TCM pharmacopoeias list herbs based on their therapeutic effects; i.e., recognizing the effects of each herb in treating “symptoms and syndromes” of disorders. This method of categorization is easier to remember and also easier to use than the botanical or material species categorization methods, and has been adopted in this book.

Also, in order to facilitate correlations to other classical TCM writings in Chinese, we will use Chinese PinYin (pronunciation) names [one could use a TCM dictionary to find their corresponding scientific or common names, e.g. Dictionary of Chinese Herbs: http://alternativehealing.org/chinese_herbs_dictionary.htm] for herbs, with a capital letter at the beginning of each syllable for each Chinese word. Beginners could glance over the therapeutic property sections quickly and come back to review them again.

The simplest way of the therapeutic effects categorization is to categorize herbs by the Syndrome-Indicators and Causes of the TCM diagnosis methods (discussed in detail in Chapters 2 and 5), plus special purpose herbs to achieve special effects.

1.2.1. Categories According to Syndrome-Indicators

Recognizing and treating symptoms are the keys of the TCM theory and practice. In TCM, a syndrome or a group of syndromes (Zheng, these two words are used interchangeably in this writing.) often consists of several main symptoms and several secondary symptoms. Over the years, many syndromes have been identified; their causes and treatments have also been found. In brief summary, the TCM “reason-method-formula-herb” scheme is built on identifying and treating of the Zheng, and sometimes called as “syndromes-treatment by pulses-causes identification.” One major difference between western syndromes and TCM syndromes is that the void-syndrome (Xu-Zheng: weakness, deficiency, or non-evil-filled syndrome) is very important in TCM but not so much in western medicine. However, the term evil-filled syndrome (Shi-Zheng) is also used in TCM, which means that the body is infected with evils (bacteria, virus, fungus, toxin, mucus, and other microbial pathogens), similar to the “germ-infections” of western medicine.

TCM recognizes basically five groups of evils by their observed infected-symptoms and the seasons of their common occurrence: Feng (spring wind), Shu (summer heat), Shi (long-summer dampness), Zao (autumn dryness), Han (winter

coldness); these will be discussed in more detail in the methods Chapter. In simple cases, they are symptoms such as initial outer-surface chills or fever (Feng), summer heat (Shu), dampness (Shi), dryness (Zao), depressed metabolism or surface/internal-coldness (Han). Note that all infections could eventually display a high fever (Huo: fire or inflammation) symptom. Huo is the Chinese word used for describing epidemic pathogens that cause high fever or serious inflammation in TCM pathology; but Huo is also used for body energy in TCM physiology.

Also, evils could cause combined symptoms of any number of the above five groups, such as FengHan, ShuFeng, FengShiHan, ShuShi (including ShuRe and ShiWen), etc., which could represent still different kinds of virus, bacteria, etc. In TCM, a group of related symptoms is also called a Zheng, as a syndrome or a group of syndromes.

TCM recognizes eight generic Syndrome-Indicators as Yin (Xue, Li, Xu, Han) or Yang (Qi, Biao, Shi, Re), their meanings will become clearer as we proceed to Chapter 5. Accordingly, TCM herbs are first categorized by four Syndrome-Indicators: Biao-Zheng (syndromes of evils at body's outer surfaces including skin, hairs, and any surface exposed directly to outside air, or in the upper respiratory tract), Li-Zheng (syndromes of evils in internal organs), Xu-Zheng (void syndromes; asthenia, emptiness, or weakness of systems), Shi-Zheng (syndromes of evil-filled in body). While herbs for four other Syndrome-Indicators: Han (coldness syndrome - notice this is the same Chinese word used in describing Han-evils), Re (heat or fever syndrome, also used in Re-evils), Yang (syndromes relate to functions, energy, or Qi-gas/signal flows), Yin (syndromes relate to body fluids and blood or Xue), will be discussed in the evil-and non-evil-causes sections 1.2.2 and 1.2.3. Since each herb could have multiple effects, this categorization is not unique to each herb.

1.2.1.1. Biao-Zheng Herbs are body surface diaphoretics or dispersing stimulants; these herbs can clear capillary clots to stimulate respiration, dilate bronchi and stimulate the central nerve system to relieve fever, expel dampness, or alter metabolism. According to their Flavor-Qi, they include:

- A. Pungent-warm: MaHuang, GuiZhi, ZiSu, GaoBen, JingJie, FangFeng, XiXin, XinYi, XiangRu, BaiZhi, ShengJiang, etc., for cold-evil infections (FengHan).
- B. Pungent- or bitter-cool: GeGen, ChaiHu, BoHe, DouShi, DouJuan, SangYe, JuHua, FuPing, ShengMa, ChanTui, ManJingZi, etc., for heat-evil infections (FengRe).
- C. Pungent-, bitter-warm: QinJiao, QiangHuo, DuHuo, WeiLingXian, LuoShiTeng, WuJiaPi, HaiFengTeng, MuGua, SiGuaLuo, QianNianJian, ShenJinCao, HaiTongPi, XiLianCao, CangErZi, SongJie, ZhiMaYe, LiuYa, ChuanShanLong, QieGen, SangJiSheng, etc., are antirheumatic and sedative to dispel wind-dampness and relieve arthritis (FengShi).

1.2.1.2. Li-Zheng Herbs are internal organ laxatives or purgatives; they can aid bowel evacuation or dispel excess fluid retention via bowel movement. Including:

- A. Bitter- or salty-cold: DaHuang, LuHui, XuanMingFen, etc., for hot-constipation.
- B. Pungent-hot: BaDou, etc., for cold-constipation.
- C. Bitter-, sweet-, pungent- or sweet-cold or neutral: YuLiRen, HuoMaRen, GuaLouRen, FengMi, etc., for dry constipation, most of these herbs are oily since they are kernels of plants.
- D. Bitter-, pungent-cold or warm: DaJi[^], YuanHua, GanSui, ShangLu, QianNiu, TingLiZi, etc., are strong purgative to dispel excess fluid retention in the body.

1.2.1.3. Xu-Zheng Herbs are tonic; for asthenia, to supplement deficiencies or weaknesses in Qi-energy, blood constituents, endocrine secretions, organ functions, and immune system. Including:

- A. Slightly sweet-warm: RenShen, DangShen, HuangQi, BaiZhu, ShanYao, BaiBianDou, DaZao, MianHuaGen, GanCao, etc., to improve Qi-energy flow.
- B. Slightly sweet- or bitter-warm or neutral: HeShouWu, ShuDi, AJiao, ZiHeChe, LongYan, DangGui, BaiShao, etc., to improve blood constituents.
- C. Salty sweet-warm: LuRong, RouCongRong, TuSiZi, GeJie, WuWeiZi, BuGuZhi, GouJiZi, DuZhong, ChuanDuan, HaiGouShen, LuJiaoJiao, HeTaoRen, HuGuJiao, etc., to improve Kidney-Yang (pituitary, adrenal, and sexual endocrines) and immune system, they are also aphrodisiac.
- D. Sweet salty-cool: ShengDi, NuZhenZi, HanLianCao, GuiBan, BieJia, etc., to improve Kidney-Yin (endocrine secretions), they are also aphrodisiac.

1.2.1.4. Shi-Zheng Herbs are mainly to kill germs, relieve fever, and soothe mood, nerve-signal, or gaseous stagnation. (Here Shi = 实 means evil-filled, i.e., either filled with infections or heaps of food wastes, tissue debris, or mucus.)

Including:

- A. Sweet-neutral or warm: GanCao, RenShen, FuLing, ChenPi, etc., to soothe moodiness, antidepressant, and are tonic.
- B. Bitter-warm: HouPu, BaiZhu, ShengJiang, DaZao, DangGui, JieGeng, CaoGuo, etc., are carminative, digestive bitters.
- C. Bitter- or sour-cold: ChaiHu, HuangQin, HuangLian, QingHao, BaiShao, ZhiShi, etc., are antimicrobial, anti-inflammatory and Qi-soothing.

Some herbs here overlap with Biao-Zheng or Li-Zheng herbs, because some of the symptoms that these herbs can treat are the same.

1.2.2. Herbs for Infections: Evils are disease-causing micro-organisms including bacteria, virus, fungus, protozoa, etc. Unable to identify the organisms with the naked eyes, TCM has categorized herbs into to 5-evil groups, by the observed effectiveness of herbs on relieving the five groups of symptoms caused by the evils: wind or stagnation (Feng) symptoms, dampness (Shi) symptoms, coldness

(Han) symptoms, heat (Re) symptoms including all summer-heat (Shu) and warm-heat (WenRe) evils infections, and dryness (Zao) symptoms. Note that all evil- or non-evil- causes can eventually lead to severe inflammation (Huo) symptoms.

1.2.2.1 Wind-evil (FengXie) Herbs:

“Feng” literally means “wind,” or air breezes moving under atmospheric pressure. Early Chinese have found that diseases can be carried and spread with wind, thus the pathogens (Xie = evils) in the air are often called “wind-evil (FengXie)”. Note that in wind-evils caused disorders, body-symptoms are often moving and changing.

Actually, “wind (Feng)” is the most cited cause of disorders in TCM. In fact, “wind” refers to different kinds of “flow stagnation or blockages,” including blood stasis, stagnated or blocked nerve signals (Qi-flow), blocked air flow, etc. When micro-circulation stasis in capillaries is due to movable or fixed thrombosis in blood vessels caused by a surface infection, the infection is called wind-evil (FengXie). Thus wind-coldness (FengHan), wind-heat (FengRe), wind-warm (FengWen) refer to different kinds of wind-evils, causing sluggish or stagnated blood flow in body outer surface capillaries; wind-dampness (FengShi) refers to stagnation of micro-circulation in joints, muscles, and along some meridian lines. Also, leprosy (MaFeng) refers to stagnation of micro-circulation and blockage of nerve signals by leprosy bacteria, acute laryngeal infection (ChanHouFeng) refer to sudden blockage of the throat air passage way, etc.

In addition, some stagnation (Feng) may not be caused by infections, such as: Liver-wind (GanFeng) or internal-wind (NeiFeng) refer to blood or signal flow stagnation in the liver capillaries or nerves, stroke (ZhongFeng) refers to blood clots stagnation in the head or brain capillaries, convulsion/spasm (ChouFeng) refers to sudden muscle contraction due to blocked nerve signals or blood supply to muscles; jolted-wind (JingFeng) of children refers to nervous signals blocked or altered by too-strong external signal stimulation, head-wind (TouFeng) refers to severe headache caused by blockage of blood vessels due to tumor, intestine-wind (ChangFeng) refers to blood stasis in the large intestine causing bleeding/clots or pain/swelling, vitiligo (BaiDianFeng) refers to skin depigmented maculae due to blood stasis and other causes, etc.

Wind-herbs are thus including many herbs listed in other evil categories, such as Biao-, Li-, Xu-, Shi-, Qi- and Xue-Zheng herb categorized in 1.2.1. Examples include:

- A. Wind-coldness evil dispersing herbs: MaHuang, GuiZhi, ZiSu, QiangHuo, DuHuo, CongBai, ShengJiang, XiXin, GaoBen, XinYi.
- B. Wind-heat, summer-heat (ShuRe), and wind-warm evils dispersing herbs: SangYe, JuHua, BoHe, DouJuan, DouShi, JingJie, FangFeng, GeGen, ChaiHu, ChanTui, JieGeng.

- C. Wind-dampness evils dispersing herbs: WeiLingXian, HaiFengTeng, LuoShiTeng, ChuanWuTou, CaoWuTou, QinJiao, SangZhi, SiGuaLuo.
- D. Liver-wind herbs: TianMa, GouTeng, ShiJueMing, JuHua, LingYangJiao, MuLi, XieZi.
- E. Stroke herbs: include some of the liver-wind (GanFeng), Qi-, Xue-, Tan- and Xu- herbs.

1.2.2.2. Damp-evil (ShiXie) Herbs: (here Shi = 湿 means dampness; or ShuiShi: water-dampness. It's a different Chinese character from the Shi = 实 in the Shi-Zheng above.) These herbs dispel dampness, can adjust body fluid osmosis and clear fluid retention in body systems, and could also be diuretic. Including:

- A. Pungent- (may be aromatic), sweet- or bitter-warm: HuoXiang, PeiLan, FoShou, CangZhu, HouPu, CaoGuo, BaiDouKou, ShaRen, GuanGui, XiangRu, XingRen, SheGan, HeYe, BianDouHua, ZhuYeXin, BoHe, ChenPi, KouRen, BanXia, etc., to clear filthy dampness in digestive system.
- B. Slight sweet- or bitter-, neutral-slight cool: FuLing, TongCao, YiRen, GanCao, MuTong, BaiZhu, etc., to improve osmosis, diuretic.
- C. Slight sweet- or bitter-cool: CheQianZi, ZeXie, HuaShi, DongGuaPi, FangJi, QuMai, ZhuLing, BiXie, BianXu, ZhuYe, YinChen, ChiXiaoDou, JinQianCao, DiFuZi, HaiJinSha, DaFuPi, DongKuiZi, YuMiXu, KangGuLao, ChouHuLu, etc., are diuretic.
- D. Bitter-cold: TingLiZi, GanSui, QianNiu, ShangLu, LouGu, XiShuai, etc., are strongly diuretic, clear fluid retention in body.
- E. Bitter-cold: BiXie, KuShen, ChiXiaoDou, BaiXuanPi, YinChen, FangJi, etc., are antipyretic, antimicrobial, and diuretic.
- F. Sweet-cool: JinYinHua, DouShi, DouJuan, LuGen, ShiGao, SiGuaPi, XiGuaPi, HuaShi, ZhuLing, ZeXie, MuGua, CheQian, etc., are antimicrobial and diuretic.

1.2.2.3. Heat-evil (Shu/Re-Xie) Herbs are antipyretic; used to relieve internal heat, are also antimicrobial and detoxifying. Including:

- A. Bitter-Cold: HuangLian, HuangBai, HuangQin, ZhiMu, ZhiZi, LongDanCao, XiaKuCao, etc., can also clear dampness.
- B. Sweet-Cold: ShengDi, ShiGao, ZhiMu, ZhuYe, ZhuRu, ZiCao, BaiWei, QingHao, MuJinHua, TianHuaFen, DiGuPi, LuGen, BaiMaoGen, DanPi, etc., can also cool inflammation in blood.
- C. Salty-cold: YuanShen, XiJiao, QingDai, DaQingYe, MaBo, ShanDouGen, etc., are also detoxifiers.
- D. Sweet- or bitter-cool: JinYinHua, LianQiao, ZiHuaDiDing, BanLanGen, PuGongYing, BaiTouWeng, BaiJiangCao, HongTeng, MaChiXian, YuXingCao, LuCao, BanZhiLian, BaiHuaSheSheCao, MaLinZi, etc., are also antimicrobial and germicidal.
- E. Aromatic-warm or cool: XiangRu, HuoXiang, PeiLan, HeYe, QingHao, etc., to clear filthy summer-dampness.

1.2.2.4. Cold-evil (HanXie) Herbs expel internal coldness, stimulate the heart and body metabolism, and improve the Kidney-Yang energy. Including:

- A. Pungent-, bitter-hot: GanJiang, WuZhuYu, DingXiang, HuiXiang, WuTou, etc., can warm the stomach.
- B. Pungent-, sweet-hot: RouGui, FuZi, YiZhiRen, RouGuo, BaJi, etc., are also cardiac.

1.2.2.5. Dry-evil (ZaoXie) Herbs are moistening to dryness; they clear heat and improve body fluid generation. Including:

- A. Sweet, sour-cool: YuanShen, ShengDi, BaiShao, ShaShen, MaiDong, ShiHu, YuZhu, BaiHe, TianDong, etc.

However, there are infections that exhibit symptoms including some or all of the symptoms of the 5-evil groups, or in epidemic or pandemic situations: often with sudden and severe symptoms including high fever, fainting, severe body ache, breathing difficulties, etc.; TCM categorized them as caused by poisons or toxins (Du), which will be discussed later.

1.2.3. Non-Evil-Caused-Disorder Herbs.

In addition to the evil-caused diseases, there are sicknesses with no apparent evils present, but are caused by abnormal or unbalanced energy flow (Qi); blood circulation (Xue); mucus stagnation (Tan); digestive or food heaps (ShiJi); or parasites (Chong) not included in the 5-evils because of their eye-recognizable sizes; sentiments (Qing) or neurological, psychiatric and psychological causes; weakness, void, or lassitude (XuLao); injuries (Shang); dermatological disorders (Chuang); poisoned by epidemic, pandemic, venom, bio- or chemical-toxins (Du). Here again, the word Zheng is employed.

1.2.3.1. Qi-Zheng Herbs: energy and signal/gas flows herbs. As indicated earlier, Qi represents functions, energy and its flow, and the flows of nerve signals and/or gases. Thus herbs used include functional supplementation, nerve signals soothing, energy flow and/or gases modulation; syndromes include weak functions, low energy, nerve signal stagnation, gas up-rush, and/or gaseous clots in digestive or respiratory organs.

- A. Aromatic pungent-, bitter-, sweet-warm: ChenPi, WuYao, XieBai, MuXiang, XiangFu, YuJin, JinLingZi, XiangYuan, TanXiang, BaiJiLi, ZhiKe, etc., for stagnated nerve signals soothing and modulation.
- B. Aromatic pungent-, bitter-warm: ZhiShi, QingPi, ChenXiang, HouPu, etc., are carminative to expel gaseous clots, and ChenXiang, XuanFuHua, DaiZheShi, CiShi, GeJie tail, etc., to modulate gas up-rush.
- C. Aromatic sweet-warm: DangShen, BaiZhu, ShanYao, GanCao, BaiBianDou, malt, etc., to supplement weakness in energy and digestive functions.
- D. Aromatic, bitter-cool: ShengMa, ChaiHu, GeGen, ZhiKe, etc., to uplift dropped-organ (prolapses).

1.2.3.2. Xue-Zheng Herbs: blood and circulation herbs, they modulate blood flows: To facilitate blood flows, dissolve clots, stop bleeding, or clear and purify blood. Including:

- A. Pungent-, sweet-, bitter-warm: DangGui, DanShen, ZeLan, ChuanXiong, HongHua, JiXueTeng, WuLingZhi, ChuanNiuXi, WangBuLiuXing, YanHuSuo, RuXiang, MoYao, etc., to facilitate blood flows.
- B. Sweet-, bitter-, salty-neutral: TaoRen, YiMuCao, JiangHuang, LiuJiNu, TuBieChong, ShuiZhi, MangChong, SanLing, EZhu, ChuanShanJia, ZaoJiaoCi, etc., to dissolve blood clots.
- C. Sweet-, bitter-warm: SanQi, XianHeCao, PuHuang, BaiJi, HuaiHua, DiYu, CeBaiYe, QianCao, XueYu, DaJi, XiaoJi, BaiMaoGen, AiYe, MaBo, JiGuanHua, WaSong, JuanBai, ZongLu, OuJie, etc., to stop bleeding, i.e., haemostatic.
- D. Alterative herbs to clear and purify blood including many of the above herbs.

1.2.3.3. Tan-Zheng Herbs: de-mucus herbs are antitussive and/or expectorants - they relieve coughing and are demulcents. Including:

- A. Pungent-, sweet-, bitter-cool: QianHu, NiuBangZi, XingRen, BeiMu, JieGeng, PangDaHai, etc., to disperse early mucus-stagnation (wind-mucus) in upper respiratory tract; SangBaiPi, PiBaYe, GuaLou, BaiHe, BaiBu, TianZhuHuang, MaDouLing, ZhuLi, SheGan, etc., to clean heat in lung and relieve coughing due to heat-mucus stagnation.
- B. Pungent-, sweet-warm: BaiQian, XuanFuHua, ZiWan, KuanDongHua, etc., to warm up lungs thus relieving coughing due to cold-mucus stagnation.
- C. Pungent-, bitter-warm: BanXia, DanNanXing, BaiJieZi, SuZi, TianZhuHuang, HaiFuShi, EGuanShi, ZhuLi, KunBu, HaiZhe, HaiZao, MaDouLing, YangJinHua, etc., are mucolytic and relieve asthma.
- D. Salty-cool or warm: HaiZao, KunBu, ShanCiGu, JiangCan, PuGongYing, etc., to eliminate lumps formed by mucus accumulation.

1.2.3.4. ShiJi-Zheng Herbs: (here ShiJi means “food-heaps”, here Shi = 食 means to eat) digestive and deobstruent herbs are digestive and eliminating. Including:

- A. Pungent-, sweet-, sour-warm: ShenQu, ShanZha, MaiYa, GuYa, ShaRen, KouRen, LaiFuZi, JiNeiJin, etc., to dissolve food aggregates/heaps and help digestive function.
- B. Salty, bitter-cold or warm: ShuiZhi, MangChong, MuLi, DaHuang, MangXiao, ChuanShanJia, BieJia, KunBu, MengShi, etc., to dissolve lumps.

1.2.3.5. Chong-Zheng Herbs: parasite herbs are vermifuge; used to expel parasites. Including:

- A. Sweet-warm or cool: ShiJunZi, WuYi, LeiWan, HeShi, JiuZi, BingLang, KuLianGen, ShiLiuGenPi, GuanZhong, YaDanZi, HuaJiao, DaSuan, XiongHuang, etc., to kill parasites.

1.2.3.6. Qing-Zheng Herbs: nervine or sentimental herbs work on emotional or neurological symptoms; they could be awakening, detoxifying, calming, or sedative. Including:

- A. Strongly aromatic pungent-, salty-warm or cool: SheXiang, CangZhu, BingPian, NiuHuang, SuHeXiang, AnXiXiang, ShiChangPu, etc., are awakening, detoxifying, and used to clear central nervous system.
- B. Pungent-, salty-, bitter-cool: CiShi, DaiZheShi, ZhenZhuMu, NiuHuang, etc., are sedative, and/or nerve calming.
- C. Salty-, pungent-cold: TianMa, GouTeng, ShiJueMing, DiLong, MuLi, DaiMao, LingYangJiao, WuGong, JiangCan, XieZi, XiaKuCao, ZhuMaoCai, etc., are hypotensive or antispasmodic.
- D. Sweet-, sour-cool: YuanZhi, SuanZaoRen, BaiZiRen, LongChi, ZhuSha, HuPo, ZhenZhuFen, etc., are nervine, could be soporific (cause sleep) and/or sedative.

1.2.3.7. XuLao-Zheng: including void (emptiness or deficiency) or weakness due to inheritance, or wasting caused by other diseases, lassitude due to over work, over sentimental stresses, or sexual over-indulgence. XuLao-Zheng Herbs are chosen according to weakness of the five generalized-Organs:

- A. Heart weakness: ShengDi, MaiDong, SuanZaoRen, BaiZiRen, LongYanRou, HongZao, WuWeiZi, FuXiaoMai, for low in blood components and heart weakness; LongChi, FuShen, ZhuSha, ZhenZhuFen, etc., for uneasiness or easily-disturbed nerve/spirit.
- B. Liver weakness: DangGui, BaiShao, HeShouWu, AJiao, JiLiZi, for low blood components due to weak liver functions; MuLi, ShiJueMing, GouTeng, TianMa, JuHua, LingYangJiao, XieZi, etc., for disturbed or overactive Liver functions.
- C. Pancreas weakness: For low energy and dropped organs, use same herbs as in the Qi-Zheng; for low stomach fluids, use ShiHu, TianHuaFen, YuZhu; for low intestinal fluids, use HuoMaRen, GuaLouRen, YuLiRen, RouCongRong, honey; for uncontrolled large intestines, use astringent as KeZi, ChiShiZhi, RouGuo, YingSuKe.
- D. Lung weakness: RenShen, HuangQi, DongChongXiaCao, ShanYao, etc., for low Lung energy; ShaShen, MaiDong, BaiHe, etc., for low Lung fluids.
- E. Kidney weakness: ShuDi, ShanZhuYu, TianDong, TuSiZi, SangShen, NuZhenZi, BieJia, GuiBan, HuangJing, and ZiHeChe, etc., for low Yin; GouJiZi, LuRong, HaiGouShen, YiZhiRen, LuJiaoJiao, RouGui, FuZi, BaJiTian, SuoYang, HeTaoRou, and HuLuBa, etc., for low Yang; JinYingZi, LongGu, MuLi, LianXu, QianShi, SangPiaoQiao, etc., for early ejaculation or night sperm-leaks; FuPenZi, WuWeiZi, and CanJian etc., for urine leaks; DuZhong, ChuanDuan, HuGu, NiuXi, GouJiZi, BuGuZhi, and MuGua, etc., for weak tendons, sinews, and bones, due to low Kidney-Yang.

The herbs for XuLao-Zheng are also called supplements, including tonics for Yang (energy and functions) and nourishment for Yin (body essence and fluids) deficiencies.

Astringent Herbs are special kinds of supplement herbs for XuLao-Zheng, which stop the loss of body fluids/essence; they can be anti-laxative or anti-deobstruent, or slow down premature ejaculation, or anti-diarrhea. Including:

- A. Sour-, sweet-warm: MaHuangGen, FuXiaoMai, NuoDaoGen, WuWeiZi, etc., are antisudorific.
- B. Sour-, sweet-neutral: JinYingZi, ShanZhuYu, QianShi, LianXu, LianRou, LongGu, MuLi, SangPiaoQiao, WuZeiGu, etc., are early ejaculation astringents.
Sour-warm: YuMiKe, ChiShiZhi, ShiLiuPi, etc., as anti-diarrhea astringents.

1.2.3.8. Shang-Zheng Herbs: traumatic-injury herbs are chosen from herbs of the above, especially from herbs for Qi-Zheng, Xue-Zheng, and Shu/Re-evils.

1.2.3.9. Chuang-Zheng Herbs: dermatological herbs are chosen from herbs of the above, especially from herbs for Qi-Zheng, Xue-Zheng, Feng-evils, and Shu/Re-evils.

1.2.3.10. Du-Zheng Herbs: antidote herbs or antigens for poisons/toxins are often specially identified according to the toxic effects, covered by specialty books. However, herbs that expel toxins and mucus in and from the upper digestive tract are called Emetic, for they induce vomiting. Emetic herbs including sour-, bitter-cold herbs as: GuaDi, LiLu, DanFan, and salty-bitter brine, etc.

Further, TCM not only relates body symptoms with herbs, similar to the aliment-herbs relationship in the western herbology (e.g., the “one disease-one herb” solution), but also correlates herbs’ effect with the Organ-Meridian theory, to guide the effects more precisely. These aspects will be discussed in the Methods: Chapter 5.

1.3. Using Herbs

The “one disease-one herb” solutions available in TCM are now called “Special Formulas,” are often extremely effective, but are sometimes hidden as secrets possessed by individual practitioner or their family members. However, the general rules of using TCM herbs are not based on these special formulas. Publicized usage experiences have been summarized as the common guidelines in TCM herbology.

For simplicity, the botanical aspects of herbs are not covered in this book; only the effects and usages of herbs will be discussed. Readers can refer to other herbal books if they are interested in botanical herbology.

1.3.1. Dosage Forms

Herbs are used in many forms, both internally (taken by mouth) and externally (applied to skin). The most common forms to prepare TCM herbs are:

- A. Decoction: Water based soup is made by simmering or steaming raw herbs in a pot: this is the most common type of preparation, since it is the easiest and most versatile way to prepare. However, there are some herbs not suitable for decoction preparation, due to the loss of effectiveness by water boiling.
- B. Powder: Dried herbs are ground to powder form, can either be taken directly, or as pills, capsules, or tablets, or add boiling water to make infusions or porridge.
- C. Paste/ointment: Herbal powder is added to greasy or sticky agents, usually applied externally for wound or inflammation.
- D. Pills/Tablets: Herbal powder is mixed with honey or starch to form pills/tablets for easy carriage and usage; sometimes pills are used because the particular herb is not suitable for a decoction.
- E. Capsules: Modern gel capsules are used to hold powder without adding honey or starch to the herbs. Usually use standard water-extracted herbal concentrates.
- F. Herbal Liquor: Raw herbs are immersed in liquor or wine for a long period of time; the flavored-liquor is then taken gradually.
- G. Herbal Porridge: Herbal powder is added to porridge as food additive, usually for sweet or light-taste nutritious herbs.
- H. Herbal Pillows: Strong aromatic herbs are cut or ground to small sizes and inserted into pillowcase for use as a pillow, usually employed for awakening or arthritis relief.

Other forms used include ointment, needle injection (concentrated extracts), etc.

Most herbal preparations are to be taken with empty stomach. Sedative herbs are taken before sleep, and some digestive herbs are taken after meal. The quantities taken each day are usually based on herb type, each person's condition, and the disease or syndrome. Users should follow the suggestions given by TCM doctors or herbalists.

1.3.2. Matching Herbs

Beyond using single herbs, TCM has long realized that matching herbs together for certain disease/syndrome or group of symptoms could either

enhance or diminish the effects, or even cause bad or poisonous effects. This is one of the important bases for forming herbal formula in TCM.

TCM herbs are used to relieve symptoms, by matching herbs to symptoms, a TCM formula often include:

- A. Main Herbs: the herbs to relieve the main symptoms.
- B. Support Herbs: the herbs to enhance the positive effects of the main herbs.
- C. Secondary Herbs: the herbs to relieve secondary symptoms or to reduce the undesirable or poisonous effects of the main herbs.
- D. Guide Herb: usually one herb to lead the effects directly to the disease/syndrome location in the body.

Any herbs formulation with the above four functions completely presented, is regarded as a complete formula in TCM.

There are also contradictory, poisonous, or side effects, when wrong combinations of herbs are used. Empirical data are summarized as 18 contradictive (called as “against”) relationships:

GanCao is against DaJi[^], YuanHua, GanSui, HaiZao.

WuTou is against BeiMu, GuaLou, BanXia, BaiJi, BaiLian.

LiLu is against all Shen’s (RenShen, DanShen, DangShen, XiYangShen, YuanShen, KuShen, ZiShen), and XiXin, ShaoYao.

Also, about ninety herbs have been identified as unsuitable for women in pregnancy; those herbs are mostly poisonous, or with strong laxative, purgative, or blood thinning effects. However, there are cases that using these herbs or combinations did not cause any problem, indicating that these relationships are only approximate. Still, those herbs should be used with care.

1.3.3. Herb Pairs

Many pairs of herbs used together are found to have enhanced effects, including:

- A. HuangQi with:
 - HanFangJi for edema, low urine, congestive heart failure;
 - ShuiZhi for de-clogging in brain and vein capillaries;
 - DangShen for immune improvement in proteinuria;
 - ChuanShanJia for pus cleaning and muscle re-growth in dermatological disorders;
 - GeGen for microcirculation improvement in coronary or spinal clots;
 - MaHuangGen for self-sweating due to Qi-weakness;
 - TianHuaFen for thirst in diabetes;
 - HuoMaRen for constipation due to weakness or aging;
 - YinChaiHu for allergy;
 - PuGongYing for digestive system inflammation;
 - RenShen for energy improving;

- GanCao for maculae or lung pus clearing;
 ShengMa to up-lift dropped organs;
 FangFeng for surface defense improving;
 XiXin for cold dampness dispersing in arthritis;
 FuLing for edema due to weak digestive absorption;
 BaiZhu for weakness in Lung and Pancreas Qi-energy;
 FuZi for diarrhea or edema due to weakness in Kidney- and Pancreas-
 Yang;
 DangGui for anemia;
 ZhiShi to enhance heart functions.
- B. HuangLian with:
 RouGui for balance nerve signals and endocrine secretions;
 WuZhuYu for acid reflux and nuisance;
 GanJiang to expel heat-evil caused congestion;
 BanXia for mucus and dampness congestion;
 MuXiang for infectious diarrhea.
- C. ChaiHu with:
 HuangQin for heat in liver and gallbladder;
 BaiShao for soothing liver Qi-signal flow;
 ShengMa to uplift organ prolapsus.
- D. DangGui with:
 BaiShao for blood components generation;
 ChuanXiong to facilitate blood flow;
 RouCongRong for constipation due to low blood or body fluids.
- E. HuangBai with:
 ZhiMu to clean dampness-heat in lower body;
 CangZhu for feet weakness due to damp-heat.
- F. ZhiShi with:
 BaiZhu to improve digestive system;
 ZhuRu to stop vomiting.
- G. BaiFan with:
 ZaoJiao to dispel mucus in stomach;
 YuJin for insanity due to mucus-stagnation.
- H. BeiMu with:
 XingRen to relieve coughing and dissolve mucus;
 ZhiMu for heat in lungs.
- I. SangYe with:
 JuHua to clear heat in eyes (bloodshot eyes) and head fainting or
 headache due to hypertension;
 ZhiMa for fainting due to high blood pressure.
- J. JinYinHua with:
 LianQiao for infections;
 ChuanXinLian for toxic-diarrhea with blood;
 GanCao for all carbuncles.
- K. ChenPi with:
 BanXia to clear damp-mucus;
 ZhiKe to clear mucus stagnation;

HouPu to clear gases in digestive tract;
ShaRen to improve digestion.

- L. ZiWan with:
 - BaiBu for all coughing;
 - KuanDongHua for cold coughing.

Other commonly used functional herb-pairs include:

- A. Stop premature-ejaculation: LongGu-MuLi, JinYingZi-QianShi.
- B. Clean blood clots: PuHuang-WuLingZhi, TaoRen-HongHua, SanLing-EZhu, DanShen-GeGen, ChuanShanJia-WangBuLiuXing (clots in breasts), ShuiZhi-DiLong, ShuiZhi-TuBieChong (fracture), MangChong-LouGu (thrombosis in limbs), JiuXiangChong-WuGong (impotence). Stop bleeding: PuHuang-QingDai (in urine), SanQi-BaiJi (in lung, stomach), ZiZhuCao-DiYu (in digestive tract).
- C. Relieve malaria: ChangShan-CaoGuo, QingHao-BieJia.
- D. Relieve vomiting and dry heaving: XuanFuHua-DaiZheShi, DingXiang-ShiDi.
- E. Stop diarrhea: ShanYao-BaiBianDou, ChiShiZhi-YuYuLiang, ChiShiZhi-KeZi, BuGuZhi-RouGuo, KuFan-WuBeiZi, JinYingZi-YiZhiRen, QianShi-LianZi, CheQianZi-HuaShi (for damp-heat caused watery diarrhea).
- F. Stop stomach or lower belly pains: GaoLiangJiang-XiangFu, YanHuSuo-JinLingZi, MuXiang-BingLang.
- G. Help digestion: ShenQu-ShanZha, DouKou-ShaRen.
- H. Improve body fluids: GuiZhi-BaiShao, TianDong-MaiDong, NuZhenZi-HanLianCao, WuMei-GanCao, ShengJiang-HongZao, BaiShao-GanCao.
- I. Improve vision: GouJiZi-JuHua, MuZei-XiaKuCao.
- J. For constipation: DaHuang-XuanMingFen (heat-infection), SangShen-ShouWu (low blood with hectic fever), DangGui-RouCongRong (low blood), HuoMaRen-YuLiRen (low intestine fluids).
- K. Clear mucus in lung; JieGeng-BaiQian (with coughing), SuZi-LaiFuZi (with wheezing).
- L. Clear uric acid: QinPi-CheQianZi, BaiHe-TuFuLing.
- M. Calming: SuanZaoRen-ZhiMu, LongGu-MuLi, LingZhi-FuShen, WuGong-XieZi, ChanTui-JiangCan (spasm), ShiChangPu-YuJin (leprosy with mucus), ShiChangPu-YuanZhi (awakening tonic).

Decoctions and more complex combinations are discussed in the Formulas Chapters. However, for better understanding of the methods to prescribe the herbal formulas, one needs to know the basic theory and reasoning of TCM.

1.3.3. Meridian Affinity

In addition to 4-Q and 5-Flavor, most TCM herbs have also been identified with their meridian-lines (see the Theory Chapter 3) affinity. Affinity indicates that each herb functions better to its affined meridian lines, thus acts more effectively on organs, blood vessels, nerves, or local tissues of the body along those lines.

For example: MaHuang is found to have affinity to the Lung and Bladder meridian lines, which means the effects of MaHuang are more pronounced in lung and bladder disorders; Since MaHuang is pungent-warm, cold-evils infection in lung and bladder are best treated by MaHuang, among all pungent-warm herbs.

Another example is to choose herbs for headache; depending on where the pain is located, one should use herbs according to the meridian lines as:

Herb	Headache Location	Meridian Line
GeGen	forehead	YangMing
MaHuang	back of head and neck	TaiYang
ChaiHu	temples of head	ShaoYang
GaoBen	top of head	JueYin

Therefore, knowing meridian affinity of herbs helps to use them more precisely for health problems. This property has to be memorized for each herb, just as for 4-Qi and 5-Flavor.

1.3.4. Collecting and Processing of Herbs

Herbs are mostly collected from plants, for their different parts, such as flower, twig, root, etc. Different locations or environments may produce the same plant with slightly different Qi and Flavor. Time of harvest is also important to maximize the therapeutic effects.

Herbs may be processed to change their properties; especially the meridian affinity of herbs can be changed by baking with honey, wine, vinegar, or salt, etc. Some poisonous effects can also be reduced with proper processing. These aspects should refer to specialized books.

1.3.5. Dosage of Herbs

Dosages are usually based on the weight of standard sun-dried raw herbs. The common modern weight unit is the metric gram, 3 grams are about the same wt. of a Chinese Qian, Qian is still widely used in Chinese herbs stores. 10 Qians equal a Chinese Liang, 16 Liangs are called one Jin (480 grams in weight); which is about one lb (453 grams wt.). Depending on formulas or prescriptions, quantity of each herb used is different, but the most common weight is about 3-Qian for each herb. (Children under 12 years of age use year-age/12 of the adult's dosages.) But for severe toxic infections, common dose is about one Liang for each herb, which is about one oz weight of the dried herb. Currently there are powders of standard (water extracted) herb concentrates available in TCM stores; their typical concentration is about five times of the standard sun-dried herbs. But most prescriptions are still based on the weight of the dried raw herbs.

Chapter one is sufficient for beginners to understand elementary TCM herbology. To use herbs properly, one must learn some of the TCM elementary diagnosis methods of Chapter Two, together with more detailed understandings of the

commonly used herbs in Chapter Six. Of course, some readings and understandings of modern anatomy and physiology are always helpful.

Chapter Two

Elementary Diagnosis Methods

Over the years, TCM used subjective diagnosis methods to identify syndromes. These methods are very helpful as the first step for recognizing disorders and their immediate treatments. The TCM methods include observation, listening and smelling, asking, touching, and pulse reading of a sick person. Often all methods need to be employed to reach a correct diagnosis. In fact, these methods are used by all medical doctors, TCM or western, except western doctors rely more and more on instrumental diagnosis, and TCM doctors are now using the new methods in addition to the old ones.

2.1. Observation

Doctors use their ocular vision to observe a patient's spirit and energy, facial and skin color changes, the shape and movement of the whole body and parts, and most importantly, the tongue and its furring.

2.1.1. Spirit and Energy

Spirit and energy are indications of a person's health conditions. A normal person should have smooth breath, clear voice, bright eyes, easiness of movement; these are called "with spirit". If in sickness, a person is still with spirit, indicates that the problem is not serious, stamina/energy is not injured, and the prognosis is often good. If a sick person has low spirit, pale face, low voice, dull eyes, sluggish movement, these are called "low spirit," which means insufficient energy, and the prognosis is usually bad. If a person is fainting, rambling, with erratic movement, labored breathing, or even with opened mouth, uncontrolled urination, or coma, these are called "lost spirit," indicating that the problem is very serious- stamina/energy is badly injured, and the prognosis is often very bad; most of these conditions are called void or emptiness-asthenia syndromes (Xu-Zheng) in TCM and need immediate salvation. TCM thinks that the spirit resides in the Heart, therefore "spirit" basically reflects the state of the central nervous system (CNS) and the heart functions.

2.1.2. Facial and Skin Color Changes

TCM identifies five colors: blue, red, yellow, white, and black of the face, skin, nails, etc. For prognosis, bright and moist colors are considered good, dull and dry colors are considered bad.

On top of the original facial color, very roughly, the five colors imply:

*Red face implies heat: whole face red indicates high fever or high blood pressure, hot flashes in the afternoon indicates asthenia-heat (hectic fever, or XuRe) due to lack of true-Yin (endocrine secretions).

*White or pale face implies coldness and weakness or void (Xu): watery, fat, and pale face indicates low energy/stamina (QiXu), dry and pale face indicates anemia (XueXu).

*Blue and dull face indicates pain or depression. For small children, pale blue face or blue color around lips indicates CNS instability (Liver-wind), and a seizure could occur soon.

*Yellow face indicates dampness: dull yellow face indicates digestive weakness (void Pancreas, PiXu), both face and eyes are bright yellow indicate jaundice; dark yellow face indicates cold dampness in digestive system.

*Dull black face indicates low in Kidney-Yang, or coldness with clots in the body.

More detailed diagnosis according to colors can be found in TCM diagnosis books.

*Since babies cannot talk, the “Asking” methods cannot be used to find out their problems. Of special importance for diagnosing children below three years of age is to observe the blood vessels in the index fingers. The method is to push slightly 2-3 times, from the root to tip of the inside (near the thumb) of the index fingers, then look under a bright light to observe the blood vessel under the skin of the same location pushed. From the finger root to the tip, if the vessel shows up in first section only, which means evils are at body surface, problem is not serious. If vessel shows up in first and 2nd sections, evils are in the meridian lines, problems are more serious. If vessels show up in all 1st, 2nd and 3rd sections, evils are in the organs, problems are very serious. If a vessel shows up all the way to the finger tip, problems are extremely serious. The colors of the vessel also give some information: light colors indicate void-weakness; light red is weakness and coldness; light purple is low Yin-fluid fever; bright red indicates cold-evils infection; dull purple indicates heat-evils stagnation; blue indicates jolted or diet injuries; yellow indicates digestive problems; white indicates food indigestion. But all these information must be combined with other diagnostic results to reach a correct conclusion.

2.1.3. Shape, Movement, and Other Parts

A body too fat usually indicates low energy and with mucus-dampness, a body too slim indicates anemia and internal heat. Wherever on the body that a sick person presses or holds subconsciously indicates there is pain at that location. Sluggish movement of limbs or hands indicates joint pain or tightness. Deformed, slow, or unmovable body parts, indicate injuries, pains, or after stroke conditions. Erratic movement indicates high fever or CNS problems.

Observation of other parts

*Eyes: red lines on sclera indicate inflammation in the blood/liver; yellow color on sclera indicates damp-heat or jaundice; light green-blue color indicates low blood supply and liver blood flow stasis. Eyes with light sensitivity and tears indicate weakened immune system. For older persons, white ring, dots, or membrane on cornea, indicates inner eye problems. For children, red lines with blue dots at ends in sclera indicate parasites. If the free movements of eye are hindered, can only stare up, down, or diagonally, or rotate involuntarily, this indicates serious sickness of that person. Swelling or puffiness below the eyes indicates edema or kidney problems.

*Nose: clear nasal-mucus indicates cold infection; yellow mucus indicates heat infection; smelly yellow mucus indicates serious nose inflammation. Shortness of breath and nose muscle flaps indicate serious lung inflammation such as pneumonia. Bleeding indicates internal organ or nose mucous membrane problems.

*Lips and mouth: pale lips mean anemia; dry and red lips indicate internal heat; purple red lips indicate blood clots in body; blue lips indicate internal coldness. Mouths cannot be opened or are distorted indicate stroke. Green-blue color, tight-lips with bitter-smile face indicates nervous system infections. Dots inside lower lip indicate parasites. White dots inside mouth or on the tongue indicate measles and other inflammation.

*Teeth: bleeding and painful gum indicates stomach heat inflammation; filthy yellow teeth indicate damp-heat; dry teeth/gum indicates impaired body fluids.

*Throat: red, swelling, or painful throat indicates inflammation; deep red throat indicates infections, slightly red indicates pseudo-heat or hectic fever.

*Mucus: yellow sticky mucus indicates heat; clear thin mucus indicates impaired immune defense; green mucus indicates coldness, bloody mucus indicates infection in the lung.

*Stool: thin and light color indicates coldness in intestines; thin and dark color indicates heat in intestine; black stool indicates digestive tract bleeding. Dry and hard stool indicate low body fluids due to heat/fever, with red or white pus is infection. Children with green stool indicate bad digestion; dark yellow stool indicates heat infection in intestine.

*Urine: clear and lots of urine indicate coldness and weakness. Yellow, murky, cloudy, and scant urine, indicate damp-heat infection. Urine with blood indicates severe inflammation or serious organ disorders.

2.1.4. Tongue and Furring

Among all observation methods, the observation of the tongue is the most important, especially in infections; since the tongue shows real-time conditions of blood and its circulation. There are three parts to be observed in the tongue: its body, color, and furring.

2.1.4.1. The Body of the Tongue

TCM noticed that the portions of tongue associate respectively to the organs, i.e., tongue tip to Heart and Lung, center of tongue to Pancreas and stomach, root of the tongue to Kidney, tongue sides to Liver and gallbladder; color changes at the respective portion can reflect problems in the associated organs. Normally, a tongue has bright clear color, moist surface, can move easily and is flexible. However, in sickness, the tongue can show conditions as:

*Stiff tongue; tongue becomes hard, impeding clear speaking, indicating blood vessels clots.

*Slant tongue; when extended, the tongue leans to one side, indicating stroke.

*Vibrant tongue; vibrant when extended - if light red color and with speech difficulties, indicate weak heart and spleen, if purple color and vibrant, indicate CNS problems.

*Curled tongue; cannot be extended, indicating a lack of bodily fluids.

*Fat tongue; if swollen and filling the mouth, difficult to move, this indicates infections in Heart or Pancreas. If red and swelling, indicate infections in the Kidney. If the tongue has teeth marks on sides, indicating coldness, dampness, and general weakness.

*Cracked tongue; cracks indicate heat infection; if a cracked tongue is dry and clean, indicates injured bodily fluids; a pale and soft tongue with cracks indicates lack of Kidney-Yin or other deficiencies. Tongue with hairs or stinky surface indicates high fever or toxic infections, including severe pneumonia, scarlet fever, etc. Tongue ulcers indicate ulcers in mouth or Pancreas/Heart-fire.

*Thin and slender tongue; a pale and weak tongue indicates blood and body fluids were consumed due to long term disease.

*Erratic movement of the tongue indicates internal heat infection-impaired CNS functions.

*Very smooth tongues and map-like tongues both indicate malnutrition or anemia.

2.1.4.2. The Color of Tongue

Normal tongues are light red and moist; in sickness, color of the tongue can change.

*Pale: whiter than normal, indicates anemia or malnutrition, or dropsy/edema.

*Red: redder than normal indicates internal heat; red, smooth, no furring, indicates lack of bodily fluid. Red and dry, indicates internal heat due to lack of body fluids.

*Deep red: indicates urgent infection fever or toxins in blood, a serious condition with bad prognosis.

*Purple or blue: whole tongue purple or with purple dots, indicates lack of oxygen, high fever, or blood clots in systems. If purple, smooth, and moist, this indicates internal coldness; if dry tongue with cracks or hairs, indicates internal heat.

2.1.4.3. The Furring of Tongue

Normal furring is light, thin, moist and has a transparent white color, the thicker the furring, the more serious the problems. Thick, filthy, or loose furring indicates bad digestion, while loose furring also indicates more severe infections. However, in serious Yin-fluids deficiency, the furring could disappear; the tongue surface becomes smooth and clear, like a mirror. If the furring is watery or very moist, this indicates fluid retention or mucus stagnation in systems. If the furring is very dry, indicates high fever, severe loss of body fluids, acidosis, or toxemia (poisons in the blood). The colors of furring indicate:

*White furring: thin white furring indicates evils on the body surface; thick filthy white furring indicates dampness and mucus in the digestive system. If furring is dry or not moist, this indicates loss of body fluids due to fever or internal heat. Chronic disease in the recovery stages could also have white furring.

*Yellow furring: indicates fever, inflammation, or digestive problems. Light yellow and moist indicates infection has just moved into internal organs; light yellow and moist indicate lack of energy; yellow and filthy indicate damp-heat in stomach; yellow and dry indicate heat in intestine; dark yellow with hairs indicates serious loss of body fluids due to high fever.

*Grey furring: grey, moist, and smooth indicate cold dampness in systems; dry indicates serious heat evils.

*Black furring: indicates serious diseases, high fever, or seriously impaired Yin-fluids.

In general, observing the color and shape on the tongue helps to determine the strength and weakness of the organ functions; observing the furring helps to determine the strength and location of the evils.

2.2. Listening and Smelling

Listen to breath: weak and low breath indicates internal coldness or weakness; coarse and fast breath indicates internal heat or infection. Shortness of breath indicates weakness or asthma; water fowl sound in the throat indicates mucus and infection in the air passage way.

Listen to voice: low and weak voice indicates weakness or deficiency; loud and high voice indicates heat and evil infection. Mute after longer term disease indicates internal void-weakness. Coughing indicates lung problems; coarse voice after sudden coughing indicates infection; coarse but weak voice after long coughing indicates internal weakness. Vomiting with loud sound indicates heat or infection; vomiting with low sound indicates internal weakness.

Smelling (gas-smell is called as Qi-gas in TCM)

*Breath smell: fishy, reeking, with coughing, indicates tuberculosis.

*Mouth (oral) smell: bad smell indicates bad digestion; filthy and reeking indicate heat in stomach; reeking and sour indicate food heap-injury; rotten and reeking indicate mouth ulcer; burps with no smell indicates weak stomach; burps with sour reeking smell indicates food indigestion.

*Body: reeking and fishy indicate cancer.

Smell of feces:

*Leucorrhea: filthy, yellow and thick indicate infection or toxin; fishy, white and thin indicate cold-dampness; extremely bad smell indicates cancer.

*Stool: reeking and sour smell indicates heat in the intestines; filthy, reeking, and thin indicate coldness and weakness.

*Urine: fishy yellow indicates damp-heat infection.

2.3. Asking

Asking is the simplest but the most important method for diagnosis. TCM has a system to ask questions to patients and their care-takers. Questions can include all areas of symptoms, habits, disease history, diets, medications taken, patient's profession and environment, etc. The areas that relate directly to the disorder include:

A. Coldness and Fever

Fear of (sensitivity to) cold, chills but no fever, with cold limbs and back, indicate general weakness and low in energy; fear of cold, chills or fever, headache, body pain, indicate cold-evil infection on body surfaces.

Fever indicates infections:

*Fever, not fear of (not sensitive to) cold, thirst, sore throat with pain or discomfort, constipation, short, scant and yellow urine, indicate heat-evil infections in the organs;

*Low fever in the afternoon, warm palms and centers of feet, night sweating, indicate low in Yin-fluids, or warm-dampness evil infection;

*Low fever, profuse sweating or self-sweat in daytime, fatigue (or tiredness), pale face, not thirsty, indicate low in Yang Qi-energy;

*Alternating fever and coldness at fixed time each day, indicate the evil infects between the surfaces and organs, i.e., in the membranes or nerves, etc.

*Sudden high fever, jittering, severe headache, vomiting, indicate epidemic infections.

B. Sweat

*No sweating but fear of cold, indicates cold-evil infection on body surfaces.

*Sweating with fever indicates internal heat-evil infection.

*Day time profuse sweating, no fever, or sweating after slight movement, with shortness of breath, indicates low energy and weak Pancreas (YangXu or QiXu).

*Night sweating indicates low Yin-fluids.

*Lots of cold, clammy sweat indicates pre-shock condition.

C. Head and Body

*Head: constant headache, with fever and fear of cold, indicate cold-evil infection.

Recurring, intermittent headaches, no fever, not fear of cold, indicate internal injuries. Fainting, palpitation, shortness of breath, fatigue or tiredness, lazy to talk, indicates weak in energy and low in blood cell counts. Fainting, irritability, bitter taste in the mouth, ringing ears (tinnitus), indicates high blood pressure or blood flow stasis in the liver.

*Body: pain indicates injury or infections; Joint pain, which becomes more severe in high humidity, indicates arthritis or wind-dampness evil infection.

D. Stool and Urine

Color, shape, and feeling during excretion are important in the observation of stool and urine.

Stool

*Yellow or black color, smelly, dry, hard stool, or constipation, indicate internal heat.

*Light color, painless diarrhea, with food residue, indicates internal coldness or weak digestion.

*Black, glue-like stool indicates internal bleeding or clogging.

- *Purple, paste-like stool, indicates internal damp-heat.
- *Sticky stool indicates excessive mucus in digestive tract.
- *Diarrhea with a burning sensation in the anus; indicates hot-diarrhea due to infection or toxins in diet.
- *Red or white diarrhea with pus and belly pain before bowel movement indicates the presence of amoeba.
- *Diarrhea with filthy smelling stool, belly pain, indicates food toxin injury.
- *Diarrhea with light, watery stool, with congestion or bloating of the stomach, indicates dampness.
- *Light, watery diarrhea at dawn, indicates low in Kidney-Yang (adrenal secretion).
- *Dry, hard stool, or constipation after long term sickness, for the elderly, or women after giving birth, indicates deficiency (or low) in blood and body fluids.

Urine

- *Yellow reddish, indicates internal heat.
- *Yellow, or tea colored, muddy urine, accompanied by difficult urination, indicates damp-heat infection.
- *Very clear urine indicates internal coldness.
- *Lots of clear, white urine or urinary incontinence, indicates low in energy and adrenal deficiency.
- *Lots of urine, with fever and thirst, indicates summer-heat evil infection.
- *Lots of urine, without fever, thirst and likes to drink, slim down, indicates diabetes.
- *Dripping and painful urination, sometimes with blood, indicate infections or prostate problems.
- *Scant or no urine indicates a heart-pumping deficiency, urinary tract blockages, or kidney problems.

E. Appetite

- *Likes cold food or drinks, indicates internal heat.
- *Likes warm/hot food or drinks, indicates internal coldness.
- *Very thirsty and drinks a lot, indicate internal heat due to infection or low body fluids.
- *Thirsty but does not like to drink, indicates low in body Yin-fluids.
- *No appetite, constipation, and a bad mouth smell, indicate food heaps.
- *With appetite, but flatulence in stomach, indicate weak digestion.
- *Constant hunger, frequent eating, but slim down, indicate diabetes or hyperthyroidism.
- *Stomach aches after eating indicate stomach ulcer, stomach ache relieved after eating, indicates a weak stomach.
- *Eat strange things like dirt, etc., indicates parasites.

F. Chest and Abdomen (or Belly)

Pain, bloating, fullness or congestion are important symptoms in chest and belly area.

- *Chest pain and coughing, with mucus and pus or blood indicate lung inflammation or tuberculosis.
- *Chest pain without coughing, pain radiating to the arms and back; indicate heart problems.
- *Lower chest pain or congestion at hypochondria; indicates Liver Qi-stagnation.
- *Stomach pain and bloating with smelly burps, acid reflux, indicate food heaps.
- *Stomach bloating with burps, indicates stomach problems; if the pain relieves after eating, feels better by pressing, likes warm food, this indicates stomach coldness. If pain increases after eating, fear of pressure, likes cold food, indicates stomach inflammation.
- *Belly pain and bloating without a fixed location indicate Qi-stagnation;
- *Stinging pain at a fixed location in the belly indicates blood clots.
- *Bloating (or bloating) belly and likes to be pressed or warmed, may be with diarrhea, indicates weak digestion.
- *Urgent belly pain and bowel movement, but difficult to expel stool, indicates amoeba infection.
- *Long time occasional belly pains or pain around navel, indicate parasites.
- *Continuous, soft, belly pain at lower right abdomen, indicates appendicitis.
- *Acute belly pains can be serious disorders, and will be discussed later.

G. Women or Children's Symptoms

For women, asking methods should cover symptoms related to menstruation, pregnancy, and childbirth, such as:

- *Menses and leucorrhoea: quantity, timing, color, smell, of the discharges. No menstruation may due to inheritance, birth control, pregnancy, or tumor growth.
- *Pre-, during-, and post-childbirth problems including: preparations, diets, infections, and anemia, should all be asked about and covered.

Although the general principles are the same as described in this book, reproductive system disorders of women and disorders of children less than twelve years of age are detailed in specialty books of TCM gynecology and pediatrics, respectively.

2.4. Pulse Reading, Touching

Doctors use hands to touch patients to diagnose disorders, including feeling the pulses, and to detect abnormal growth, pain, temperature, tension, and strength on the body torso.

2.4.1. Pulse Reading

Pulses indicate changes in the output of the heart; in general, the pulse changes are the earliest symptoms of any disease, way before all other symptoms are noticeable. Pulses can also encompass the development and predict the prognosis of that disease. Therefore, pulse reading is one of the more important diagnosis methods in TCM.

Most TCM doctors read pulses as a major reference to all other diagnosis methods to identify a health problem. However, accurate pulse reading is very

subtle, complex, and difficult to master. We will discuss only the basic pulse types here. For advanced readers, there are many references in TCM pulse reading.

Location for pulse reading

In HuangDiNeiJing, the pulses were read at all the carotid, tibial, and radial arteries. These were simplified over the years to read only the radial artery at the carpus. The method of reading is that the doctor uses his/her three mid-fingers (or only one index finger), with finger tips touching the patient's carpus radial artery at the same time. The middle finger is situated directly opposite to the radial bone protrusion. The pulses felt by the fingers on the patient's left hand represent signals for the heart (and heart sac), liver (and gallbladder), kidney (and bladder and small intestine) corresponding to the index finger, middle finger, and ring finger, respectively. The pulses on the right hand represent signals for lung (and chest), pancreas (and stomach), the large intestine (and adrenal gland, called life-gate in TCM), respectively. However, these detailed organ-specific pulse readings were disputed by some people, so we will not discuss them here in the elementary methods. Only the basic types of pulse are covered in the following sections.

When reading the pulses, doctors can use very slight force by just touching the skin surface (floated-reading), or use medium force on the skin (mid-reading), or use heavy force to the skin (sunken-reading), these force differences are important in pulse reading.

The pulses can be categorized into three main types:

A. By location: Normal pulses can be felt with mid-reading. If pulses can be felt by floated-reading, they are called float (floated or floating) pulses; if pulses can only be felt by sunken-reading, they are called sunken pulses. The reason is that the CNS signals to open the surface or internal blood vessels (in order to supply more blood to combat the evils) determines whether the pulses are floating or sunken. Therefore float pulses indicate disease in on the body surface (Biao, external skins), and sunken pulses indicate the disease is internal (Li) organs, because more blood are allocated by CNS to where the problems are.

Nine types of pulses are categorized by the reading-locations, which are listed in the following table. The strength of heart pumping actions is expressed as strong, weak, etc.

Name of Pulses	Floated-Reading	Sunken-Reading	Indications
Floating pulses	Strong	Weak	External cold-evils
Sunken pulses	No pulses felt	Strong	Internal disease
Solid pulses	Strong	Strong	Strong evils
Void pulses	Weak	Weak	General weakness
Drum-skin pulses	Very strong	Weak	External cold, internal weakness
Soft pulses	Weak	No pulses felt	Low blood and Yin-fluids

Weak pulses	No pulses felt	Very weak	Weak heart functions
Hard pulses	No pulses felt	Strong	Internal cold heaps
Submersed pulses	No pulses felt	Very strong	Serious internal disease

B. By heart rate: Normal heart beat rate (72 beats per minute) is about 4 beats per respiration (which is 18 times per minute), thus pulses at the 4 b/R (beat/normal-respiration; b is the heart beats per minute, R = 18, is a constant.) are called moderated-pulses, indicate normal health, or with disease only if mixed with other pulse shapes.

Eight types of pulses are categorized by reading the heart beat rate, which are listed in the following table.

Name of Pulses	Heart Beat	Additional Condition	Indications
Moderated pulses	Regular	$b/R = 4$ $3 < b/R < 5$	Normal or with dampness if mixed with other sick pulses
Slow pulses	Regular	$b/R < 3$	Coldness or weak metabolism
Fast pulses	Regular	$5 < b/R < 7$	Heat or hyper metabolism
Very-fast pulses	Regular	$b/R > 7$	Pre-shock due to lost-Yin

In addition, by measuring the heart beat only, TCM has identified 4 types of pulses that indicate heart problems, most with irregular heart beat, namely:

Name of Pulses	Heart Beat	Additional Condition	Indications
Delayed pulses	Regular	Occasionally stop beating	Heart injury by mucus or blood clogging
Jittered pulses	Irregular	$b/R < 4$	Cold and weakness, mucus clots in coronary vessels
Chattered pulses	Irregular	$b/R > 4$	Inflammation, clogged or infected coronary vessels
Pattern-less pulses	Irregular	Messed-up b/R	Heart beat-control failure

C. By shape, tension, and the blood flow inside of the carpus artery: Since the carpus artery is elastic, its size and shape are determined by the blood pressure, volumetric flow within it, and by the artery vessel tension or elasticity. According to whether the evils are external or internal, the artery can be enlarged or contracted by the signals of CNS, respectively. However, even if the artery is enlarged, it may not be filled completely due to lack of blood, or low blood pressure due to weak heart pumping action, or the chemical composition of the blood.

By detecting the shape, tension, and fullness (with blood) of the artery, TCM has categorized eleven additional types of pulses as in the followings table. Notice

that a normal person's carpus artery tube-shape cannot be clearly felt, and the blood volumetric flow is not easily detectable by pulse reading either. Tension can be felt by pressing the artery down further into the skin, more resistance means higher tension. Tension may somewhat relate to the blood pressure.

Name of Pulses	Shape	Tension	Fullness	Indications
(Normal pulses)	Normal tube	Normal	Normal	Normal)
Smooth pulses	Full tube	Normal	Full	Mucus clots or pregnancy
Rough pulses	Rough tube	Low	Normal	Low blood supply, anemia
Large pulses	Swollen tube	High	Over-full	High fever infection
Straw pulses	Empty tube	Low	Very low	Low blood supply, bleeding
Short pulses	A pea	Low	Low	Weak organ functions
Moving pulses	A pea	High	Over-full	Pain, jolted (panic, timid)
Long pulses	A rod	High	Over-full	Hyperactive organ functions
Tight pulses	A wire	High	Over-full	External cold evil infection
String pulses	A string	High	Normal	Liver clogging, fluid retention
Thin pulses	Thin thread	Low	Low	Very weak heart
Tiny pulses	Soft, thin thread	Very low	Very low	Almost no blood, no heart pumping force

In the 3 categories, there are a total of 28 basic pulse types. Yet most pulses are mixtures of several of these basic ones; this is why pulse reading is very complex. For a beginner, reading the categories of the pulses is enough as a basic reference to be used with other diagnosis methods. For advanced pulse reading methods, one could study ShangHanLun.

Notice that the pulse readings have very little direct relations to the blood pressure. E.g., cases in common flu infections, one could have fast and floating pulses, yet the blood pressure measurements could be quite normal. Similar situations are observed even in some severe diseases including certain kinds of edema (or dropsy), etc.

D. 28 Pulse Types

*For beginners, it is easy first to recognize 4 pulse types, namely, ¹floating, ²sunken, ³fast, or ⁴slow (and b/R = 4 is moderated or normal; b/R >7 is ⁵very-fast

indicates pre-shock condition due to lost Yin-fluids). Then differentiating between strong and weak pulses is not difficult as:

Strong and floating is called ⁶large, indicating high fever;

Strong and sunken is called ⁷solid, indicating strong evil-infections;

Strong and fast is called ⁸tight or ⁹string pulses, indicating surface cold-infection or liver clogging, respectively;

Strong and slow is called ¹⁰smooth, indicating mucus clots or pregnancy.

Weak and floating is called ¹¹void, indicating weakness;

Weak and sunken is called ¹²weak, indicating weak heart pumping action;

Weak and fast is called ¹³straw, indicating bleeding or low blood supply;

Weak and slow is called ¹⁴rough, indicating low blood; ¹⁵normal or moderated pulses may be slow but not weak.

For most practitioners, the above 15 types are readily recognizable.

*And four types that are more difficult to recognize are:

Pulses that are very strong when taken floated but weak when taken sunken are called ¹⁶drum-skin pulses, indicating external infection together with internal coldness;

Pulses that are very strong when taken sunken but weak or no pulses when taken floated are called ¹⁷submerged pulses, indicating serious diseases;

Pulses that are strong when taken sunken but no pulses when taken floated are called ¹⁸hard pulses, indicating internal heaps;

Pulses that are weak when taken floated but no pulses when taken sunken are called ¹⁹soft pulses, indicating low blood or body fluids.

*Then observation of the irregularity or stoppage of heart beats to recognize the 4 pulses: (²⁰delayed, ²¹jittered, ²²chattered, and ²³pattern-less), indicates different kinds of heart problems as shown in the above table. One can recognize the above 8 types of pulses with some training.

*To recognize pulses by the tension, shape, and fullness of the artery is more difficult, but can be listed as following:

High tension and pea-like is called ²⁴moving, indicating pain or surprise-jolted;

High tension and rod-like is called ²⁵long, indicating hyperactive organ functions;

(High tension and wire-like is called tight; high tension and string-like is called string; these 2 types are already recognizable because they are fast and strong).

Low tension and pea-like is called ²⁶short, indicating weak organ functions;

Low tension and thin-thread-like is called ²⁷thin or ²⁸tiny; tiny is still softer, thinner, and weaker than thin. Thin pulses indicate a very weak heart; tiny pulses indicate almost no blood and no heart pumping action;

Low tension and empty-tube-like is called straw, which has already been discussed as weak-fast pulses.

Therefore, a total 28 pulse types can be identified and the rough pictures of disorder can be diagnosed. To relate more precisely the pulse types to diseases,

one can refer to specialized books in pulse reading, but for accurate diagnosis of any disorder, one must always cross-reference with other diagnostic methods at the same time.

2.4.2. Touching

Doctors can use their hands to touch a patient and find out symptoms.

*Skin touching: temperature, sweat, and smoothness of skin indicate heat or cold, infected or internal weakness, and filled or void body fluid conditions.

*Hands and feet touching: warm hands and feet indicate less severe problems than if they are cold. Back of hands and feet that are warmer than the inside of hands and feet indicate infection; warmer insides are internal heat (lack of Yin-fluids) problems. Children with very cold finger tips indicate pre-seizure or measles.

*Chest and belly touching: a bloated abdomen, painful when pressed, are filled-problems; if not painful when pressed are void-problems; soft and not painful indicate internal dampness. Higher temperature at the abdomen indicates more severe infections. Hard abdomen and very painful when pressed, indicate urgent abdominal problems including pancreatitis, appendicitis.

2.5. Diagnosis Summary

As indicated earlier, all TCM diagnosis methods are combined to determine a disease or a syndrome, thus most disorders need more than one symptom to be identified.

There are complicated cases for which different diagnostic methods give different results. Examples are that the pulse reading result may be contradictory to other symptoms observed; such as in true-cold but false-heat or true-heat but false-cold conditions, often indicating a bad prognosis. A rule of thumb in these conditions is to follow the one indicating “weakness” of the system function, and to use treatment that supports the system function first, instead of “killing germs” first. Supplementing deficiency or weakness is safer to help the patient, unless in a precisely diagnosed evil-filled condition.

In fact, to supplement and normalize the human system functions or “life”, is the basic conceptual difference between the TCM approach and the western “kill germs” approach to disorders. One could say that, very roughly, TCM promotes “life” and the western medicine suppresses “diseases.”

Since TCM treatments usually combine theory, method, formula, and natural herbs, to relieve syndromes, it is natural to explore the basic theory and reasoning of TCM before we get into detailed methods and herbal formulas.

Chapter Three

Theory and Reasoning

3.1. Special Features of TCM

There are two features special to TCM when compared with the western medical theories and practices: namely, over-all consideration and 2&5 systems theory, (as described below). Beginners should have at least studied a few elementary books of western human anatomy and physiology, before proceeding to the following sections.

3.1.1. Overall Consideration

TCM emphasizes an overall approach to health problems: any disease or sickness is always regarded as an “entire-body” problem and, treatment does not just cure or treat the portion/location where the abnormality appeared on the body. The human body is all-connected from skin/surfaces to internal organs via nerve signals and blood flow. Overall consideration can further include environmental elements such as climate, geographic location, water, air, other ecological factors, individual health condition, and biological clock. In short, TCM says that a person and the universe must be in harmony to stay healthy.

The biological clock is especially important in acupuncture; in order to get good results, acupuncture points are selected not only by the proven, effective points along meridian lines, but also by timing correctly with the Qi-flow, which is governed by the nervous system “firing circuits,” according to each person’s biological clock. This clock is tuned with reference to the actual local time, in year, season, month, date, hour, etc. Qi-flow theory will be discussed in more detail later.

3.1.2. Analysis of Symptoms (or Syndromes) to Determine Treatment

Western medicine emphasizes the identification of a disease (reasons or the germs causing a disease) first, and then the usage of drugs or other methods to treat the disease. Comparatively, TCM emphasizes to identification of a group of symptoms or a syndrome (the pattern of a disorder) first, and then the usage of natural products to relieve the symptoms.

Superficially, the western “disease reason-identification” microscopic approach seems to be better. It is said that “historians look for patterns, scientists look for reasons”. Since TCM emphasized disease patterns more than the true reasons, many people think TCM is not “scientific” (but is a fuzzy logic method). However, for one who studies the human physiology and pathology thorough enough, he/she will see that the complexities of human body and diseases are still way beyond what modern science can fully understand. To date, the “scientific” western medical theories still offer no (mathematical or other) models or formulas for human physiology or pathology. And the “scientific” (analysis and deduction) methods have resulted in millions of individual reports, drugs, and treatment details, yet often overlook the overall aspect of human health and

treatment. Of course, western medicine is more advanced than the TCM in modern surgical techniques and in diagnosis with the help of modern instruments and biochemistry.

Modern western internal medicine started with Louis Jean Pasteur [1822-1895] and the microscopic “germ theory of disease.” But even today, the kill-germ methods have difficulties in:

- *Diseases when germs are not identified or no germs are presented, e.g., cancers.
 - *The germs have been found in a disease but no drugs are able to kill, e.g., AIDS.
 - *Side-effects of synthetic drugs are common and could have serious results later.
- In first two situations, western medicine could only treat symptoms, just as is in TCM.

Also, it is found that natural herbs usually have fewer side effects than synthetic drugs, simply because synthetic drugs do not exist in the natural world. Synthetic drugs are therefore more unnatural or incompatible, to be taken inside a body than the natural herbs.

Another important drawback of the disease-targeting synthetic precision drugs is that the germs often mutate, e.g., antibiotics can lose their effectiveness in a few years. In contrast, the natural herbs are long-lasting, due to the broad spectrum of their effectiveness.

On the other hand, TCM reasoning uses synthesizing inductive methods. They have provided empirical macroscopic patterns of human health problem and symptom relief, as well as some very useful models to relate syndrome, physiology-pathology, diagnosis, treatment, and herb formulation information. The drawbacks occur when a disease is positively identified and special effective western drugs are available, or a disease without symptoms in the early stage, or when TCM herbs are not effective even with the correct symptoms (due to new germs or environmental conditions). Therefore, combined western (diseases oriented) and TCM (syndromes oriented) methods often get the best results.

3.2. Theory

The reasoning behind TCM theories are based on the theory for EVERYTHING in traditional Chinese sciences, the 2&5 systems, which sounds weird to begin with, but one needs to know more before judging.

3.2.1. Yin-Yang

The Yin-Yang binary system is the earliest and most fundamental axiom for Chinese sciences; it covers both quantitative and qualitative aspects. The Yin-Yang Axiom: everything can be divided into two parts, called Yin and Yang respectively, they are opposite in value and quality, they coexist or non-exist at the same time, and together they follow the rule: Yin plus/with Yang equals the original equilibrium state.

In TCM physiology, Yin represents the material bases of all functions, and Yang represents those functions. Thus they are mutually dependent and coexist in a balanced equilibrium. If they become unbalanced, disorders happen. Also, the level of Yin and Yang are relative, thus low Yin could display symptoms of high Yang and vice versa. In TCM pathology, any hyperactive function (high Yang) could exhaust its material bases (becomes low Yin), or vice versa.

A very simple list of Yin-Yang qualitative relationships include:

Yin	Yang
Female	Male
Moon	Sun
Material	Spiritual
Fluids	Solids
Blood	Qi (function, energy, nervous signals, gas)
Cold	Hot
Water	Fire
Internal	External
Weak	Strong
Void	Filled
Deficient	Excess

Further usage of the Yin-Yang pairs will become apparent in the follow Chapters.

In numerical form (quantity only), if we use +1 to represent Yang, then Yin is -1, and $-1+1 = 0$, and 0 represents the origin of numbers. Notice only two numbers (0, 1) are needed in this representation. The binary number system (0, 1) was later invented by Germany mathematician Gottfried Wilhelm Leibniz [1646-1716], further developed to become the mathematical foundation of modern computer. Not surprisingly, using computer, we can almost represent and explain everything in the digital form, i.e., almost anything can be described with binary numbers, at least quantitatively.

Similar number representation can be found in Chinese 8-Gua notation, which has employed symbolic logic signs to denote Yin (_ _) and Yang (_ _) and was developed in China before 5000 B.C., based on the Yin-Yang theory. However, since Yin-Yang contains both quantity and quality of things, it became too complicated to be manipulated beyond the 64-Gua matrix; 8-Gua's qualitative aspects are still used in China as YiJing forecasting (see Chapter 10). For more complex situations, qualitative aspects are more conveniently explained by the 5-Xing system.

3.2.2. 5-Xing

Based on the Yin-Yang axiom, using Euclidean geometry, one dimensional line (1-D) has only a positive (+) and a negative (_) attributes. Similarly, a 2-D plane has 4 attributes (+ + , _ _ , + _ , _ +), and a 3-D cube has 8 attributes (+ + + , _ _ _ ,

+ + -, - - +, + - -, - + +, + - +, - + -). However, not all attributes in 2-D and 3-D are independent. If combine with the Yin-Yang axiom (Whenever there is a Yin -, there must exist a Yang +), We need only 3 independent coordinates (2 independent attributes and the Yin-Yang axiom) in 2-D, and 5 independent coordinates (4 independent attributes and the Yin-Yang axiom) in 3-D, to fully describe the attributes in these vector spaces. Thus, 5-Xing system is the 5 dimensional generalized coordinates to describe EVERYTHING qualitatively, in any 3-D world that follows the Yin-Yang axiom.

In modern physics, the 5-D Kaluza-Klein theory unifies both Einstein's general relativity (derived by using Minkowski's 4-D space coordinates {x, y, z, t}) and Maxwell's electromagnetism. It was shown that by adding a 5th dimension {w} to the 4 dimensional space-time coordinate {x, y, z, t}, one can derive from general relativity the simplest "theory of everything" for the real world with gravity and electromagnetism. The theory is an indication that in order to explain the life and/or living phenomena (which apparently involves space-time and electromagnetism), the minimum number of generalized coordinates we must employ are 5-dimensional (just as is in the Chinese 5-Xing theory): i.e., 3-space, 1-time, 1-electromagnetism coordinates; that is {x, y, z, t, w}, where w represents (the 4-D) electromagnetism in the wave forms, including classical electromagnetic and quantum mechanical waves. Notice that a 5-D space consists of 2 independent 4-D spaces; a 4-D space consists of 2 independent 3-D spaces; a 3-D space consists of 2 independent 2-D spaces; and a 2-D space consists of 2 independent 1-D spaces. The two 4-D spaces in the real world are the space-time 4-D space and the electromagnetic 4-D space (which includes two 3-D spaces: i.e., one 3-D electric field and one 3-D magnetic field).

In ancient Chinese sciences, the 5-Xing generalized coordinates are very roughly represented by 5 materials: gold, wood, water, fire, earth (mud), respectively, for their quality. It is easy to see that there are only 10 (= ${}_5C_2$) possible pairs of any 2 coordinates in total, thus only two kinds of pairing-relation for every coordinate on the average. Hence, quality wise, it was further found that the relations between a coordinate and the other four can have only two kinds: promote or suppress; For instance: wood promotes fire and suppresses earth, earth promotes gold and suppresses water, water promotes wood and suppresses fire, fire promotes earth and suppresses gold, gold promotes water and suppresses wood. These are called 5-Xing Promotion-Suppression relations.

The above 2&5 systems are the Chinese modeling tools for everything in the universe and the Chinese consider a human as a small universe. Accordingly, TCM uses the same 2&5 systems to model all human physiology, pathology, diagnosis, treatment, medication, and other aspects of the medical theories. For instance, TCM uses 5-Organ as the 5-Xing generalized coordinates for human physiology-pathology modeling.

Over the years, by method of statistical induction, a huge list has been developed to correlate all natural patterns according to the 5-Xing system; elements in the list which are widely used in TCM include:

5-Xing: gold, wood, water, fire, earth.

5-Organ: Lung, Liver, Kidney, Heart, Pancreas (Spleen).

5-Facial-Organ: nose, eye, ear, tongue, mouth.

5-Body Elements: skin & its hairs, tendon & nerves, bones & skeleton, blood & vessels, muscles.

5-Excretion fluids: nasal mucus, tears, urine, sweat, saliva.

5-Display: skin hair, nails, head hair, face, lips.

5-Evil: Zao, Feng, Han, Shu, Shi.

5-Color: white, blue, black, red, yellow.

5-Flavor: pungent, sour, salty, bitter, sweet.

5-Sentiment: worry, anger, fear, joy, thinking.

(In this book, the name of an organ in common usage is written with a lower case 1st letter, e.g., “lung”; the same name with a capital 1st letter represents the generalized-Organ functions in TCM, e.g., “Lung” represents the functions of the respiratory system, skin & hairs, and more.)

Also, many practical experiences have been summarized into patterns using these corresponding elements. Examples include:

In the TCM generalized 5-Organ notation, many physiological and pathological aspects of the skin & its hairs, tendon & nerves, bones & skeleton, blood & vessels, muscles, are included in the Lung, Liver, Kidney, Heart, Pancreas functions, respectively. Disorders of nose, eye, ear, tongue, mouth, have basic causes in Lung, Liver, Kidney, Heart, Pancreas, respectively. Also, excess amount of the sentiments of worry, anger, fear, joy, thinking, can impair the related Organs, respectively.

The sour-flavor herbs normally nourish Liver, but when Liver has (weakness or void) sickness, one should avoid food and herbs which are too sour. The same relations exist between sweet-flavor and Pancreas (often called the Spleen in other TCM books), salty-flavor and Kidney, pungent-flavor and Lung, bitter-flavor and Heart.

3.2.3. The Meridian Lines

The meridian lines are special findings in TCM, basically they are paths to transmit the Qi-flow (via nerve signals) and thus energy (via blood-flow) in the body; here Qi = 氣 and is best described as nerve signal. Therefore, in TCM, the blood circulation system (the same as the circulatory system in western medicine) is guided by the Qi-flow circulates along the meridian lines, which are not found in western medical studies. Yet because of the nonexistence of meridian lines in modern anatomy, TCM has often been regarded as pseudoscience or non-scientific. The paradox is that in the acupuncture practice,

many treatments using acupuncture points along the meridian lines do get excellent results. The existence of the meridian lines' functions is thus confirmed; we only need a plausible model to explain it. However, any model may need to be modified with new facts found later. (Just as in physics, before Einstein's theory of relativity, several paradoxes were observed but not explained by any model, hypothesis or theory. Yet now, even the theory of relativity needs to be modified according to new facts found, therefore people have developed the super-string theory, 10-D universe, etc.)

HuangDiNeiJing has given the meridian lines' description without explanation. Some explanations are very roughly mentioned in HuangTingJing. To understand the meridian lines, two basic facts need to be understood first.

3.2.3.1. Elementary Physiology of Blood in Capillaries

Capillaries are everywhere in the entire body, however, not all capillaries are full of blood at the same time. The opening and closing of capillaries are control by capillary-attached nerve signals, which transmit the nerve impulses from the nerve system, either from the brain directly or from some nerve centers. In other words, the blood-supply takes turns to some locations in the body but not to everywhere all the time. Of course, blood flows bring energy to and accomplish all the exchanges between the capillaries and the body tissue and organs. For a living person, these involuntary blood flows are controlled by nervous "open signals" (autonomic and sensory nerve impulses) from the nerve signal control system; the allocation or flow of the nerve signals are call Qi-flow in TCM. Here, Qi is represented by the Chinese character 炁, which means nerve signal or brain wave impulse. Thus "blood flows follow the Qi-flow," i.e., capillaries open following the nerve signal to instruct them to open. There are also the motor nerves which control the voluntary muscles; their Qi-flow is controllable by our will, mind, or thought, another form of our brain wave signals. When microorganisms strike or during injury, the blood flow of local capillaries is increased to defend against the problems; this may manifest as hyperemia: skin redness, heat, or swelling. In fact, TCM practices have proven that most diseases or health problems can be relieved by normalizing the Qi-flow; thus the blood flow is also normalized. However, when the "open signals" are weakened for any reason, blood flow may show local stasis or insufficiency, causing blockages or clogging, hence Qi-weakness could result in blood-stasis or clots. On the other hand, blood clots and mucus could cause stagnation or blockages of nerve signal flow, thus resulting in "loss of nervous control" with symptoms such as spasm, convulsion, fainting, shaking, or seizure.

3.2.3.2. Human Body's Nervous Signal Control System

One strange shortfall is that TCM books very seldom mentioned the brain: appearing to have neglected the most important organ in the body. The fact is that all Chinese studies about brain and related functions were collected and practiced semi-secretly by the True-Taoism believers. The Bible of the True-Taoism is HuangTingJing, which examined the brain and stated that there are ten-thousand distributed control centers in a human body. In short, the human

control system is very much like a complex electrical control system with a central computer (the brain), and distributed microprocessors in each organ and the nerve centers (ten-thousand Shen or spirits). True-Taoism has gone ahead to manipulate the nerve signals into electromagnetic wave packets, in order to realize longevity or eternal life, which we will discuss a little more in Chapter 10.

One modern indication of the distributed microprocessors in the body is the fact that many recipients of heart transplant, later, have shown habits from the heart donors, different from how the recipients used to behave. Therefore, it appears that the heart microprocessor may have retained some memory of habits of the donors. In TCM, it is said: spirit (Shen = 神) hides in the heart.

3.2.3.3. A Model for the Meridian Lines

Therefore, in comparison, the human nervous control system consists of the brain and the nerve centers, similar to a complex electrical control system, with a central computer plus many distributed microprocessors all over the body; control signals are sent along the nerves to any location in the body. HuangTingJing mentioned that many of the control signals are not generated by each individual microprocessor but by the central computer, i.e., generated in the brain.

A model for the meridian lines is that the (Qi-flow) nerve signals to open all capillaries along the same line continuously are sent out from a particular “firing circuit” in the brain; thus different locations along the same line can be filled with blood (energized) when their “firing circuit” fires, or sends out nerve signals to direct the Qi/blood-flow.

Since points in the same “firing circuit” are points along the same meridian line, a point of the line can transmit input nerve-signals (e.g., acupuncture needle stimulation) to all other points of the same line much better than to points not on the same line. Also, the signal transmission is much more effective when the line is in “firing” condition (less electrical resistance) than “non-firing” condition, which explains the “got Qi” (firing, or effective) situation in acupuncture. This model is the base for choosing acupuncture points along any meridian line, a long proven treatment technique. More detailed routes of meridian lines are discussed later.

Nerve signals are bioelectrical in nature and are best understood when we notice that the electrical eels can generate detectable voltage electrical impulses. All living biological bodies must have bioelectrical signals present to differentiate them from their dead bodies. Think about a living person and the same person, recently deceased: both are exactly the same anatomically; the only difference is the presence or absence of “life”, thus “life” must be electrical in nature. (An unplugged computer, without electricity, is dead; but structurally, it is the same as it was plugged into an electricity supply source.)

Therefore, the meridian lines can only be detected when a person is “alive”, i.e., when nerve signals are in existence; not detectable when a person is dead, i.e., by anatomy.

An analogy is trying to find a computer’s operating system software by analyzing the structure and components of a computer, without supplying electricity to the computer.

3.2.4. Concept of Prevention

TCM emphasizes prevention much more than the cure or treatment of diseases.

HuangDiNeiJing said: a master does not cure the sick, but prevents people from sickness.

ShangHanLun also said: the best doctor cures people before they are really sick.

These basic thoughts include:

3.2.4.1. Strengthen Body Health

Sickness occurs only when people is weak in energy and immune defense. Although evils, climate changes, and natural environments, could cause sickness, personal strength is the most important factor to defend against these natural causes (except poisoning). People should seek harmony with the natural environment and climates to stay healthy, and to exercise, have proper diet and life style, in order to keep healthy all the time.

3.2.4.2. Early Treatment

HuangDiNeiJing has pointed out that most disorders begin with some slight symptoms, from the outer surfaces of the body, and they are usually not severe. People should recognize the slightest symptoms and relieve them early, before disorders developed into serious internal problems.

3.2.4.3. Control of Disease Propagation

Disease propagation follows certain patterns; the diseases which were caused by germs usually begin from the outer surfaces, where the problems are still minor; then go deeper into body and organs, usually through air passages, blood stream, or digestive tracts, where problems become more serious. Non-traumatic diseases have no germs associated with them usually begin with the slow deterioration of body systems or organ functions.

In TCM, over the long period of development, many disease propagation patterns were observed and recorded. Hence when some early symptoms are noticed, a good doctor should try to prevent the propagation, in order to prevent problems become more serious. This is called the “control of disease propagation” for each patient, according to established patterns. In fact, these propagation patterns were summarized in the 6-Meridian and the 3-Burners diagnostic/defense methods, etc., for infections; and the 5-Organ pathology for non-germ caused problems.

3.3. TCM Physiology

In general, TCM physiology is similar to that of the western medicine, and the latter gives much more details due to advances in modern anatomy and biochemistry. Therefore, in order to have better understanding of human body, beginners are advised to read several books on modern human anatomy and physiology along with this book.

However, there are aspects in TCM not covered by the western medicine, including the 5-Organ-Syndrome system, meridian systems, and Qi-flow theory, which are the three corner stones of TCM physiology and pathology; they will be discussed in more details.

3.3.1. Organs and Systems

Western anatomy has discovered that there are 10 major systems in a human body, namely; Skeletal, Muscular, Nervous, Endocrine, Cardiovascular, Lymphatic & Immune, Respiratory, Digestive, Urinary, and Reproductive systems. Since the skeletal and muscular systems are for the structure and motion of the body mainly, they are not regarded as internal organs (otherwise, the skins should be regarded as another big organ of the body.) as the other 8 systems. For instance, simple injuries on muscular-skeletal systems have no direct consequences on human organ functions. An example is that a person can have a limb amputation and full recovery in all functions except the limb been amputated. Whereas the other 8 systems are more mutually-related internally, that is to say, they are not completely independent from each other. (These interrelated relations may be similar to the vagus nerve functions).

In 5-Xing methodology, any 3-D vector space follows Yin-Yang axiom, qualities can be represented by a minimum of 5 generalized coordinates. In fact, it is found that the 8 attributes (functions of the human systems) in 3-D vector space can have a 5-Xing (5-Organ in TCM) representation. Written in tensor form:

$$O_i = A_{ij} S_j. \text{ Here } i = 1 \text{ through } 5, \text{ and } j = 1 \text{ through } 8.$$

O_i represents the functions of the TCM 5-Organ notation, A_{ij} is a coefficient matrix, and S_j represent {by S_{1-8} , in the alphabetical order or their names: Cardiovascular (S_1), Digestive (S_2), Endocrine (S_3), Lymphatic & Immune (S_4), Nervous (S_5), Reproductive (S_6), Respiratory (S_7), Urinary (S_8) system, respectively} the 8 systems' functions found by western medical method and anatomy. In plain words: the functions of each of the five Organs of TCM' are linear (in the simplest form) combinations of the functions of the 8 systems found by western medical anatomy.

This is the basic concept of TCM 5-Organ physiology and pathology. It is not as precise as the western 8 systems description, but it is the simplest model to cover all functions and problems of the internal organs, and emphasize more on their mutual dependence and relationships between the 8 systems. The advantages of using 5-Organ description is the easiness of coordinating physiology, pathology, diagnosis, treatment, and medication into one single model, the 5-Xing system.

The true value of this approach is proven in thousands of years of TCM successes.

Therefore, functions of the TCM 5 Organs O_{1-5} are more than just the organ's name has indicated, each Organ function is a combination of the 8 systems' functions, but for each Organ, some functions are more important than other ones, show as:

The Heart $O_1 = A_{11}S_1 + A_{15}S_5$

The Liver $O_2 = A_{21}S_1 + A_{22}S_2 + A_{25}S_5$

The Pancreas (Spleen) $O_3 = A_{31}S_1 + A_{32}S_2 + A_{34}S_4$

The Lung $O_4 = A_{44}S_4 + A_{47}S_7$

The Kidney $O_5 = A_{53}S_3 + A_{55}S_5 + A_{56}S_6 + A_{58}S_8$

Thus the TCM 5-Organ functions cover all the functions implied by their names, plus the endocrine (S_3), nervous (S_5), and reproductive (S_6) systems' functions. In addition, each Organ has its Shen (spirit, may be as a microprocessor) to process the nerve signals received from the nervous system; this is a part of the meridian systems discussed later.

3.3.1.1. The Heart $O_1 = A_{11}S_1 + A_{15}S_5$

In TCM, the Heart involves 2 major system functions: Cardiovascular and Nervous.

While cardiovascular aspect is the same as in the western physiology, including the blood, pulses, and circulation functions.

The nervous aspect involves most central nervous system (CNS) and some autonomic nervous system (ANS) functions.

3.3.1.2. The Liver $O_2 = A_{21}S_1 + A_{22}S_2 + A_{25}S_5$

In TCM, the liver involves 3 major functions: Cardiovascular, Digestive, and Nervous.

The digestive aspect is the same as liver in the western physiology.

The cardiovascular aspect is that the Liver is the largest storage organ for blood, provides blood supply (nutrition, chemicals, antigens, etc.) to many organs and activities, such as the eyes, the uterus, tendons; and in menstruation and pregnancy for women.

The nervous aspect of the Liver involves some CNS and ANS functions, and some consciousness and thought.

3.3.1.3. The Pancreas (Spleen) $O_3 = A_{31}S_1 + A_{32}S_2 + A_{34}S_4$

In TCM anatomy, Pancreas is always named as Spleen (Pi), in fact, there were very rare findings about the real spleen organ in TCM anatomy records. Here we use the name Pancreas to replace Spleen used in most other TCM books to clarify this fact. However, the spleen lymphatic and immune functions (S_4) are also included in the TCM Pancreas as the immune defense and the bleeding control center of the body.

The major function of Pancreas is of course digestive, equivalent to the digestive system, plus body-fluids and water osmosis functions in the whole body.

The cardiovascular aspect of the TCM Pancreas is that due to the nutrition produced by the digestive functions, energy is generated as Qi, this Qi not only controls supplying of the blood but also controls bleeding in many hemorrhage conditions.

3.3.1.4. The Lung $O_4 = A_{44}S_4 + A_{47}S_7$

The TCM Lung functions are the same as the lungs in the respiratory system, including air and water vapor exchanges, thus enhancing body energy production and facilitating body fluid osmosis, etc.

In addition, since the skin, skin hairs, and the sweat glands are control respiration of water vapor and sweat, they are considered part of the Lung in TCM. Besides, the lungs generate lots of mucus in sickness, thus the TCM Lung function also involves the lymphatic and immune system functions.

3.3.1.5. The Kidney $O_5 = A_{53}S_3 + A_{55}S_5 + A_{56}S_6 + A_{58}S_8$

In TCM, the Kidney has the same urinary functions as the kidneys in western medicine.

In addition, TCM Kidney includes the functions of adrenal, sexual, pituitary, and all endocrine glands, thus include functions of the whole endocrine system, similar to those functions of the pituitary gland.

Also, the nerve ganglion life-gate (MingMen) functions are considered as part of the Kidney functions. This ganglion is situated between the two kidneys, processing the nervous system signals (the life-gate fire) to the adrenal and the reproductive systems.

The merits of these representations will be discussed in TCM pathology later. It is clear that the 5-Organs model can cover the 8-systems functions with more emphasis of mutual relationships than the full 8-10 systems description of western physiology. It is important to remember that the generalized-Organ functions also include many physiological and pathological aspects of their related elements: for instance, Heart includes blood & vessels, Liver includes tendons & nerves, Pancreas includes muscles, Lung includes skin & its hairs, and Kidney includes bones & skeleton.

Since everything has its Yin and Yang, paired with the 5-Organs (Yin-Organs), TCM has also discussed the 6-Fu (6 Yang hollow-organs: 3-Burners, gallbladder, stomach, small intestine, large intestine, bladder; these are organs with inside space for storage, processing, and protection. The functions of 6-Fu are represented by the generalized 5-Organ functions as well.) While the 3-Burners (as the greater omentum) paired with the Heart-Sac (the pericardium), are identified to be a fatty membrane and protective sac for torso organs, they are not real organs in anatomy; they are identified to be involved in water metabolism of the body. The bladder is paired with the kidneys for urine storage and discharge. The gallbladder and stomach are paired with Liver and Pancreas, respectively, because of closely related digestive functions. The small intestine and large

intestine are paired with the Heart and Lung, respectively, due to proven results that some problems in the Heart (or Lung) can be treated with medications for the small intestine (or large intestine). For instance, it is found that acupuncture to the small intestine point on the ear is very helpful to the irregular heart beat problem. Herbs such as XingRen and GuaLouRen helping the secretions of both the lung and the large intestine at the same time. These facts represent that there are both functional and nervous connections for each pair of these Yin- and Yang-Organs.

There are special organs recognized by TCM including the brain, bones and bone marrow, blood vessels, uterus, etc. Each one has its special functions, but the physiology is also related to the generalized 5-Organs functions stated earlier.

3.3.2. Meridian Systems

TCM has recognized very early that the circulation and flow of Qi-signal & Blood are the norms of a living human. The blood circulation was confirmed later by western anatomy and physiology; only the autonomic systems of nerve signal flow and circulation (not the physical nerves) have yet to be identified by the western physicians and scientists.

In the previous chapter, we have given a “firing-circuit” model for the meridian lines. It appears that there are a lot of firing-circuits in the brain, in order to open (energize) the whole body’s capillaries properly. Although this model is yet to be proven, TCM has identified the meridian systems consisted of many meridian lines (each line represents a firing-circuit) as follows:

3.3.2.1. 12 Meridian Lines and the Qi-flow

The more important 12 meridian lines (firing-circuits) identified by TCM are grouped by their association with the Organs and their Yin-Yang attributes. The Qi-flows along each line and between the lines have also been identified.

In general, along each line starting from the hands, Qi flows from a finger, then to a limb, then to the head, then to the torso (trunk) and the organs, or in the reverse order. This means that capillaries open consecutively from a finger, then to the (acupuncture) points on a limb, then to points on the head, then to points in the torso or organs, or vice versa. Along each line starting from the feet, Qi flows from a toe, then to a lower limb, then to the torso or organs, then to the head, or vice versa. There are 6 lines from hands and 6 lines from the feet, in 3 pairs of Yin and Yang lines, respectively.

Hand Line-pairs:

- A. TaiYin-Lung line and YangMing-Large intestine line: connecting thumb or index finger via arm through lung and then large intestine, i.e., lung → arm pit → inner side of arm → thumb → 2nd finger → outer side of arm → shoulder → lung → diaphragm → large intestine.
- B. ShaoYin-Heart line and TaiYang-Small intestine line: connecting pinky finger via elbow, arm pit or shoulder, then heart, then small intestine, i.e.,

heart → heart sac → lung → arm pit → lower inside of arm → elbow → small finger → back side of arm → elbow → shoulder → heart → stomach → small intestine.

- C. JueYin-Heart sac line and ShaoYang-3-Burners line: connecting middle or ring finger via arm through the chest, to the heart sac and the torso enclosing fatty diaphragm, i.e., heart sac → inside chest → arm pit → elbow → palm → middle finger → ring finger → arm side → heart sac → 3-Burners.

Notice that although both the heart-sac and 3-Burners are not real organs, they do present Qi-flow functions. The points on a line are of the same firing-circuit. Also, all Yang lines have branches into the head. The Qi-flows along Yang and Yin lines are generally in reversed direction.

Foot Line-pairs:

- A. YangMing-Stomach line and TaiYin-Pancreas line: connecting first or second toe through leg, then to stomach and pancreas, then up into the head, i.e., nose → upper teeth → lips → breast → stomach → pancreas → foot → 2nd toe → 1st toe → leg → pancreas → stomach → throat → root of tongue.
- B. TaiYang-Bladder line and ShaoYin-Kidney line: connecting small toe via center of foot, through the leg to the bladder and kidney, then up into the head, i.e., top of ear, inner sides of eyes → brain → bregma → top of head → back neck → along the back → waist → kidney → bladder → buttock → back of thigh and leg → heel → plantar center → little toe → inner side of leg and thigh → perineum → bladder → kidney → liver → lung → throat → root of tongue.
- C. ShaoYang-Gallbladder line and JueYin-Liver line: connecting the 4th & 1st toes, via leg through knee, then to sex organs, then to the liver and gallbladder, then up into the head, i.e., temple area → side of face → side of neck → back of shoulder → arm pit → side of chest → liver & gallbladder → side of lower belly → outside of thigh, knee, and leg → side of foot → 4th toe → 1st toe → inside of leg, knee & thigh → sex organ → stomach → liver and gallbladder → lung → mid-Burner → back of throat → eyes → top of head.

The Qi-flow of the Hand pairs and Foot pairs are connected by their branch lines in the torso or in the head: there are 3 patterns of Qi-flow connections, respectively:

- A. Hand TaiYin → Hand YangMing → Foot YangMing → Foot TaiYin, i.e., a branch of Hand YangMing runs from the shoulder to the back of neck, then to side of neck, to the teeth, gums, mouth, then to nose, and then connects to Foot YangMing line.
- B. Hand ShaoYin → Hand TaiYang → Foot TaiYang → Foot ShaoYin, i.e., a branch of Hand TaiYang runs up to the side of face and the eyes, then connects to Foot TaiYang line.

- C. Hand JueYin → Hand ShaoYang → Foot ShaoYang → Foot JueYin. i.e., a branch of Hand ShaoYang runs up to side of neck and around the ear and to the temple area, and then connects to Foot ShaoYang line.

Thus the Qi-flow forms a closed and complete circulation system. Details and sketches of the line routes and the (360 plus) acupuncture points along the lines are given in many reference books of TCM acupuncture. One needs to know all those details to become a good acupuncturist.

The meridian systems and the Qi-flow theory are the foundations of advanced acupuncture methods: instead of just memorizing that certain points are good for certain diseases according to proven experience, acupuncture masters use the Qi-flow theory to calculate (or, figure out according to the body clock and the local real time.) prescriptions, choose acupuncture points which are most effective (“got Qi,” i.e., along charged firing-circuits) at a certain time. These methods include ZiWuLiuZhu (use 66 acupuncture points for all disorders.) and LingGuiBaFa (use only 8-16 acupuncture points for all disorders.), etc., which further demonstrated the validity of the meridian systems and the Qi-flow theory.

However, the functions of the meridian systems are not restricted to acupuncture only. In practice, when pain, swelling, or fever, etc., occurs on body surfaces, the origins of the problem can be traced along the meridian lines to the related organs. One example is that a hernia in the testicles and groin area is along the Liver meridian line, thus soothing the Liver Qi-flow can heal a hernia. Therefore, the meridian system is very useful and often necessary for correct and effective treatments.

3.3.2.2. Special Meridian Lines: 8-Mai and More

The 8 meridian lines of secondary importance are: RenMai, DuMai, ChongMai, DaiMai, YangWeiMai, YinWeiMai, YangQiaoMai, YinQiaoMai; these are called Special-Jing (paths).

DuMai, RenMai, and ChongMai all start from the perineum and go up through the torso as:

*DuMai goes along the center of the spinal cord into the brain then down to the gum, basically along the spinal nervous signal passageways and connects with all Yang lines. Therefore, DuMai controls all YangQi (nerve signals) and spinal problems.

*RenMai has two lines, one going from the uterus, along the front belly surface (Linea Alba, Hunters line) and up to the lips, and one going along the inner side of spinal cord, basically along the up-flow passage way for the cerebrospinal fluid. RenMai also connects with all Yin lines. Therefore, RenMai controls all Yin substance (blood and body fluids).

*ChongMai goes from the genital through the uterus, disperses and ends at the breasts and chest area. ChongMai also connects DuMai and RenMai, the uterus, and breasts; therefore, ChongMai is most important in TCM gynecology for menstruation, reproduction, and female hormonal problems.

*DaiMai is like a belt that wraps around the upper belly of the torso, crossing over all longitudinal running lines in the trunk, thus to monitor/control all Qi-flow in those lines.

*YangWeiMai connects DuMai and all Yang lines monitoring/controlling all outer surfaces of the body; YinWeiMai connects RenMai and all Yin lines to adjust/control all internal organs of the body.

*YangQiaoMai and YinQiaoMai connect DuMai and RenMai on the sides of body, respectively, thus adjusting/controlling the Qi-flow to the sides; both YangQiaoMai and YinQiaoMai are connected to and have special importance to the areas of the ears, eyes, and brain.

But there are more sub-meridian lines (e.g., 15 Sun-lines) identified all over the body. It should not be surprising, since all lines are but the “firing-circuits” inside the brain, in the “software or firmware” forms. The total number of lines could be very large. In TCM, the 12 meridian lines and the 8-Mai are widely used, especially in acupuncture. (One should notice that in HuangDiNeiJing, only acupuncture is studied in detail. Thus acupuncture is the earliest “scientific” treatment method of TCM.)

In recent centuries, TCM practitioners have found several types of “mapping” of the whole body into a part of the body such as hand, foot, ear, nose, face, or head, etc. Acupuncture techniques (ear-acupuncture, nose-acupuncture, hand-acupuncture, head-acupuncture, face-acupuncture, etc.) and other methods (e.g., foot reflexology) were found to relieve pain (e.g., acupuncture anesthesia) or treat problems of the body, by simply stimulating the corresponding points in the particular part. These phenomena can only be described roughly with the nerve signal or the Qi-flow lines: everywhere in the body has some points receiving nerve signals from certain “firing-circuits.” For example, assuming that the brain has 100 firing-circuits to control the whole body, and then there can be 100 points on the ear, one belonging to each circuit, thus the ear may have the self-similar property to the body as a fractal does to itself.

These “partial equals the whole” fractal phenomena have an analogy in 3-D holograms also: a small portion of a hologram's film surface contains enough information to reconstruct the entire original scene. These “mappings” show that the human body has some very complex nonlinear electromagnetic-wave adjustment/control systems; maybe the meridian lines and the Qi-flow models can explain a small portion of the systems.

3.3.3. Qi, Blood, Essence, Spirit, Fluids

Beyond body structure and organs, TCM has noticed that there are spiritual and material media in a living body; namely, Qi, blood, essence, spirit, and fluids. For a healthy body, these five elements are at their correct levels, this is called equilibrium or balanced states; either excess or deficiency of these elements in a body will result into disorders.

3.3.3.1. Qi

Qi is the most widely used word in TCM but the least understood by western medical world. In fact, there are many Chinese characters for Qi, all pronounced exactly the same, and hence it is sometimes confused, even to Chinese users. Usually, only the character “气” is employed in most TCM writings; Qi actually represents at least 4 different characters as:

Two characters with material bases:

气: this word has many meanings in Chinese:

*air, breathed by lung and skin; evil-Qi means micro pathogens carried in the air, epidemic pathogens are also called XieQi or LiQi (epidemic or severe evil-infected air);

*gas, smell, sensed by nose or generated in respiratory and/or digestive tract;

*seasons, weather or climate;

*sentiments, e.g., to get angry is called ShengQi.

汽: water vapor, steam breathed by lungs, sweat glands, and converted into urine in the bladder and the 3-Burners water metabolism (called vaporization or QiHua).

Two characters are immaterial:

器: *functions, or functional capabilities. Excessive (hyperactive) functions indicate disorders or could further become inflammation (fire or Huo).

*energy or energy-flow, stamina (also called “positive fire”: ShaoHuo) associated with body or organs; and the endocrine secretions (called “life-gate fire”: XiangHuo). Weak or deficient energy often has “coldness or void” symptoms.

炁 (non-fire): nerve signals or bioelectrical impulses, from the brain, nerve systems, meridian lines; these direct muscle contraction and relaxation, instruct the opening and closing of capillaries, thus lead the flow and supply of blood to certain area in the body.

Disorders of Qi can be either excess or deficiency type, but the Qi-signal flow blockages or stagnation are most common and important to many uncomfortable feelings of a person. Further, the meanings of Qi are different, although related, when used in physiologic and pathological applications.

In physiology, Qi usually refers to (deficient) energy and functional capabilities.

Energy

*Nutrients are supplied via blood flow to muscles to maintain body temperature and mobility. If muscles have low strength, movements are slow, body temperature is low, this indicates low energy or QiXu (Qi-deficient); use warming and supplementing herbs such as RenShen, HuangQi, FuZi, GanJiang, etc. QiXu with more severe coldness symptoms is called YangXu, adrenal and Yang-supplement herbs such as DuZhong, LuRong, RouGui, FuZi, etc., are added to relieve the coldness symptoms.

*Prolapsed (dropped womb, uterus, anus, etc.) organs (called QiXian) due to low muscle or sinew tension and energy; use ChaiHu, ShengMa, GeGen, JieGeng,

HeYe, ZhiKe, etc., and orange or LiZhi kernels for intestine muscle and sinew energy/strength in hernias.

Functions

All body and organ functions have mechanical (material structure) and control (electrical signal) bases and are achieved via physical (muscles contraction) and chemical (endocrine secretion) means, thus malfunctions or weak functions can have several different syndromes including:

*Relaxed organs (called QiZhai) due to weak small intestine muscle contractions; use WuYao, BingLang, to warm and stimulate intestine muscle contraction for indigestion.

*Tired-organs (called QiBi) due to severely weakened (heart, stomach, or intestine) muscles; use ZhiShi, ZhiKe, SanLing, HouPu, to stimulate all muscles' contractions. For weak persons, these strong metabolism-enhancing herbs must be used together with Qi-supplements such as RenShen, HuangQi, to compensate for the energy consumed (called PoQi) by the strong contractions.

In pathology, Qi usually refers to (blocked) nerve signal flows.

*The weaken/tired-organs can show Pi-Zheng (痞证, may indicate vagus nerve disorders) symptoms: congested, plugged, tight and fullness feeling in the heart, stomach, belly, or intestine area; the main herbs are still ZhiShi, ZhiKe, HouPu. Add GuaLou, XieBai, when congestion is in the upper heart area; add HuangLian, HuangQin when heat congestion in the stomach (lower heart area); add BaDou, JieGeng when coldness congested in the stomach; add ChaiHu, YuJin when congestion is in the hypochondria; add DaHuang, MangXiao when congestion is in the intestines (areas lower than stomach); add BanXia, GanSui, ZaoJiao, BeiMu when with mucus-dampness congestion. Often supplementing formulas as LiZhongTang or GuiZhiFuZiTang are used together with the above herbs, to compensate for the energy consumed.

*Electrical aspect nervous signal disorders include stagnated (QiZhi), blocked (QiSai) or overexcited (QiFu) Qi-signals. These are mainly neurological or psychiatric disorders, often treated as in the spiritual (Shen, see below) realm.

Other (excess) disorders of Qi include:

*Excess (overactive) Qi-functions are called Huo (fire or inflammation) as discussed in the Huo section.

*Gas caused bloating (QiShi) in digestive tract is relieved by HouPu, ChenPi, QingPi, YuLiRen, ShanZha, etc., through muscle contraction and digestive fluid secretion.

*Air/steam/gas up-rush (QiNi) in respiratory or digestive tracts, due to the tract muscles' spasm or contraction, causing coughing, shortness of breath, or vomiting, can be subdued by XuanFuHua, SuZi, XingRen, ChenXiang, etc.

Since the nerve signals also control blood flow, energy supply, muscle contraction and fluid/essence secretion. Qi factor is always present in all body disorders, with or without infections. Therefore, in TCM, it is said "all diseases are generated by Qi, and adjusting/soothing Qi can relieve all problems." This is

the base for DaoYin (QiGong, including hypnotism, meditation, etc.) methods of healing.

3.3.3.2. Blood

The blood in TCM is basically the same as blood in western medicine. However, all TCM 5-Organs are regarded as related to blood production and flow problems. Usual blood disorders include anemia, clogging, heat or coldness in blood, and bleeding. Heart, Liver and Pancreas (including the spleen) are considered more directly related to these problems than the Kidney and Lung, but there are cases in which Kidney-endocrine secretions (via bone marrow functions) play the major role too.

Deficiency of blood shows as anemia, clogging, and coldness of blood disorders.

*Anemia or low blood cell components can be nourished by supplements to the heart, liver, and spleen; SiWuTang is the basic formula, but Qi-tonics as HuangQi, RenShen, DangShen and BaiZhu are often used together for better results. To promote red cells, add blood tonics as HeShouWu, ShanZhuYu, LongYanRou, JiXueTeng, LuRong, NuZhenZi, HanLianCao and iron containing minerals as CiShi, ZaoFan; to promote white cells, add more Yang-supplements as FuZi, RouGui, BuGuZhi, HuiXiang, LuJiaoJiao, ShiWei; to promote platelets, add more Yin-supplements as YuZhu, HuangJing, ShengDiHuang, AJiao, GuiBanJiao, SanQi, LuJiaoJiao, ShiWei. Use blood supplement herbs such as DangGui, BaiZiRen, GuiBan, for heart-Qi soothing; AJiao, HeShouWu, ZiHeChe, for liver-Qi soothing; JiXueTeng, LongYanRou, for spleen-Qi soothing.

*For blood clogging: use blood thinning herbs such as DangGuiWei, DanShen, LianOu, SanQi, JiangHuang for slight clogging due to early thrombosis; use de-clogging herbs such as TaoRen, HongHua, YuJin, QianCao, YiMuCao, PuHuang, WuLingZhi, RuXiang, MoYao, SuMu, WangBuLiuXing, XueJie, DiLong, for severe clots; and use clots-breaking herbs such as GanQi, SanLing, EZhu, ShuiZhi, MangChong, DiBieChong, BieJia, HuaRuiShi, ZhiRanTong, ZaoFan, ShiHui, for long time clots-formed heaps or lumps. These herbs are often used with blood nourishment to compensate the blood consumed (called PoXue) during the de-clogging process.

*Coldness in blood indicates low energy. Use warming herbs such as RouGui, liquor, LuRong, AiYe, ChuanXiong, XiangFu, GuiZhi, ChongBaiLa, FuLongGan, ChuanDuan, JiuCai, JiLi, YangQiShi, etc., together with anemia nourishing herbs. Coldness in blood often leads to blood clogging.

Excess of blood often shows as heat in blood and bleeding disorders:

*Heat in blood indicates either infections or overactive organ functions. Use XiJiao, ShengDiHuang, ZhuSha, SheGan, BaiShaoYao, PuGongYing, ZiCao, YinChaiHu, DiYu, DiGuPi, HanLianCao, BaiMaoGen, HuaiJiao, etc. Heat in blood often leads to bleeding.

*To stop bleeding, use herbs as SanQi, BaiJi, CeBaiYe, ShiHui, FuLongGan, HuaRuiShi, QingDai, ChiShiZhi, and many charred herbs including charcoal,

PuHuang, AiYe, JingJie, ginger, ZhiZi, etc. Several herbs can stop bleeding and de-clogging at the same time, e.g., SanQi, PuHuang.

3.3.3.3. Essence

TCM has not detected the physical media of endocrine secretions except semen and sperm (associated with the Kidney/life-gate-fire functions); however, the concept of essence includes much more than semen only; it covers the functions of all endocrine hormones and digestive (bile, insulin, enzyme, etc.) secretions. These chemicals regulate bodily functions such as metabolism, growth, and sexual reproduction. Essence is also the material base for all spiritual activities, since essence can promote Qi-energy and blood components, both are the foundations of stamina.

TCM theory indicates that there is essence associated with each generalized-Organ (TCM names in parenthesis), while western medicine has found that the endocrine system consists of groups of endocrine glands in the brain (Heart, Liver, & Kidney): pituitary gland, pineal gland, and the hypothalamus; in the upper body (Lung & Heart): thyroid gland, para-thyroid gland, and the heart atriopeptin secretion; in the digestive tract (Pancreas & Liver): the pancreas, stomach, and intestines, all secrete hormones or enzymes; in the kidney area (Kidney, sex organs, and life-gate): adrenal gland, sex hormones by testis or ovary, and the kidney secretes erythropoietin, etc.

These hormones have different functions but they are all interdependent, i.e., a disorder of one gland is often reflected in dysfunction of several others and they are all controlled by the Kidney (similar to the western understanding that all endocrine functions are controlled by the pituitary gland). This interdependence is similar to the 5-Xing relationships of promotion and suppression among the endocrine glands. Therefore the TCM understanding of endocrine disorders can be simplified to the corresponding 5-Organ essence-void (JingXu) symptoms and traced back to only one disorder, called ShenKui, i.e., low or impaired Kidney essence (including both true Kidney-Yin and true Kidney-Yang).

In short, TCM considers that all endocrine secretions, including the sperm/sex hormones, the cerebrospinal fluid, the bone marrow, come from the same sources; the Kidney and life-gate. Also, in comparison, weight wise, it was found that the essence is about 40 times as precious as blood. Thus lack of essence (ShenKui) or unbalance of true Kidney-Yin and/or true Kidney-Yang will result in many problems of hormonal deficiencies.

*In general, essence deficiencies (ShenKui) should be supplemented by true YinXu nourishment as GouJiZi, NuZhenZi, ShengDiHuang, AJiao, ShiHu, GuiBan, etc., when true YinXu (which in turn will promote the Liver Qi-fire) symptoms are observed; and by true YangXu tonics such as FuZi, RouGui, ShuDiHuang, RouCongRong, FuPenZi, LuRong, XianLingPi, YuanZhi, TuSiZi, WuWeiZi, SangPiaoQiao, etc., when true YangXu symptoms (which will suppress the Pancreas Qi-energy) are observed.

*Excess essence disorders are rare and often indicate hyperactive conditions or fire, such as hyperthyroidism or diabetes, and are treated according to symptoms.

3.3.3.4. Spirit

TCM emphasize the spiritual (electrical) activities as Spirit (Shen = 神). Shen exists in all five Organs (as local microprocessors) as: mind in the Heart, soul in the Liver, thought in the Kidney, wisdom in the Pancreas, guts in the Lung/Gallbladder. But in TCM, the Heart spirit is regarded as a dominant position that actually represents most of the brain and CNS activities; although, pathologically, heat toxins in brain and hyperactive Liver functions are considered major causes of loss of control of the nervous system. Thus most spiritual (nervous system and nervous electrical signals) problems are treated by healing and soothing the Heart and the Liver.

Also, spirit needs its material base; TCM says that “Essence (endocrine secretions) and blood produce Qi (nerve signals and energy), Qi produces Spirit.” Thus spirit is also an indication of the stamina of Qi-energy and the abundance of the essence and body fluids. Spirit could be confused or overexcited by sentiments or sickness, to cause emotional, psychological, or psychiatric problems, or vice versa. A physically strong heart can improve the spirit and a depressed spirit can also cause real heart problems.

Herbs for low spirit and stamina are the same as Qi/energy tonics and blood nourishment; however, in cases of loss of consciousness, aromatic awakening herbs are first used unless shock conditions exist. Excess nervous symptoms caused by high fever should be treated by cooling, detoxification, de-mucus and sedative herbs; if no infections are present, only uneasiness, fainting, insomnia, weak nervous controls (uneasy Heart-Spirit) including confusion and delirium, etc., are treated by blood and fluids supplements; whereas (excess spirit) shaking, spasms, and convulsions (Liver-wind) are treated by antispasmodic and sedative herbs, including iron-, calcium and magnesium-rich sea shells and minerals.

Deficient spirit due to stagnated nervous signals are relieved by ChaiHu, YuJin, QingPi, etc; blocked signals can be relieved by aromatic and awakening (CNS stimulating) herbs including MuXiang, SheXiang, SuHeXiang, AnXiXiang, ShiChangPu, and liquor, etc.; Excess (overexcited) signals are relieved by sedative or antispasmodic herbs such as LongGu, ZhenZhuMu, CiShi, DaiZheShi, etc.; slight muscles spasms (QiJi) are relieved by soothing herbs GanCao, HeHuanPi, etc. All herbs worked via their chemical effects; however, acupuncture can be used effectively to relieve the nervous disorders via the electrical nerve signals.

*When control functions of fluid and essence secretions are weak, use astringents like WuMei, ShaoYao, MuGua, for excessive digestive fluid secretions (QiSan) causing diarrhea; use JinYingZi, QianShi, FuPenZi, BuGuZhi, WuWeiZi, LongGu, MuLi, for urine incontinence or semen leaks due to loss of control functions (QiTuo).

3.3.3.5. Body (or Bodily) Fluids

There are many body fluids in addition to the blood and the essence; the commonly observed ones are: tears, saliva, urine, sweat, and mucus, etc., which are all water-based. According to the 5-Xing systems, they are associated to the Liver, Pancreas, Kidneys, Heart, and Lung, respectively. There are also body fluids in the tissue cells (intracellular) and between the tissue cells (intercellular), such as lymph, milk, pus, pleural fluid, etc., which are not normally observed by the naked eye but only detectable as symptoms during sickness, they are therefore categorized as mucus (including phlegm and nasal mucus). All body fluids are collectively named as “Yin or Yin-Fluids” (endocrine secretions are called true-Yin or true-Yang) of a body. Since most of them are transformed from blood, Yin-fluids are often referred to as variations of blood, with distinct properties of each kind, such as sweat, milk, lymph, etc. Yin-fluids are different from true-Yin, i.e., the essence or the hormonal body chemicals. Lack of Yin-fluids (due to high fever or other diseases) will show general dryness symptoms, which can be remedied by adding fluids to the body, but lack of true-Yin will show more serious hormonal unbalance symptoms, needing hormonal or other treatments.

Deficient-fluid disorders

Fluid infusion as well as Yin-fluid supplements can temporarily relieve low fluid problems, but for long term results, the basic causes of the fluid loss must be treated. For instance, in diabetes, with thirst and internal heat symptoms, fluid nourishment as YuZhu, ShiHu, GeGen, TianHuaFen, must be used with HuangLian, HuangBai, ShengDiHuang, ZhiMu, ShanYao, HuangQi, etc., to quell the internal heat and supplement the Spirit and Kidney-essence. One special note is that acupuncture is not very effective in treating low Yin-fluid problems or deficiency of body fluids; this is simply because acupuncture works mainly to improve the conduction of the nervous signals (YangQi), not to rebuild the lost Yin-fluids. Thus when high fever or diabetes cause low Yin-fluid condition, acupuncture treatment is not commonly used.

Excess-fluid disorders

Since all fluids are water based, excess fluid disorders are those of water-metabolism malfunctions, including (internal) dampness, drinks (retained fluids), and mucus. Treatments are discussed in the causes of diseases due to water and mucus.

Mucus (Tan) is a complex type of body fluid; it is usually a pathological product, including nasal mucus, pus, debris, and excessive body fat. In sickness, some watery liquids in the body may thicken into “drinks” such as the pleural fluid, or thicken further into mucus. These drinks and mucus can turn around to become pathogens and cause strange problems, such as epilepsy, osteomyelitis, tumors, etc. Thus in TCM, “strange diseases are mostly caused by mucus,” this aspect will be discussed in more detail later.

3.4. Summary of TCM Physiology

The structural skeleton and construction (the Yin or material aspect) of human systems can be found by anatomy of a dead body. However, living human has “life” (the Yang or spiritual aspect) in addition to the body’s material structure and systems.

In TCM, “life” is best represented by the existence and flows of Qi (including energy, spirit, and nervous signals) and blood (including body fluids and essence). Blood circulation and fluids have been studied by the western physiology but the Qi-signal flow and its relation to blood flows have been found by TCM.

Qi-signal flows along the meridian lines to form a complete system, which not only connects body surface points and internal organs via nerve signals, but also leads and coordinates the functions and/or disorders of bodily systems along those lines, through “firing-circuits” in the brain and the nervous system.

Further, bodily systems’ functions can be simplified as in the 5-Organ-Syndrome description. The 5-Organ description is a generalized 5-Xing representation of all bodily systems. The syndrome aspects will be discussed in later Chapters which talk about pathology and diseases.

All disorders can either be excess or deficiency of certain material bases or functions. Therefore, TCM treatments are used to maintain balance or to help the bodily systems to return to their original equilibrium states. That is to say, TCM treatments emphasize more on how to “promote life,” in contrast with the “suppress diseases” (kill-germs) concept of the western medical treatments.

From the above sections, it is clear that the TCM understandings of human physiology are based on the 2&5 systems: Yin-Yang and 5-Xing.

Chapter Four

Causes of Diseases

TCM pathology emphasizes that the body energy and strength (thus the immune defense) need to be strong; a person with good defenses will not become sick easily. Also, if one is sick, treatment of early symptoms is much easier and more effective than treating disease later. Thus TCM emphasizes prevention, detection, and treatment of early symptoms.

TCM recognizes three categories of cause of diseases:

*External causes such as pathogens or microbiological organism infections.

*Internal causes such as sentimental or psychological causes, organ dysfunctions, and hormonal unbalance.

*Other internal/external causes not covered by the previous two, such as physical injuries, animal bites, sexual over-indulgence, etc.

4.4.1. External Causes

Microbial organisms are called “evils” in TCM. Unable to identify individual bacteria or viruses precisely, TCM categorized the 5-evil groups either by the season when each kind of infection is most commonly happened or by the early symptoms of a person when he was infected with a particular kind of evil. However, after infected for a longer period without been relieved, most infected show the more serious symptoms of high fever inflammation (Huo: fire). External Causes according to seasons include:

4.4.1.1. Feng-evil Symptoms

Spring is characterized by mild breeze and wind is called Feng in Chinese. As discussed earlier in this writing, wind (Feng)-evil is a generic term to indicate microcirculation stasis, blockage, clots, or increased resistance, caused by thrombosis in the capillaries. Feng symptoms usually happens suddenly; and since the thrombosis/clots could move with blood flow to different locations in the body; the 2nd characteristics of Feng-evil is that symptom such as headache or joint pain could move around all over the head, body, or limbs; the 3rd characteristics is that Feng-evil begins attack on the surface of the body, which include outer skin and the respiratory air passage tract. Therefore, the Feng-evil symptoms are complex and different for different kinds of evil.

The most important Feng-evil symptoms include:

*ShangFeng: i.e., the common cold; slight infections of the air passage tract and body skin, indicate the microcirculation stasis on the body surfaces and respiratory air passage tract. Symptoms include fear of (or sensitive to) wind/breeze, low fever, stuffy nose, sneezing with clear nasal mucus, headache, coughing, coarse voice, etc. ShangFeng happens most commonly in the spring. Severe Feng-evil infections are included in the WenRe evils discussions.

*ZhongFeng: i.e., infection-triggered strokes or microcirculation blockages in the brain triggered by infection. Symptoms include sudden loss of ability to move a

body part (an arm or parts of the face) or to speak, paralysis, weakness, fainting, or if severe, death.

Strokes which are not triggered by infection are called true-ZhongFeng, with similar symptoms but without the infection symptoms such as fever or sweating in the beginning. *NeiFeng: i.e., convulsion/spasm; microcirculation stasis in the brain triggered by high fever or mucus (both due to infections) caused Yin-fluids deficiency. Symptoms include fainting, seizure, numbness, or sudden and involuntary contraction of a group of muscles, etc. Convulsion could also be triggered by weather or other factors instead of infection, such as long time Qi-weakness, malnutrition, mucus, or low body fluids.

The early stage of non-infection-triggered true-ZhongFeng and NeiFeng are also called Liver-Feng (e.g., severe hypertension), meaning that both true-ZhongFeng and NeiFeng could be triggered by blockages or stasis in capillaries of the liver due to clots or mucus, or serious anemia, or other abnormalities of the blood. In 5-Xing systems Feng is related to the Liver.

4.4.1.2. Shu-evil Symptoms

Summer is also called Shu months, in which months with more rain and higher humidity is called the long-summer. While summer is mainly hot or comes with high heat, long-summer is damper. Thus the Shu-evils are some kinds of hot- or heat-evils, with symptoms of high fever, thirst, lots of sweat, etc. Long-summer evils are called damp-evils or Shi-evils, since many long-summer diseases often combined with some Shi-evil symptoms, such as nausea, vomiting, lack of appetite and filthy furring.

In 5-Xing systems, Shu is related to the Heart, therefore, Shu-evils weaken the heart functions by reducing blood flows, thus lowering stamina. The common Shu-evils include:

*ShangShu: lightly infected with low fever, sweating, headache, shortness of breath, tiredness, weakness, sometimes with vomiting or diarrhea, etc.

*ZhongShu: heavily infected, can cause sudden fainting, or with messed-up senses, high fever, no sweating or with cold sweats, coarse breath, red face, red tongue or lips, dry mouth and lips, constipation or lack of urination, etc.

In a broader sense, all biological pathogens that cause fever in their early stage of infection are similar to summer-heat, or simply called heat-evils, which include all warm-heat (WenRe) infections, epidemic or pandemic (WenDu or WenYi) infections, and the severe form of all infections called fire or inflammation (Huo). Therefore, in this book, heat-evil is the generic name used for all Shu-, Huo-, and WenRe-evils.

4.4.1.3. Shi-evil Symptoms

Shi describes the dampness inside or the humidity outside of the body. High humidity usually occurs in the long-summer month, thus Shi-diseases are most common in the long-summer.

Shi-evil symptoms can have cold-feeling or fever, stuffy nose, with head heaviness and swelling feeling, swelling or soreness and pain in joints, feels heavy in movements. Shi-evil is sticky and difficult to get rid off. The more important Shi-evils include:

*ShuShi: i.e., summer dampness is an infection by combined Shu- and Shi-evils, as discussed earlier.

*FengShi: i.e., arthritis or rheumatoid arthritis, etc. Symptoms include pain in the musculoskeletal system, in joints and muscles, and may include all generic symptoms of the Shi-evil, Feng-evil and the Han-evil. Weather and humidity of the outside atmosphere can influence these painful symptoms.

*HanShi: Shi-evils that cause symptoms related to digestive system, including fever, muscle cramps, vomiting and diarrhea, pressure in the chest, bloating of the abdomen, bad appetite, spitting lots of mucus (as chyme), reduced urination, reduced stamina, etc. Examples include cholera and other diseases. However, these symptoms (except fever) can also occur when no infections are present; they are called internal dampness (NeiShi), again, mostly related to digestive system problems. In 5-Xing systems, Shi is related to the Pancreas.

There are evils which have three kinds of symptoms, e.g., FengShiHan and FengShiRe, usually representing certain types of arthritis.

4.4.1.4. Zao-evil Symptoms

Zao-evil occurs mostly in the autumn, thus is also called autumn Zao-evil. Symptoms are similar to the common cold, with slight headache, fever (warm-dryness or WenZao) or fear of cold (cool-dryness or LiangZao), but with more dry feelings in the mouth, lips, nose, throat, and stool, or coughing with very little, sticky, or no mucus, even with traces of blood. The dryness symptoms can also happen without any infection, which is called internal dryness (NeiZao). Zao is related to the Lung in 5-Xing systems.

In severe Yin-fluid losses due to over sweating, vomiting, diarrhea, high fever for a long time, treatment errors, or other diseases such as diabetes, can all lead to internal dryness symptoms, such as dry skins, dry and cracked lips, dry eyes, heat in nose, thirst, hunger, dry throat, constipation, and yellowish urine or low urine volume, etc.

4.4.1.5. Han-evil Symptoms

Han is a generic term to describe the coldness of the body, indicating low metabolism, the lack of stamina or Yang-energy due to weakened heart pumping or pathological clots (which reduce the blood supply to the body surface and organs). Thus Han-evil represents those microorganisms which easily damage the stamina or energy of a body. Han-evils prevail mostly in the winter or in colder regions of the earth. The TCM classic ShangHanLun is based on Han-evils to explore the body's reactions to infections, apparently during that time (about 2000 years ago); Han-evils were more common. But later, the WenRe-evils seemed to be more widespread. Perhaps due to southward expansion of the Chinese population topography and gradual warming of the global weather.

The most important Han-evil symptoms are:

*FengHan: i.e., severe cold infections on the external surfaces, causing stasis in surface capillaries. Symptoms include fear of cold, fever, no sweating, headache, pain over all the body, etc., in the early stage. But in later stage, all evil infections could change into Huo symptoms. Certain Han-evil can infect and stay at joints and muscles, causing arthritis pain: those are called coldness-blockage (HanBi).

*ZhongHan: i.e., severe cold infections of the internal organs. Symptoms include vomiting of clear liquids, abdominal pain, intestinal noise, diarrhea, cold limbs, etc. The deterioration of internal organ functions and body energy supply, usually due to the stasis of capillary blood flows, thus weakening the heart functions by the Han-evil. Similar symptoms without infections are called internal coldness (NeiHan); these are due to weakness of the heart and organ functions by other causes of stagnation. Han is related to the Kidney in 5-Xing systems.

4.4.1.6. WenRe-evils

Most infections will cause fever (Re or heat); when fever is the most pronounced early symptom, the evils are called collectively as WenRe-evils (warm-heat evils), including all the above five kinds and:

*Warm (Wen) evils: FengWen, DongWen, which involve no dampness, and ShuWen, ShiWen, which involve both dampness and fever;

*Heat (Re) evils: FengRe, ZaoRe, HuoRe, which have no dampness; ShuRe, ShiRe, are synonymies of ShuWen, ShiWen;

*Epidemic or pandemic (Yi, Li, or Du) evils: WenDu, WenYi, ReDu, which usually are severe toxic infections.

Since these WenRe-evils are categorized by their early symptoms, they will be discussed in more detail in the Methods Chapter 5.

4.4.1.7. Fire (Huo) or Inflammation

The word fire is used for either low (deficient) or overactive (excessive) organ functions such as liver fire, pancreas or stomach fire, lung fire, small intestine fire, etc. Often low-fire means weak functions. Strong-fire is overactive organ functions, either caused by sentimental stresses such as follows: over-anger causes liver-fire, over-sadness causes lung-fire, over-worry causes heart-fire, over-activities such as over-sex cause kidney-fire; over-eating causes pancreas-fire; or strong-fire may be the reaction to infections as real-fire (ShiHuo) and pseudo-fire (XuHuo).

All infections could eventually develop into high fever, inflammation or fire symptoms; this is because serious infections can attack all body organs, all immune and defense functions will be involved in reacting to the attackers, and hence symptoms are all similar no matter what the original pathogens are. Thus severe inflammation is the generic form of all WenRe-evils but may also be the causes of many suddenly-occurring diseases.

4.4.1.7.1. Fire as hyperactive functions

In TCM pathology, any hyperactive function is called fire (Huo). It is called real-fire (ShiHuo) if infections are present; it is called pseudo-fire (XuHuo) if infections are not present or are not the main causes, and only over excited or hyperactive system functions are observed. This pseudo-fire may occur due to deficiencies of material basis, especially the true Yin-fluids. Pseudo-fire is called a stagnated-fire (YuHuo) if it causes clots stagnation or blood stasis in the internal organ (often in the liver) capillaries.

Real-fire characteristics:

- *Fever occurs suddenly, problems switch very quickly between organs.
 - *Can consume body fluids easily.
 - *Fired up symptoms in the head, causing headache, fainting, erratic movement or CNS disorders, or inflammations (redness, swelling, or pain) in mouth, gum, or eyes.
 - *Can cause bleeding in the nose, from the stomach or under the skin; rashes, and erythema spots.
 - *With deep red tongue, yellow and dry furring, fast big pulses.
- These symptoms are often caused by infections and can be relieved by cooling detoxifying methods.

Pseudo-fire characteristics are:

- *Low fever, slow onset but lasting for a long time; fever can appear and disappear every day, often at a fixed time.
 - *With red face or hot flashes, night sweats, insomnia, nausea, heat feeling in the heart, warm centers of palms and feet, ringing ears (tinnitus), forgetfulness, sore waist, involuntary ejaculations, etc.
 - *Have dry mouth and throat, can have dry coughing with little or no mucus or with traces of blood.
 - *With red and dry tongue, no furring, fast thin pulses.
- These symptoms are often due to residual infections or long time diseases which have consumed body fluids; these can be relieved by body fluid supplementing and cooling methods. However, if similar symptoms appear with pale face and tongue, white and slight filthy furring, wet stool, the fever and dry mouth may due to weak digestive functions; these can be relieved with cooling de-dampness herbs and supplements to the digestive functions.

Over excited system functions can also cause pseudo-fire (TCM: excess Qi becomes fire); examples include increased sexual desires in tuberculosis, tinnitus, insane behavior in epilepsy and other neurological disorders, or strong organ-fire (4.4.1.7.2).

Stagnated-fire characteristics are:

- *Head bloating or fullness-feeling.
- *Alternating fever and chills.
- *Bloating/fullness in chest and hypochondria or with acid reflux.
- *Deep red tongue with stingy furring, chord-like or rough pulses.

These symptoms are often caused by sentimental stresses and can be relieved by de-clogging and Qi-soothing methods.

4.4.1.7.2. Organ-fire

The word fire (Huo) is also used in TCM physiology to describe the organ functions and energy. There are two intrinsic internal fires in a living body, i.e., heart-fire represents the functions and pumping energy of the heart; and life-gate- (or kidney-) fire represents the functions of adrenal secretions; both internal fires contribute to the body energy.

Symptoms of organ-fire include both deficient and excessive conditions:

*Heart: General weakness in energy or weak heart function indicates low heart-fire; main herbs: RenShen, FuZi. When ulcers appear on the tongue or in the mouth, with a red tongue tip, may include bleeding or swollen tongue, yellow urine or urine with blood, indicate strong heart-fire; main herbs: HuangLian. If the skin has scabies or maculae, this indicates strong heart-fire due to toxic infections (HuoDu); main herbs: HuangLian, JinYinHua.

*Liver: Red face, red eyes, nausea, irritability, headache and bloated head, bloating hypochondria, bleeding from mouth or nose due to high blood pressure, indicate strong liver-fire, i.e., hyperactive liver function due to capillary clots in the liver; main herbs: LongDanCao, ChaiHu. If with fainting, shaking, spasm, rambling, and confused CNS functions, these indicate overactive brain functions caused by strong liver-fire and/or heart-fire; which is often called as mucus-fire; main herbs: NiuHuang, HuangLian. Stagnated-fire (YuHuo) is often considered as another kind of liver-fire; main herbs: ChaiHu, ShengMa.

*Gallbladder: Bitter mouth, dry throat, acid reflux or bile up-flow, irritability, fainting, alternating fever and chills, or jaundice with yellow eyes, indicates strong gallbladder-fire; main herbs ChaiHu, YinChen.

*Pancreas: Red lips, slightly sweet mouth, thirst, nausea, weak digestive function, edema, bloating or painful belly, indicate strong pancreas-fire or early metabolic disorders; main herbs: BaiShao, ShiHu.

*Stomach: Inflamed or swollen gum, tooth ache, smelly mouth, swelling cheeks, could have thirst, like to drink, sweating, high fever, fever in belly area, strong appetite, short yellow urine, constipation, etc., these indicate strong stomach-fire; main herbs: ShiGao, ZhiMu.

*Lung: Severe, strong coughing, high fever, with yellow thick mucus or blood, nose bleeding or dry maculae, swollen or painful throat or nose, these indicate real lung-fire; main herbs: HuangQin, ZhiZi. If with light soft coughing, alternating low-fever/chill for a long time, red cheeks, night sweating, general dryness, wasting, these indicate pseudo lung-fire due to low body fluids and inflammation; use TianDong, BaiHe.

*Kidney: Weak and/or uncontrollable urine secretion indicates low kidney functions (kidney-fire); use FuZi, RouGui. If with urine difficulties, lower belly pain, indicate bladder-fire; main herbs: HuangBai, ZhuLing.

*Life-gate: Weak sexual functions indicate low life-gate fire (low Kidney-fire); use FuZi, XianLingPi. If with overactive sexual functions like constant erection

(priapism), semen leaks, these indicate strong life-gate fire; use HuangBai, ZhiMu.

*Inflammation or fire in the small intestines often has symptoms of thirst, nausea, red-yellow urine, urgent, frequent, or painful urination, indicating inflammation; main herbs are HuangLian, MuTong. If with thick furring, throat pain, constipation, these indicate large intestine real fire; main herbs are HuangQin, MangXiao, DaHuang.

*Inflammation over all the body is called 3-Burners-fire; can have fainting, fatigue (or tiredness), warm palms and feet centers, and all or some of the above organ-fire symptoms; main herbs: ChaiHu, QingHao, HuangQin, ZhiZi. Diabetes can have any one of the lung-fire, stomach-fire, and kidney-fire symptoms, or all symptoms at the same time, thus main herbs used can include those for all the three kinds of organ-fire.

4.4.2. Internal Causes

Five major internal causes include sentiments (Qing), overexertion (Lao), function-blood (Qi-Xue), water/fluids (Shui), and mucus (Tan). Except the sentimental and overexertion causes, the rest may be results of other disorders but they can also cause more consequential problems.

4.4.2.1. Sentiments (Qing)

In TCM, joy or happiness, anger, worry and sadness, thinking, fear and surprised (over-alertness to being frightened, or phobia) are called the seven (or five in 5-Xing notation) sentiments. Over (excessive) sentiments can injure the organs through the influence of nerve signal Qi-flow; when Qi-flow is depressed, over excited, or stagnated, the CNS (including cerebral cortex) nerve signals can be thrown into disarray (messed-up), thus normal blood flow could be impaired, causing injuries to the organ functions. For instance, over-anger injures the Liver, over-fear (panic, over-alertness, or phobia) and surprises injure the Kidney, over-worry or sadness injures the Lung, over-happiness injures the Heart, over-thinking injures the Pancreas, causing indigestion, confusion, lost of stamina, and other symptoms.

Also, according to the “suppression relations” of 5-Xing theory, strong over-sentiments of one Organ will inflict the functions of its suppressed Organ. E.g., strong panic or surprises (fright, phobia) impairs the Kidney, which triggers the imbalance of the Heart spirit (CNS signals), causing CNS signal to mess-up, as in insomnia; over-worry and sadness impair the Lung and thus damages the functions of the Liver-Qi (PNS signals); over-thinking impairs the Pancreas and thus inflicts the functions of the Kidney-Qi (adrenal secretions); over-joy impairs the Heart and thus inflicts the functions of the Lung-Qi function (respiratory control); over-anger impairs the Liver and thus inflicts the functions of the Pancreas-Qi function (digestion), etc. In short, sentimental (Qing) abnormalities can cause functional (QiFen) disorders.

The symptoms of sentimental deficiencies include: depression, unpredictable happiness or sadness, worry or confusion, easily surprised/jolted, suspicious,

insomnia, lots of dreams, crying for no reason, do not feel hungry, cannot eat much, sigh a lot, or feel compression in the chest, etc. The more serious symptoms include absent-mindedness, messed-up language, look like insane or dumb-founding, etc. These are psychological or psychiatric aspects of health disorders, they could also cause neurological injures and vice versa. In TCM, these symptoms are regarded as either hyperactive, stagnation, or depression of Qi-signal flows. They are treated, in their early stage, by soothing the Qi-flows. Of course, eliminating the origins of the over-sentiments is even more important than merely soothing the Qi-flows.

4.4.2.2. Lao (overworked, consumed, overexertion lassitude)

Lao or LaoJuan includes the weakening of immune system, deteriorating body shape, weakening of organ functions, retarded growth or development, or early aging. LaoJuan is often simply called Lao or XuLao; this indicates the weakness of functions or deficient body material essence due to too much physical or mental toil, sexual indulgence, etc. Lao or LaoJuan is considered the main cause of void (Xu) or weakness disorders; only the sexual over indulgence is not widely acknowledged by the western medicine as a cause of disorder.

In TCM, symptoms of sexual over indulgence include weakness, pale and dried facial expressions, sadness and worry, pain and soreness in back and waist, cold limbs, sperm leaks or premature ejaculation, impotence; the serious ones can have heart palpitations, night sweats, and low fever at fixed time each day. TCM regards these as essence-void symptoms; indicating the decreasing of true-Yin essence, true-Yang essence, and Qi-function due to too many sexual activities. Notice that these essence-void symptoms can also be caused by many long time diseases.

Major void (Xu) syndromes include low in essence, in spirit, in Qi (energy, functions, nervous signals), in blood, or body fluids; they are:

*Essence-Xu: feel noises in the brain, back and lumbar aches, sore waist, soft (no strength in) legs, impotence, or premature ejaculation, etc.

*Spirit-Xu: heart palpitation, insomnia, absent-mindedness, forgetfulness, cannot concentrate.

*QiXu: shortness of breath, low voice, chest pressure, fatigue, self-sweating in day time, bad digestive functions. QiXu with non-infectious coldness symptoms is called YangXu.

*Blood-Xu: fainting, hair loss, pale face, nails, and fingers, slim body, dry skin, little menstruation flow or no flow at all for women.

*Fluid-deficiency: general dryness, with Blood-Xu and low fever is called YinXu; often indicating low in body fluids and endocrine secretions.

The method of supplement or remedy Xu is called “Bu” in TCM, which is more than just the “nutritional supplements” or “vitamin supplements” of the western alternative medicine. Usually, TCM supplements the Kidney for Essence-Xu, supplements the Heart for Spirit-Xu, supplements the Liver for Blood-Xu, and supplements the Lung and the Pancreas for QiXu and Fluid deficiency. The

important bodily systems for effective supplemental remedies are via the digestive organs and the endocrine glands.

In the binary notation, Xu symptoms can also be simply summarized as YinXu and YangXu:

*YinXu (low in blood, body fluids and essence): palpitation, night sweats, feeling of internal heat, heat in the bone (called XuHuo or hectic fire), sperm leaks, or no menses. To supplement YinXu one should use sweet and cool herbs for the essence, blood, and body fluids, via the digestive tract absorption.

*YangXu (low in energy, functions and several endocrine secretions): fear of cold, shortness of breath, day sweats, low appetite, cold diarrhea. To supplement YangXu one should use sweet and warm herbs for the body energy, Qi-flow, or internal fires (the Heart- and the Kidney-fires), again via digestive absorption into the endocrine system.

4.4.2.3. Function-Blood (Qi-Xue)

Qi and Xue are often not regarded as causes of diseases but are used in the categorization of all disorders. However, when there are QiFen (function-aspect) and XueFen (blood-aspect) disorders, i.e., abnormalities in system functions and blood supply, these disorders can often become causes of further problems. For instance, stagnation or up-rush of Qi-flow (caused by sentiments, etc.) can consequently cause breast/liver cancers or heart problems, respectively. Heat or clots in blood caused by infections, can consequently cause nose bleeding or growth of lumps, respectively. Also, all blood problems may involve some kind of QiFen disorder, thus are cured by using both QiFen and XueFen herbs/formulas.

QiFen disorders without infections (thus different from QiFen disorders in the WenRe syndromes) often show pain or uncomfortable blockages in chest, hypochondria, stomach, or lower belly areas, but without apparent skin shape or color changes or lumps (except in hernias). QiXu has been discussed in the LaoJuan paragraph above; here we discuss only the QiZhi and QiYu disorders.

Signal flow stagnation (QiZhi) is mostly caused by blockages due to heat, coldness, food, clots, or mucus, etc. Symptoms include local bloating, fullness, and pain. To cure the causes one should relieve the blockages and add aromatic and warm herbs such as XiangFu, MuXiang, ShaRen, ChenPi, ChenXiang, DingXiang, BaiDouKou, HuiXiang, HuoXiang, to soothe the signal flows.

Retarded Qi-flow (QiYu) can have pressure or pain in chest and hypochondria, with sunken, rough pulses, use LiuYuTang or YueJuWan with MuXiang; add herbs according to secondary symptoms as:

*Weak limbs but with good appetite, dark colored stool, indicating retardation caused by blood clots; add TaoRen, HongHua.

*Joint pain or body pain moving around the body, more severe in cold, damp weather, indicating retardation caused by dampness, add BaiZhi, FuLing.

*Nausea and chest congestion, red urine, fast, sunken pulses, indicating retardation caused by heat, add QingDai.

*Acid reflux, stomach fullness, low appetite, indicating retardation caused by food heaps, add ShanZha, ShaRen.

*Shortness of breath, especially after motion, sunken smooth pulses, indicating mucus retardation, add TianNanXing, HaiFuShi and GuaLou.

Long time QiFen disorders can have Huo-symptoms; add cooling, detoxifying herbs.

Unsmooth Qi-flows can lead to blood clots; thus circulation-improving herbs such as DangGui, ChiShaoYao, ChuanXiong, HongHua, TaoRen, are often added to QiFen formulas.

Hernias often have lumps or protrusions on the lower belly wall, including the scrotum, caused by heat- or cold-dampness or blood clots blocking the Liver Qi-flow, or fallen intestine pinched by the belly wall-opening, thus blocking the Liver Qi-flow and resulting in pain and/or uncomfortable stagnation. Therefore, QiFen herbs such as HuiXiang, XiangFu, QingPi, kernels of orange and LiZhi, warm herbs GuiZhi, DangGui, or cool herbs ChaiHu, HuangBai, de-clogging/de-dampness herbs ChiShaoYao, ChiFuLing, are used together.

Blood-aspect (XueFen) disorders will be discussed in 5.1.1.6.2.

4.4.2.4. Water/Fluids (ShuiShi): fluid retention, internal dampness (NeiShi), drink (ShuiYin), and dropsy (edema, ShuiZhong)

Water comprises over 70% of the body's weight; it is the base of all living phenomena. Water metabolism is thus very important for healthy body. Water is taken into the body through the digestive tract, absorbed by the small intestine, and distributed via the blood flow. Water is discharged via sweat from skin, water vapor from the lungs, urine and stool, and abnormal bleeding, if any. Therefore, in TCM, water metabolism is thought to be facilitated by the 3-Burners, since all organs in the upper-Burner (heart, lung), mid-Burners (stomach, pancreas, spleen), and lower-Burner (liver, kidney, bladder, small and large intestines) are involved in the process.

However, pathological disorders happen when the water metabolism process is abnormal, causing excessive water/fluid retention. Abnormal retention of fluids in the body can have many different forms and causes. All body fluids are water-based; both water and body fluids are normal physiological elements in the body. However, when body fluids are thickened by debris, pathogens, etc., and retained in the body, they become pathological agents called drinks, mucus, mucus nodules, and mucus heaps, in increasing order of viscosity. These retained fluids can turn around to cause other symptoms or problems. Although they may not be regarded as causes of diseases, they are important in the "water metabolism" of the body; the pathological aspects of mucus (Tan) are covered in 4.4.2.5. The symptoms associated the retained fluids including internal dampness, drinks, and dropsy or edema, are detailed in the following.

4.4.2.4.1. Internal Dampness (NeiShi)

In TCM, the functions of 3-Burners are considered as for water metabolism: dispersing steam and sweat through the lung and skin (upper-Burners), absorbing water via the digestive tract (mid-Burners), and dispelling water through urine and stool (lower-Burners). Therefore, the 3-Burners or water metabolism disorders are manifested via water or fluid retention symptoms.

More severe water retention in the body without infections may have several symptoms, including coughing with fast, short breath, yellow face, bad appetite, cold watery diarrhea, bloated belly, little urination, dropsy, often with pale and moist tongue furring, slow soft pulses; which includes both drinks and dropsy symptoms. However, slight water retention is called internal dampness to differentiate it from dampness infections.

*Internal dampness in the Heart or the heart sac often causes palpitation, fast breath, etc. The patient could have chest congestion and heart pain; it is often related to internal dampness in the Lung with mucus-drinks symptoms, discussed in the Mucus and Drinks sections.

*Most internal dampness problems are those of chronic inflammation of the digestive system. The symptoms include low appetite, bloating and fullness in the stomach, diarrhea, nausea, tiredness, filthy furring, indicating internal dampness in the Pancreas; it can be cured by drying de-dampness herbs, and herbs to improve the digestive functions.

*Internal dampness in the Liver, often with liver enlargement due to cirrhosis, liver cancer etc. Symptoms include belly distension, lumps, pain, wasting, and low urination; often treated with diuretic, de-clogging and de-mucus herbs.

*Internal dampness in the Kidney is often accompanied by heat-dampness infections; symptoms include difficult urination, waist pain, urine with pus or blood, or urinary tract stones, with or without fever. Use modified ZhenWuTang when without infections; add detoxifying, cooling, and de-clogging herbs, when with infections.

4.4.2.4.2. Drinks (ShuiYin)

The retained fluid is called drinks if it is thicker than water, and is called mucus if it is still thicker. The symptoms of drinks are similar to symptoms of mucus but slightly different, including: head-rush, fainting, coughing with mucus, palpitation, shortness of breath, thirst, pain and fullness in hypochondria or body, limb or joint pains, fever, heavy feeling or swelling, vomiting or dry heaving, back coldness, sudden weight loss, swollen bright face, or lumps in the hypochondria area.

These symptoms indicate that the fluid retention is in the head area (head-rush, fainting, bright-face), in the heart sac area (palpitation, back coldness), in the lung area (coughing with mucus, shortness of breath), in the stomach area (vomiting, dry heaving), in the skin (heavy feeling, swelling), in the limbs (limb or joint pain), in the liver area (hypochondria pain, pressure, or swelling), in the

digestive system (sudden slenderness), or with infections (fever), etc., respectively.

Despite all of these complexities, drinks problems could happen when the functions of the organs, especially heart, lung, kidney, and digestive systems are only slightly impaired. Therefore the methods of treating drinks problems are to induce sweating when retention is in the skin or limbs, and to induce urination when retention is internal. Often, treatments use warm-harmonizing-diuretic herbs.

4.4.2.4.3. Dropsy or Edema

Fluid retention or water metabolism malfunctions are more serious problems when dropsy or edema is observed. In TCM, these are called ShuiFen (water-aspect) diseases. Usually caused by weak kidney functions, the most apparent symptoms are swelling and difficulties in urination.

Dropsy usually begins with puffiness around the eyes, then swelling of the face, head, feet, limbs, then body, then belly. Skin surface related dropsy (peripheral edema) could be caused by infection, inflammation, stagnation of energy flow or blood clots, weak kidney and other organ functions. Treating the causes can solve these surface dropsy problems.

However, there is edema due to long term organ diseases such as cirrhosis, blood fluke, kidney problems, renal protein loss, etc. Treating this internal edema (organ-specific edema) is much more involved and difficult.

The basic treatments for dropsy are to induce sweating for swelling above the waistline, and to induce urine for swelling below the waistline. As for organ-specific edema, the real solution is of course, to cure the problem of the specific organ disease. One important note is that the Steam (Qi as water vapor), Blood, Fluids (drinks and dropsy), and Mucus problems are all interrelated because they are all water-based, therefore, herbs used for each kind of problem are often a mix of herbs for all these kinds of causes.

4.4.2.5. Mucus (Tan)

In TCM, Tan is a much broader concept than the phlegm. Tan include body fluids such as lymph, mucus, excess body fats, and disease-generated debris, toxins, or waste (called filthy mucus) in the body fluids. Tan is thus a product with both physiological and pathological origins and Tan can also cause diseases. Here we use “phlegm” for the narrower meaning Tan, i.e., the phlegm generated in respiratory system; we use “mucus” to describe the broader meaning of Tan as the pathological form of the body fluids, i.e., mucus (Tan) is the product of the messed-up body fluid metabolism, occurring and adjusted mainly by the Lung, the Pancreas (and spleen), and the Kidney.

In TCM, “strange problems are caused by mucus;” here we will discuss it in more detail.

In short, mucus causes the stagnation of Qi-signal and blood flows and impairs the 5-Organ functions, hence causing many strange (mostly neurological: Chapter 9) problems.

4.4.2.5.1. Mucus caused Qi-flow stagnation

Common symptoms of Qi-flow stagnation include:

*Wind-mucus (FengTan): usually occurs in obese persons, fainting, numbness in limbs, apt to vomiting, lots of mucus, with bubbles, coarse noise in the throat, etc.

*Heat-mucus (ReTan): mucus and heat combined, yellow mucus with small heaps in it, red face, dry mouth and lips, a feeling of heat in chest, could have filled stomach, painful when pressed, yellow and filthy furring, etc.

*Cold-mucus (HanTan): mucus and coldness combined, if with cold-evil, could have watery and white mucus, fear of cold, and a cold back. If without infection, could have fear of cold, with cold limbs, tiredness and low appetite, etc.

*Damp-mucus (ShiTan): mucus and dampness combined due to weak Pancreas, could have lots of mucus, easy to cough and spit out, white in color but sticky, etc.

*Dry-mucus (ZaoTan): mucus and dryness combined, with coughing or shortness of breath, sticky mucus difficult to spit out, occasionally with traces of blood, dry and itchy throat, short and red urine, etc.

*Air-mucus (QiTan): mucus and air combined at throat, feels like a kernel in the throat, cannot swallow or spit out, chest pressure or congestion, some pain, or vomiting, etc.

*Mucus-fire (TanHuo): very thick mucus and internal heat combined in the lung, normally no symptoms, but can be triggered by infection, diet, or injuries, to show heat and pain in chest, dry mouth and lips, ringing (tinnitus) or deaf ears, etc.

4.4.2.5.2. Mucus caused blood stasis in blood vessels

*Heart Pain: mucus and fats blocked the cardiac vessels, causing heart pain or chest congestion, tightness, etc.

*Jaundice: damp-heat (ShiRe) produced mucus to disperse the flow of bile and turn the skin into a yellowish color, etc.

*Severe headache: mucus and filthy debris clogged in the mid-Burner, blocking Qi-flow signals thus the blood flows through the head, causing severe headache.

*Mucus-lumps: mucus and clots combined to form lumps in the chest or belly or along the surface blood vessels, lumps can grow daily and become very hard.

4.4.2.5.3. Mucus caused stagnation in the meridian lines

Mucus and dampness block the meridian lines Qi-flow on the skin, or blood stasis in joints, can have the following symptoms:

*Mucus nodules: can have nodules on the skin surface, different sizes and numbers, no change in skin color, no swelling, soft and no pain. However, if infected, could have skin redness, heat, swelling or pain.

*Flowing mucus: if Kidney function is weak, cold-dampness (HanShi) evil could infect the meridian lines to combine with mucus and debris and block the Qi-

flow, causing swelling, pain, or ulcer and pus, can also afflict the tendons and bones.

*Breast mucus: if Liver and Pancreas functions are weak, mucus as filthy debris can block the meridian lines in the breast area, causing nodules in the breast, lumps, swelling, and could grow into breast cancer.

*Tongue mucus: mucus and heat can produce soft nodules under the tongue, with smooth surface, yellowish in color, can have pain and numb feeling and could grow daily to interfere with eating or speaking.

*Mucus-dampness (TanShi) in the vessels: can have numbness in the arms or limbs, joint pain, swelling, or fluid retention. It could combine with wind- (Feng) evil to cause stroke (ZhongFeng) symptoms.

4.4.2.5.4. Mucus stagnation in the 5-Organs

A. Mucus in the Heart.

Mucus retards the Qi-flow in the CNS functions. The symptoms are messed-up nervous control signals, resulting in depression or hyperactive activities, including: abnormal behavior, crying or laughing suddenly, arbitrary limb movement, or loss of mind, closed eyes and silence, or sleep like dead. If mucus is combined with heat or high fever, one can have congestion in the chest, mucus noise in the throat, fainting, messed-up mind, crazy talks, and strange movements, as those found in insanity or seizure. Thus most sentimental or psycho-neurological problems are regarded and treated as mucus in the Heart by TCM.

B. Mucus in the Liver.

Mucus stagnation in the lower chest area could cause pain and lumps, enlarged or hardened liver. When combined with heat, mucus-clots in the Liver could cause CNS symptoms due to the contaminated blood supply to the brain, called Liver-wind (GanFeng). On the other hand, blood shortage in the Liver could cause hyperactive nerve functions due to the imbalance of Yin-fluids and Yang Qi-signals, which is one important background for mucus-fire (TanHuo).

C. Mucus in the Pancreas.

Un-dissolved mucus formed in digestive tract can become excess body fat, and mucus as debris of lymphatic defense activities can flow to anywhere in the body. Thus the Pancreas (and spleen) controls the mucus-related body fluids metabolism. If mucus stagnates in the mid-Burners, including stomach, pancreas, and spleen, symptoms could include lumps or enlarged spleen, hard-stuffy stomach, painful when pressed, nausea, vomiting, dry and bitter mouth. When mucus and heat combine in the mid-Burners, pain with bloating feeling could extend to the head and back, causing insomnia, fainting, or an unstable nervous system.

D. Mucus in the Lung.

This is the narrow meaning of mucus, called phlegm. Infections of lung generate lots of phlegm and the phlegm can stick in the lung and cause asthma or coughing. If fever and heat are combined with the phlegm, the patient could have

symptoms of shortness of breath, red face and eyes, loud or coarse voices, feeling of angry or impatience, thirst and eagerness to drink, etc.

E. Mucus in the Kidney.

Filthy mucus in the Kidney blocks the filtration and re-absorption of certain constituents in the urine, thus it could cause murky, cloudy, or white urine, and it can also cause incontinence or involuntary sperm ejaculation.

4.4.3. Internal-external Causes

In TCM, internal-external causes including Diet, Parasites, Shang (injuries, including physical injuries, fighting wounds, fire or burn, animal or insect bites), Chuang (dermatological disorders), and Du (poisons, epidemic, chemical, or other toxins). Their symptoms are more obvious and easier to detect than those of the internal causes.

4.4.3.1. Bad Diet or Overeating (ShiJi)

It is clear that bad diet or overeating could cause health problems. Overeating usually causes digestive problems such as belly pain, diarrhea, acid reflux, stomach pain, etc., but bad diet could influence all systems.

4.4.3.2. Parasites (Chong)

TCM have noted several intestinal parasites and developed treatment with herbs, similar to the western treatment. Symptoms include stomach nausea, occasionally belly pain, withered and yellow face, slim body, black colors around the eyes or under nose, itching in the nose or anus, low appetite or very strong appetite, strange preference of food or non-food items. The serious ones could have hard-bloated or swollen belly, etc.

In general, TCM and western medicine are similar in the understanding and treatment of the diet, overeating, and parasite problems.

4.4.3.3. Injuries (Shang)

Physical injuries include cuts and wounds, fire and burns, animal bites, accidents, sprains, dislocations, fractures of bones, overwork injuries, etc. are considered surgery-related disorders. This is a special branch of TCM called ShangKe, not covered in this book, but the basic treatment concept is to stop bleeding, clear blood clots, repair wounds, realign the skeleton or bone structure, and promote re-growth of damaged body parts. Some herbs and formulas are included in this book as cross reference for interested readers. Western surgical methods are very effective for injuries, especially with bone dislocations or fracture, due to precise diagnosis by X-ray and other instruments.

4.4.3.4. Dermatological Disorders (Chuang)

Although dermatological disorders are results of infections, injuries, etc., they are not true causes of disorders; their symptoms are often easy to identify by looking at the changed skin appearance of the body surfaces. Since their treatments vary according to different kind of pathogens, dermatological disorder is another

special branch of TCM not covered by this book, yet can be regarded as a separate category of causes, to be excluded from other disorders. The basic treatment concept is to detoxify (kill the germs), to heal the wounds, to promote blood and energy flows and re-growth; some herbs and formulas are included in this book for general reference.

4.4.3.5. Poison, Toxin, or Epidemic (Du)

Poisons can be of biological (toxins, venom, seasonal flu, epidemic, or pandemic) or chemical origins. Treatment often involves special detoxifying antigens (antidotes) for each kind of toxin; these aspects are covered in some specialty books. For epidemic or pandemic problems, treatments are similar to those of infections but often need to add special herbal or antigens to be effective. Examples include using ShengMa for the bubonic plague epidemic (called YinYangDu in TCM); using TuFuLing for syphilis (MeiDu), etc. Often heavy (3-10 times of normal amount) doses of herbs must be used for any epidemic or toxic infections, because the decoctions of natural herbs have low concentration of effective ingredients.

4.4.4. Summary of Causes

In summary, all disorders are due to un-smoothness of the blood and/or nerve signal flows: the causes identified by TCM as filled (real, solid, or Shi) are similar to those identified by the western medicine (often with more details), including infections from external 5-evils (wind, heat, dampness, dryness, coldness) and 5 internal-external causes (diet, parasites, wounds and injuries, toxins and epidemic, and dermatological infections).

However, a person who started with poor health or after a long period of sickness usually develops symptoms of weakness or deterioration of system functions; those are called Xu (void, asthenia, weakness, non-evil-filled) syndromes in TCM. Xu syndromes could also due to five internal causes: sentiments, over exertion, function-blood, water/fluids, and mucus. Notice that most of these five internal Xu causes and syndromes are not emphasized by the western medical studies.

Notice the above causes can be roughly summarized in a 2&5 system format as:

Location/Type	Causes	Filled/Void Condition
External Infections	Wind	F
	Heat	F
	Dampness	F
	Dryness	F
	Coldness	F
Internal-External	Diet	F/V
	Parasites	F
	Wound & Injury	F
	Toxin & Epidemic	F
Internal	Dermatological Infection	F
	Sentiments	V
	Over-exertion	V

	Function-Blood	F/V
	Water/Fluids	F/V
	Mucus	F/V

The “filled” disorders due to function-blood, water/fluids, and mucus are often results of stagnation of blood-clots, water retention, and mucus accumulation, respectively. This stagnation is often due to weakness of system functions to clear them out to begin with, thus their true root causes are “void” in nature.

Therefore, in TCM, by using the diagnosis methods of Chapter 2, the simplest approach to diagnose a disorder is first to differentiate its location/type: external-infection, internal, or internal-external; then to differentiate the disorder into the five sub-causes of each location/type; then to see if the disorder is in a filled or void condition. After this stage, the 5-Organ location of a disorder can be identified by observing surface location of symptoms (soreness, numbness, pain, itching, temperature and/or color changes, or deformation, etc.) and trace along the meridian lines to the internal Organs; or by observing body functional symptoms (respiration, digestion, urination, bowel movement, tongue and pulses, weaknesses, hyperactivities, etc.) to determine the impaired organs.

When treating a disorder, try to identify or relate the disorder with the syndromes or diseases with proven treatment methods or formulas. Often exact matches are rare: one can pick the proven formula with the closest matched syndrome (Zheng) and modify it by adding or deleting some herbs to match the secondary symptoms of an individual.

Further refinements of causes and methods will be discussed in the following Chapters.

Chapter Five

TCM Methods

TCM methods to treat human disorders including the following steps:

- 1) Observing symptoms and grouping them into syndromes.
- 2) Analyzing syndromes to identify their causes and location of the disorder in body.
- 3) Selecting proven or devising new methods to treat the syndromes and/or causes, according to disorder location in the body and individual's health conditions, with natural herbs or alternative methods including acupuncture, etc.
- 4) Disorders are considered cured when symptoms have disappeared (and the patient is alive).

Superficially, these steps are no different from the western methods. However, TCM methods use a macroscopic inductive approach, quite different from the microscopic deductive approach of the western medicine. For instance, in infections, TCM has never been able to identify the actual microbial pathogens (bacterial or viral germs), but only by relieving the symptoms, can often cure the infections. The truly detailed mechanism behind the cure are often unknown (but, of course, knowing the true details is helpful) and irrelevant to the TCM methods.

Therefore, TCM methods are syndromes- and causes-determined, based on proven experiences and the 2&5 systems. Over thousands of years of practice, with millions of cured cases, thousands of proven TCM methods using herbs and their formulas have been recorded; they represent an independent branch of medical experience and methodology.

TCM methods are proven statistical results of “syndrome-relieving” means; the methods and sub-methods are developed along with the studying of syndromes and their sub-syndromes, as described in the following sections. On the other hand, TCM theories are based on the 2&5 system of Chinese sciences, although they often lead to correct results, just like any theory, they may need to be modified with new facts or findings in the future.

5.1. Analyze Syndrome

As mentioned many times in this book, TCM emphasizes symptoms or syndrome (Zheng, a group of symptoms) of diseases instead of emphasizing each disease itself, as in the western medicine. Thus TCM methods are statistical rather than analytical in nature.

5.1.1. 8-Indicators

In binary notation, diseases are first recognized by their Yin or Yang syndromes, namely, internal (Li, disease in the organs) or external (Biao, disease at the surfaces), cold (Han, low in body energy) or hot (Re, high in body aberrant energy), void (Xu, weak body systems functions) or filled (Shi, active infections

or injuries), function-blood (Qi-Xue) related, may also be included as major indicators, respectively. These are called 8-Indicators for syndrome-recognizing; details include:

5.1.1.1. Surface or Internal (Biao or Li) Syndromes

External surface (Biao) symptoms indicate that the disease is at the body surfaces (skin and air intake passage way). Early or slight infections usually have surface symptoms such as fear of cold, chills, fever, headache, tight neck, body surface ache, sore and soft limbs; the patient could have sweat or no sweat, etc.

Internal (Li) symptoms indicate that the disease is in the body internal tissues or organs (organs, brain, etc.); severe or long term problems usually have symptoms such as fainting, nausea, thirst, congested chest, vomiting, diarrhea, belly bloating or pain, etc.

However, symptoms are not stationary; diseases with external symptoms can gradually or abruptly shift, transfer, or change to internal symptoms, indicating that the problems are becoming more severe; or vice versa (i.e., recovery due to treatment or body defense, these are good signs.)

There are enclosures between the skin and internal organs, such as nerves, tendons, membranes, diaphragm, heart sac, and the 3-Burners, etc., in which, diseases may have symptoms different from those of external and internal types: such as bitter mouth, dry throat, head-rush, stuffy chest, slight nausea or vomiting, etc. These are called half-Biao-Li symptoms. The diseases with both external and internal symptoms, often when diseases have infected surfaces and are transferring but are not quite into the internal organs, are also called half-Biao-Li symptoms.

5.1.1.2. Void or Filled (Xu or Shi) Syndromes

Void refers to low or lack of body energy. Filled refers to evil activities.

Void (Xu or emptiness) symptoms include tiredness, low strength, low voice, timidity, shortness of breath; involuntary self-sweating during the day or the night, fainting, palpitation, weak pulses, pain area feels better when pressed, etc. In long time diseases or with a weak person, symptoms are usually void as energy deficient, deterioration, wasting, and relaxed conditions.

Filled (Shi or fullness) symptoms include fever, lots of mucus, breathing difficulties, congested chest, bloating belly, constipation, or diarrhea with very stinky smell, strong or fast pulses, pain area feels more painful when pressed, etc. Usually when new disease is attacking or disease occurs in a strong person, symptoms are mostly filled; manifesting themselves as excessive, strong, competing, and evil-filled conditions.

But there are cases showing both void and filled symptoms: they could be voider than filled, more-filled than void, or equal. Cases show void or filled symptoms

occurring at different body locations or organs, respectively. Precise identification of these complicated cases must use combined methods of diagnosis, not just the 8-Indicators.

If contradictory conclusions are obtained with different diagnostic methods, such as both void and filled exist at the same organ or the same body surface location, treatment methods should first regard the disease as void.

5.1.1.3. Heat or Cold (Han or Re) Syndromes

Cold symptoms include fear of (sensitivity to) cold or breezes, not thirsty, affinity for drinking warm soup or water, cold hands or feet, a lot of clear urine, wet stool, white face, white and watery furring, slow pulses, etc. Coldness usually represents insufficient supply of blood to the local area due to weak heart pumping function, or lack of blood (anemia) in the whole body, or clogging/stasis of the blood flow in the local area capillaries. Since the blood carries nutrients to nourish every area and generates energy and heat, if the blood is too lean (low in volume and nutrients), the local area could be cold. Another kind of coldness is due to the lack of adrenal hormonal secretions, called low life-gate (MingMen) fire; apparently this can lower the conversion metabolism of nutrients into energy and heat in the body.

Hot symptoms include thirst, affinity for cold drinks, nausea, fever at fixed time of a day, yellow and short urine, constipation, red face, red eyes, yellow and dry furring, fast pulses, etc. This usually represents fever or rise of local body temperature due to hyperemia (blood congestion) in local capillaries or fast consumption of blood nutrients to fight against evils or toxins, thus generating heat in a local area or over all body. But there exists a term pseudo-heat (XuRe), with no measurable fever or temperature rise; only the sick persons can feel the internal heat themselves. These are due to over consumption of Yin-fluids so that Yang-Qi is relatively high, causing hyperactive functions or inflammation. Thus one feels fire or heat in the body or at a locality.

Depending on the blood flows, heat or cold symptoms may not be over all body uniformly; one should differentiate the upper or lower body heat or coldness. Usually upper body cold symptoms include vomiting clear and sour saliva, bad digestion, coldness in the heart and chest area, etc. Lower body coldness includes belly pain that is ameliorated by hand pressure, diarrhea with watery stool, cold feet or legs, etc. Upper body heat includes bloating head, red eyes, swollen or painful throat, dry mouth and an affinity for cold drinks. Lower body heat includes difficulty in bowel movement or constipation, yellow urine, or short and painful urination, etc. These symptoms can appear separately or at the same time, or even in one system. For instance one could have cold stomach and hot intestine or hot stomach and cold intestine conditions, which must be diagnosed further.

5.1.1.4. Blood-Qi or Yin-Yang Syndromes

As indicated earlier, syndromes could be summarized as disorders that are either Qi- (gas, energy, function, nerve signals) or Blood- (Xue: bleeding, stasis, anemia) related. In fact Qi-Xue indicators are most often used in identifying non-infectious void syndromes as one overall method for cause identification: see 5.1.1.6.

On the other hand, the six syndromes stated above are summarized by the Yin-Yang binary notation. Biao, Re, Shi are all Yang syndromes, Li, Han, Xu are all Yin syndromes, thus there are a total of 8-Indicators. But certain combinations of the six syndromes often appear in diseases, such as BiaoHanXu-Zheng and LiReShi-Zheng. The most common Zheng according to the 8-Indicators are detailed in 5.1.1.5.

There are four particular kinds of syndromes called true-YinXu, true-YangXu, (both belonging to the Kidney functions), and lost-Yin and lost-Yang (both associated with shock conditions in circulatory system failure), which are of special importance.

Actually, true-Yin and true-Yang refer to the pituitary, adrenal, and sexual glands and their functions. The essence of the secretions is called true-Yin and their functions are called true-Yang and/or life-gate-fire. When emptiness or void (Xu) happens, one should supplement them with their particular kind of herbs.

In contrast, lost-Yin or lost-Yang syndrome in shock conditions are not related to the Kidney but to the Heart. Symptoms of lost-Yin happen in shocks include fear of cold, cold hands and feet, cold and tasteless sweat, cold skin and muscles, low breath, fast but weak pulses, etc. Lost-Yang symptoms in shocks include fear of heat, warm hands and feet, warm skin and muscles, warm and salty sweat, coarse breath, strong but rootless pulses. Both lost-Yin and lost-Yang are dangerous shock conditions which have to be diagnosed and treated very carefully but immediately.

5.1.1.5. Common Sub-syndromes (sub-Zheng) According to The 8-Indicators
Variations based on the 8 indicators could include the following sub-syndromes. Also, typical TCM herbal formulas are given (in parentheses) for each sub-syndrome to show how symptoms can be relieved without knowing the exact causes.

5.1.1.5.1. Eight simple syndromes

Location	Evil	Condition
Surface	Cold	Filled
		Void
	Heat	Filled
		Void
Internal	Cold	Filled
		Void
	Heat	Filled
		Void

These are:

- a. BiaoHanShi-Zheng: Cold-evil infects the body surfaces; main symptoms are fear of cold, headache, and body pain, tight and floating pulses, with fever or no fever. Use pungent warm surface dispersing method, i.e., use herbs to induce sweating such as MaHuang, GuiZhi, ZiSu, CongBai; (MaHuangTang)
- b. BiaoHanXu-Zheng: Insufficient body energy and surface blood supply; main symptoms are fear of cold or wind, with sweating, but chills after sweating. Use energy- and fluids-supplementing surface dispersing method, i.e., use pungent, warm and sour sweet herbs to harmonize and supplement body fluids such as GuiZhi, BaiShao, ShengJiang, HongZao; (GuiZhiTang)
- c. BiaoReShi-Zheng: Early symptoms of WenRe-evil infections, main symptoms are fever, sore throat, headache, may/may not have sweating, may/may not fear of wind. Use pungent cool surface dispersing method, i.e., use pungent cool herbs to expel infections such as JinYinHua, LianQiao, DaQingYe, BanLanGen, LuGen; (YinQiaoSan)
- d. BiaoReXu-Zheng: Lack of Yin-fluids; main symptoms are fever in the afternoon, warm palms, night sweats. Use fluid-supplementing cooling method, i.e., use slight cool herbs to quell the heat such as DouShi, FangFeng, BoHe, JuHua, and SangYe, together with ShengDi, TianDong, MaiDong, and BaiHe, to supplement Yin-fluids; (LiuWeiDiHuangWan and SangJuYin).
- e. LiHanShi-Zheng: Han-evil infects organs; main symptoms are belly ache and diarrhea and the more serious symptoms include cold extremities and submersed pulses. Use warming method, i.e., use pungent hot herbs to supplement energy and warm coldness, such as FuZi, GanJiang, RouGui; (LiZhongTang)
- f. LiHanXu-Zheng: Low energy in the Pancreas and Kidney; main symptoms are tiredness, timid and low energy, cold limbs, soft stool, weak pulses, fat tongue and pale in color. Use Pancreas- and Liver-warming method, i.e., use pungent warm herbs to supplement energies in the Pancreas and Kidney, such as BaiZhu, PaoJiang, RouGui, LuRong, BaJi, GouJiZi; (SiShenWan)
- g. LiReShi-Zheng: Evils infect internal organs; main symptoms are high fever, thirst, nausea, constipation, deep colored urine, the serious symptoms could include faint or with incoherent speech (rambling). Use cooling method, i.e., use pungent sweet cold herbs to quell high fever and thirst, such as ShiGao, ZhiMu, HuaShi, ZhuRu, these are also used for inflammations in the stomach; (BaiHuTang)
- h. LiReXu-Zheng: Low in Yin-fluids of the Liver and Kidney; main symptoms are warm palms, thirst, insomnia, annoyance, fainting, and potentially a fever at fixed time daily. Use fluid supplementing methods, i.e., use sweet, salty, cool herbs to supplement Yin-fluids and quell the heat, such as BieJia, YinChaiHu, DiGuPi, DanPi, QingHao, GouJiZi, JuHua; (JiJuDiHuangWan and QingHaoBieJiaTang)

5.1.1.5.2. Eight syndromes with both cold and heat symptoms

Location	Evil	Condition

Surface & Internal	Cold	
	Heat	
Surface & Internal		Filled
		Void
Surface Cold & Internal Heat		
Surface Heat & Internal Cold		
Surface Void & Internal Filled		
Surface Filled & Internal Void		

These are:

a. Han at Biao & Li-Zheng: Han-evil on surface and in organs; main symptoms are fever or cold, belly pain, diarrhea. Use warming method, i.e., use sweet and hot herbs to supplement energy, such as FuZi, GanJiang, RenShen; (LiZhongTang with GuiZhiTang or GeGenTang).

b. Re at Biao & Li-Zheng: Re-evil on surfaces and in organs; non-stop high fever, similar to LiReShi-Zheng of 5.1.1.5.1.g Use cooling method, i.e., use herbs as in 5.1.1.5.1.g; (BaiHuTang).

c. Shi in Biao & Li-Zheng: including (a) and (b) above; internal injuries by evils, or mucus, or overeating and diet. Main symptoms are fever or cold, dry heaving or cough, bad smell, or bloating stomach due to overeating. Use cooling purging method first, i.e., use bitter, salty cold herbs to force diarrhea to expel the accumulations, such as DaHuang, MangXiao, HouPu, GanCao; (formulas depends on actual causes.)

d. Xu in Biao & Li-Zheng: low in both Yin-fluids and Yang-energy; main symptoms are lots of sweat, fear of cold, low energy and timidity, palpitation, irregular heart beat. Use mixed Yin- and Yang-supplement method, i.e., use sweet pungent warm herbs to supplement Yang-energy, and sweet sour herbs to supplement Yin-fluids, such as FuZi, HuangQi, BaiZhu, BaiShao, ShengDi, MaiDong, RenShen; (ZhiGanCaoTang with HuangQi)

e. BiaoHan & LiRe-Zheng: Han-evil infected on surfaces and heat accumulation internally at the same time. Main symptoms include no sweat, alternating fever and cold and annoyed feeling. Mixed use of surface dispersing and internal cooling methods, i.e., use pungent warm herbs to induce sweating for surface coldness, sweet pungent cold herbs to quell internal heat, such as MaHuang, ShiGao, XingRen, GanCao; (DaQingLongTang). If the patient is fear of cold but dislikes wearing additional covering clothing, is thirsty and likes to drink, this is called fake-Han & LiRe-Zheng; use bitter cold herbs to quell the heat, such as HuangLian, HuangQin; (BaiHuTang).

f. BiaoRe & LiHan-Zheng: Fever outside but cold internally. Main symptoms are fever, affinity for additional covering clothing, fear of wind, diarrhea, with voluminous and clear urine; this is called fake heat but real cold. Use warming method first, i.e., use pungent hot herbs to supplement energy for internal coldness such as FuZi, GanJiang; the surface fever usually disappears after body energy has been recovered. (SiNiTang and LiZhongTang)

g. BiaoXu & LiShi-Zheng: normally due to induced-sweating impaired surface defense functions, but evil has transferred into internal organs. Main symptoms are sweats and fear of wind, congested and hard chest, dry heaving, burps or vomiting. Use mixed cooling and fluid supplementing methods, i.e., use sweet warm herbs to supplement fluids, such as RenShen, GanCao, sweet or pungent cold herbs to quell internal heat, such as ShiGao, ZhiMu; (GuiZhiTang and XuanFuDaiZheTang)

h. BiaoShi & LiXu-Zheng: with internal emptiness and infections on the surface, or wrongly induced diarrhea to expel the surface evils, but the evils are still at the surface. Main symptoms are fever or cold, body pain, timidity, weak and sunken pulses. Use mixed surface dispersing method and internal warming methods, i.e., use pungent warm herbs to induce sweating for surface infections, such as GuiZhi, BaiShao, ShengJiang. Use pungent sweet hot herbs to supplement internal void-weakness, such as ginseng, FuZi; (GuiZhiTang add RenShen, HuangQi)

5.1.1.5.3. Several complex syndromes

Complex syndromes often need complex or combined formulas.

Location and Evil	Condition
Upper body Heat & Lower body Cold	
Upper body Cold & Lower body Heat	
	Upper body Void & Lower body Filled
	Upper body Filled & Lower body Void
Evils are inside of the surfaces but outside of the internal organs	
Mixed Heat & Cold Evils	
	Mixed Filled and Void condition

These are:

a. Upper Re- & lower Han-Zheng: heat in upper-Burners and cold in lower-Burners. Main symptoms are filled belly, cold feet, red face, dry mouth or throat, heat and nausea in the chest. Use mixed cooling and warming method; i.e., use both bitter cold herbs to quell heat in upper-Burners, such as HuangLian, HuangQin, and use sweet warm herbs to supplement energy in lower-Burners, such as DaZao, ShengJiang, GanCao; (HuangLianTang)

b. Upper Han- & lower Re-Zheng: cold in upper-Burners and heat in lower-Burners. Main symptoms are cold in the chest, lots of mucus, short and red urine. Use mixed warming and cooling method, i.e., use sweet hot herbs to supplement energy for cold in upper-Burners, such as ShengJiang, DaZao, RenShen. Use bitter cold herbs for heat in lower-Burners, such as HuangLian, MuTong; (XiaoQingLongTang with HuangLian, MuTong)

c. Upper Xu- & lower Shi-Zheng: filthy dampness in the lower-Burners, low clarity in the mind. Main symptoms are bloating belly and diarrhea, fainting and

head-rush. Use mixed dampness-heaps dissolving method, i.e., use light sweet herbs to dissolve filthy dampness, such as FuLing, BaiZhu, and salty cold herbs to dissolve heaps in the lower-Burners, such as MangXiao, HouPu; (PingWeiSan and LingGuiZhuGanTang)

d. Upper Shi- & lower Xu-Zheng: Mucus in lung and low energy in the lower-Burners. Main symptoms are coughing with mucus, wheezing and shortness of breath, slender body and cold feet, frequent urination. Use mixed mucus dissolving and warming method, i.e., use pungent warm herbs to dissolve mucus in lung, such as BanXia, BeiMu, and use sweet warm herbs to supplement energy in the lower-Burners, such as GanJiang, FuZi, RenShen; (LingGuiZhuGanTang and ShenQiWan)

e. Half Biao-Li-Zheng: evils infect surface and the diaphragm, with alternating fever and cold, bitter mouth, dry throat, head-rush. Use harmonizing method, i.e., use bitter cool herbs to harmonize evils, such as ChaiHu, HuangQin, and sweet warm herbs to supplement energy, such as ginseng, GanCao; (XiaoChaiHuTang)

f. Mixed Han & Re-Zheng: internal dampness and heat evils in organs. Main symptoms are congestion or annoyance with heat, vomiting or filled stomach, and dry mouth but do not want to drink, short and yellow urine. Use mixed warming and cooling methods, i.e., use mixed sweet hot and bitter cold herbs, depending on the internal organs infected; (XieXinTang or WuMeiWan according to symptoms)

g. Mixed Xu & Shi-Zheng: weak body and infected with evils. Use mixed warming and cooling methods for mixed Han & Re-Zheng, i.e., use mixed sweet hot and bitter cold herbs, depending on the internal organs infected. Use mixed supplementing and dissolving methods, i.e., use herbs of (a) (b) (c) (d) above.

In additions, syndromes can be based on disease causes and their combinations. Therefore, there could be very large numbers of syndromes. Notice that a syndrome (Zheng) is not a disease; a disease can have many syndromes during its developing stages in a person. Many diseases could have one similar syndrome in a certain stage of their development. Recognizing syndromes helps to understand the symptom changes during sickness; therefore, in TCM, syndrome is the base for proper diagnosis and prescription. To have deeper understanding of TCM, one needs to study more syndromes and their proven treatment methods, as in the following sections.

5.1.1.6. Gas/energy/function/signal and Blood (Qi and Xue) Indicators

All disorders can also be described as abnormalities in Qi or Xue. TCM recognizes QiFen and XueFen as overall guiding indicators. XueFen disorders, including low in blood components, blood clots/clogging, heat (fever or inflammation), or coldness (low energy) in blood, and blood stasis; are also recognized by the western medical practices. Yet QiFen disorders are subtle because its multiple meanings include gases, energy, functions and nervous signals, which are not well understood in the western medical world. We will discuss QiFen disorders first as follows.

5.1.1.6.1. Gas/energy/function/signal-aspect (QiFen)

As stated earlier, Qi could represent gas/air/steam, energy, function, or nerve signal and its flow; any of these aspects could have disorders, such as:

*Qi up-flow, i.e., gas/air up-flow; symptoms include chest congestion, shortness of breath. Use suppressing herbs or formulas to dispel gas/air.

*Sunken-Qi, i.e., low energy or organ functions; symptoms include tiredness, weak limbs, dropping feeling in the belly, prolapsed organs, etc. Use up-lifting herbs or formulas. More severe Qi-weakness may include some symptoms of anemia and will be discussed in the void (Xu) section.

*Floated-Qi, i.e., sentiments or weak organs (mainly the heart) caused nervous system abnormalities; symptoms include palpitation, uneasiness, easily disturbed. Use sedative herbs or formulas.

*Qi-stagnation, i.e., un-smooth or sluggish nerve signal flows; symptoms include chest and hypochondria congestion, bloating or fullness of stomach and belly, over-worry or over-anger. Use soothing herbs or formulas to relieve stagnation.

*Warm-heat evils in QiFen (see 5.1.3.), i.e., evils attack the nervous system; symptoms include high fever, thirst, fast, strong, or smooth pulses, white to yellow furring. Use cooling detoxifying herbs or formulas.

An important QiFen syndrome is the Pi-Zheng, which is a congested and fullness feeling, often without pain, due to Qi-flow stagnation in the heart and upper stomach area. The causes include weak heart and digestive functions (herbs: RenShen, GanJiang, DaZao, FuZi, GanCao), and/or heat (HuangLian, HuangQin), mucus (ZhiShi, BanXia), drinks or dampness (FuLing, GuiZhi, BaiZhu), and undigested food (ShanZha, LaiFuZi) forming heaps in esophagus and stomach. Additional symptoms may include gas up-rush (XuanFuHua, DaiZheShi, ShengJiang), and watery diarrhea (ChiShiZhi, YuYuLiang). Pi-Zheng is often seen in digestive problems caused by infections or long time diarrhea and in gastrointestinal neurosis.

Since the energy supply governs the heart pumping function and nerve signals control the opening/closing of capillaries, QiFen disorders can often lead to blood stasis like clots or clogging stagnation, resulting in both QiFen and XueFen symptoms.

5.1.1.6.2. Blood-aspect (XueFen)

Blood and its supply disorders include:

*Hemorrhage: including bleeding and arbitrary blood flows.

*Anemia: low blood quantity and its components.

*Stasis: blood clogging or coagulation clots to retard, stagnate, or block blood flows, or to form lumps.

The first two aspects and hematology are well studied by western medicine; only the blood stasis problems are not emphasized as much as in TCM.

Also note that in disorders with blood aspect indicators, the induced sweating, induced vomiting, or induced diarrhea methods, cannot not be used. Use detoxifying harmonizing method for all infections, plus de-clogging herbs with warming, cooling, eliminating, or supplementing methods.

A. Hemorrhage

Bleeding is caused by ruptured blood vessels, often as a result of injury, dermatological disorders, very high blood pressure, or heat-toxin infections as warm-heat in blood (Xue-Re), resulting in high fever, high blood pressure, or maculae/rashes. The TCM treatments for all hemorrhage (and some anemia or stasis) are in the order of: 1) stop bleeding, 2) de-clogging, 3) soothe blood flow, 4) supplement blood loss. TCM often uses haemostatic, de-clogging, cooling detoxifying, supplemental and astringent herbs, respectively, or at the same time. Severe bleeding is the main cause of shock or circulation failure.

There is external and internal bleeding from a body.

When blood flows out of the body as external bleeding, they are easily observed: including open wounds, carbuncles, and bleeding from the body orifices (nose, eye, ears, mouth, teeth, tongue, or anus, blood in sweating, coughing, vomiting, urine, uterus, genital discharges, or stool). Simultaneous bleeding from all facial orifices is either due to toxic poisoning or epidemic infections, which are often fatal. Bleeding from vagina/uterus may be normal menstruation, or disorders, it will be discussed in the gynecological formulas sections.

Internal bleeding is inside the body; including bleeding under the skin (bruises), from muscles or organs. Internal bleeding except bruises (ecchymosed) are difficult to identify, but could be extremely dangerous since the accumulation of blood may compress organs and cause dysfunctions, and continuous internal bleeding can lead to hemorrhagic shock and death. Non-urgent internal bleeding is apt to form blood stasis, inflammation, clots or pus; this may result into more serious problems later.

Internal bleeding has various causes but the most common ones are blood vessel rupture and organ ruptures. Major blood vessel ruptures happen due to an increase in blood pressure associated with physical impacts or a vessel is pressed against a bone. Minor blood vessel ruptures can appear in severe hypertension or a direct physical shock. Organ ruptures appear commonly in accidents. Internal bleeding can also appear in certain diseases, such as the Ebola virus infection, i.e., one type of the warm-heat evils.

Identification of internal bleeding is very difficult outside of a hospital, since there are very few specific external signs. For hypovolemic shock, symptoms include elevated fast pulse, diminished blood pressure, and skin turning pale. Any deformity, guarding, or swelling inside the chest or abdominal cavity, may suggest an internal bleeding.

B. Anemia

Anemia is a qualitative or quantitative deficiency of blood (red cells hemoglobin). Since hemoglobin normally carries oxygen from the lungs to the tissues, anemia leads to hypoxia (lack of oxygen) in organs, thus anemia can have a wide range of clinical consequences.

The three main classes of anemia include excessive blood loss due to hemorrhage, chronic low-volume loss due to internal bleeding, excessive blood cell destruction (hemolysis), or deficient red blood cell production (ineffective hematopoiesis) via the stem cells in the yolk sac, then liver, then the bone marrow.

Anemia symptoms can be small and vague. The most common symptoms include a feeling of weakness or fatigue in general or during exercise, general malaise and sometimes poor concentration, dyspnea (shortness of breath) upon exertion. Very severe anemia prompts the body to compensate by increasing cardiac output, leading to palpitations and sweating, and eventually to heart failure. Pallor (pale facial and body skin, eyes and tongue mucosal linings and nail beds) is often seen in moderate or severe anemia. Other useful signs are lips scaling and fissures at the corners of the mouth (cheilosis) and “spoon nails” (abnormally thin nails [usually of the hand] which have lost their convexity, becoming flat or even concave in shape, i.e., koilonychias). Jaundice may appear if the anemia is due to abnormal red blood cell breakdown.

Anemia can also be caused by a lack of iron in the body. Restless legs syndrome is more common in those with iron deficiency anemia. Pica, the consumption of non-food based items such as dirt, paper, wax, grass, ice, and hair, may be a symptom of iron deficiency, although it also occurs in those who have normal levels of hemoglobin but have parasites. Chronic anemia may result in behavioral disturbances in children as a direct result of impaired neurological development, and reduced neurological performance in school.

Anemia is called blood-void or emptiness (XueXu) in TCM and is treated by blood and Qi supplements and herbs particular to each type of anemia. When anemia is presented with fever or severe infections, the causes may be leukemia or cancer and need to be treated accordingly.

C. Blood Stasis

Stasis or clogging is due to thrombosis or clots in blood vessels, often as a result of slow or low blood flow, caused by Qi-weakness, clogging, mucus, or cold-evil infections (called coldness in blood, XueHan). Therefore, to de-clog, TCM often uses warming, anticoagulation, Qi-supplement, and de-mucus herbs; many proven formulas have been collected in Chapter 7.

Symptoms of blood stasis are often hidden until the stasis is more severe and may include one or several of the followings:

*Pain: Stasis pain is stingy, local, or only after the weather changes; indicates clots at each local area including limbs, head, 3-Burners, and meridian lines (pain over all body or along the lines). Pain is more severe when pressed.

*Thirst: Internal clots can cause thirst just like which would be experienced after severe bleeding or loss of body fluids. Tongue color may be deep red or purple blue and may have purple blue dots or lines on it, indicating clots. Lips may be dry, and the whites of the eyes may turn slightly blue.

*Fever: Fever in the afternoon or later parts of the day but no fever after midnight and before noon, often indicates clots. Coming-and-going fever indicates clots in the meridian or half-surface/internal; high fever indicates clots in the muscles; low fever from the bone indicates dried-clots in the organs.

*Bloating: Bloating or pressure with pain in the upper belly or hypochondria indicates clots in the mid-Burners including stomach, liver, pancreas; in the lower rib cage and lower belly indicates clots in the lower-Burners including bladder, uterus, and intestines.

*Hiccup or dry heaving, with no other symptoms, but cannot be cured by standard methods, often indicate clots.

*Skin roughness: Skin scaling or fissures or color changes indicate clots are between organs and meridian lines. Expose-bulged blue veins also indicate clots.

*Hair loss: Head hair loss, blurred vision, chest or bone stiffness or pain, indicate clots in the upper-Burners.

*Carbuncles and pus: These are infections and may have clots associated with them.

*Color changes: Redness in urine, stool or uterine discharges indicate bleeding, dark brown or black color discharges indicate clots. Dark color of nose, mouth, or whites of the eyes indicates clots in lung.

*Lumps: Clots can form lumps in torso or meridian lines, often with mucus stagnation, benign lumps include those in the liver, uterus, ovaries, or belly, can often be eliminated by de-clogging and de-mucus methods.

*Edema: edema and lumps could happen in cirrhosis, enlarged liver or spleen, often have blood clots in the related organs.

*Insanity: clots in brain may result neurological symptoms such as forgetfulness, fainting, coma; clots in organs (liver, bladder, or uterus) could also cause insane behavior.

*Amenorrhea: no menstruation could have many causes. Often cold and filled syndromes in amenorrhea indicate blood clots but hot and void syndromes of amenorrhea indicate bleeding or loss of control of blood flows. These are women's disorders to be discussed in the gynecological formula sections.

*Malnutrition: long time indigestion of children may cause malnutrition symptoms not curable by supplement methods; this often indicates clots in the digestive tract.

*All hemorrhages: after bleeding has been stopped, there could be blood clots in body. Examples include injuries with or without open wounds, vomiting blood, and menstruation or after given birth.

*All other disorders cannot cured by regular methods may involve blood clots as the real cause. Examples include persistent diarrhea, diarrhea at dawn, insomnia, baby's night crying, palpitation, uneasiness at night, irritability or easily annoyed temperament in sickness, etc.

5.1.2. 6-Meridian Syndromes

ShangHanLun is the first and most important classic book of TCM herbal medicine. Although to study it and fully comprehend it is a life long endeavor, most outstanding TCM doctors are also masters of ShangHanLun.

Instead of investigating individual diseases and the pathogens infected, ShangHanLun described the body defense (immune and other) systems, according to the 6-Meridian theory, against diseases caused by the cold-evils (most likely several kinds of bacteria). Evils infect the body from surfaces enclosures (including the skin, upper respiratory and digestive tracts, where body surfaces are directly exposed to the outside air) then proceed into internal organs. When the body immune and other systems are strong, symptoms are those of the evil-filled. These are called the three Yang-meridian syndromes, often accompanied by fever and/or sweating; when the body immune and other systems are weak, symptoms are those of void, asthenia, energy-deficiency, or weakness, called the three Yin-meridian syndromes, often without fever or sweating. Since the meridian lines connect the surface and the Organs, the 6-Meridian defense syndrome/theory also manifests the functions of the Organs. In comparison with the 12 meridian lines, the Hand and Foot lines are combined into 6-Meridians without distinction in their defense functions.

Thus the 6-Meridian defense syndromes are combined into to Yang-Zheng and Yin- Zheng. Yang-Zheng happens when the body defense and the evils are both strong. After mutual destruction, both the body systems and the evils become weak; the syndromes of a sick person are called Yin-Zheng. Also, if a person is weak even before infections, symptoms can show Yin-Zheng right from the beginning.

Cold (Han)-evils (e.g. bacteria) injure the body energy and functions (mainly the heart and circulatory system, called Yang-Qi) very easily, thus ShangHanLun basically talks about how to supplement the Yang-Qi to defend against the Han-evils.

In more detail, Yang-Zheng includes syndromes of immune defense, of the surfaces and circulatory system (TaiYang-Zheng), the digestive tract (YangMing-Zheng), or the Liver's detoxifying and nervous control (ShaoYang-Zheng) functions. Yin-Zheng includes mainly the syndromes of weakened functions of the digestive system (TaiYin-Zheng), or mainly the weakened circulatory system (ShaoYin-Zheng) together with some digestive functions, or the weakening of all the circulatory, digestive, detoxifying, excretory, and nervous system functions (JueYin-Zheng). Therefore, all Yin-Zheng may have some weak digestive symptoms such as cold-diarrhea.

Since the 6-Meridian syndromes discuss the immune defense and other functions of the body systems; it is also useful when the infections are not bacteria (say, virus or warm-heat evils), or even if no infections are present, but may require some modifications.

Major modifications are discussed in the warm-heat evils syndromes later. More detailed discussions of the 6-Meridian syndromes are given in the following sections.

5.1.2.1. TaiYang-Zheng and ShaoYin-Zheng

When a person is first infected by outside evils, the evil-filled syndromes are called TaiYang-Zheng and the void syndromes are called ShaoYin-Zheng. Along the TaiYang- and ShaoYin-meridian lines, the first line surface defense locations involved are at the whole body skin and the air intake tract; the organs involved most are the heart, kidneys, bladder, and small intestine. The esophagus and the brain, liver, lung, are of secondary importance in TaiYang (& ShaoYin) defenses.

The mechanisms of TaiYang defense are to expel the evils via sweat on the skin, exhale water vapor via the lungs, and dispel by urination via the kidneys/bladder. Thus the TaiYang defense can be understood as part of the “water metabolism” functions. All these functions depend on a strong heart to supply enough blood to produce sweat, water vapor, or urine, and a good urinary system to excrete urine. If the heart and/or circulatory system are weakened for whatever reason, the generic symptoms show ShaoYin-Zheng, i.e., the sick person “has weak, thin pulses, feels sleepy, lethargy, or only wants to sleep”. However, a person with normal heart and kidney functions may have the following symptoms.

5.1.2.1.1. TaiYang-Zheng

A. When evils are at the surface skin, usually one has floating pulses and:

*No sweat, with fever, chills or fears of cold, head, body, or neck tightness and pain. This is called ShangHan, or cold-evil and antigens form thromboses in the surface microcirculation and clog the sweat glands, causing pain but no sweat. This can be cured by induced-sweating and exhaling; e.g., use MaHuangTang.

*Sweating, low or no fever, chills or fear of wind, stuffy nose. This is called ShangFeng, or wind-evil retards the surface microcirculation but does not clog the sweat glands. This can be cured by strengthening and increasing the blood supplies to the surface capillaries; e.g., use GuiZhiTang.

*Sweating or no sweat, fever, slightly fear or do not fear of cold, thirst. This is called Wen-diseases; or warm-evils consume the body fluids, causing fever and thirst. This can be cured by decomposing or detoxifying the warm-evils; e.g., use YinQiaoSan. (ShangHanLun has mentioned the Wen-diseases, but not the YinQiaoSan formula.)

Thus the generic symptoms of TaiYang-Zheng are fever, fear of cold and floating pulses. (Notice that “fear of cold” is the first generic symptom of surface infections.)

B. When evils are in the first line, defense Organs include heart, small intestine, kidney, bladder, symptoms include:

*Palpitation: one could feel annoyed, unstable, arbitrary movement of hands and feet, irregular heart beat. These are indication of weak heart functions (Yang-Qi) can be cured by GuiZhiTang related decoctions.

*Lower heart area feels heat and irritated, but soft when pressed; could have bloating, congested chest, insomnia, slight shortness of breath, dry heaving. These are an indication of evils beginning to attack the heart causing pericardium inflammation; can be cured by ZhiZiShiTang related decoctions.

*Lower heart area feels heat and irritated, but hard and painful when pressed; the same feeling could connect to the lower belly area. These are fluid and evil retentions in the pericardium and upper-Burners; can be cured by DaXianXunTang. If no heat or low fever is felt, use XiaoXianXunTang or SanWuBaiSan.

*Lower heart and stomach area feels bloated, but soft and no pain when pressed; could have nausea, dry heaving, diarrhea, or noisy small intestine. These are indications that evils beginning to attack the Pancreas or the small intestine; they can be cured by the XieXinTang related decoctions.

*Little or no urine; low fever, irritability, annoyance, thirsty after sweating and want to drink, or throw up after drinking. These indicate evil and fluid retentions in the kidneys- they can be cured by diuretic decoctions; e.g., use WuLingSan.

*Early dropsy; low fever, sweating, head-rush or headache, palpitation or irritable, difficult to stand up, or pain and lumpy in the liver area. These are indications of weakened heart and kidney functions resulted in water and fluid retentions; they can be cured by ZhenWuTang or ShiZaoTang, depending on the urgency of the problem.

*Normal urine, low fever, lower belly hard-bloating, uncomfortable to press, senseless behavior like insanity. These are due to evil and blood clots in the bladder and CNS; they can be cured by anti-clogging decoctions, e.g., DiDangTang.

C. When evils are in other organs, their main symptoms include:

*Labored breathing; could have low fever, feel annoyed, coughing, thirst, diarrhea, or low urine. These are indications of evil and water/fluid retentions in the lungs and can be cured by MaXingShiGanTang, DaQingLongTang, or XiaoQingLongTang and related decoctions.

*Diarrhea; could have fever, fear of cold. These are indications of evils are in or have injured the large intestine; usually the stools are dark color, smelly and filthy, or may even have pus or blood, called hot-diarrhea. Depending on the severity of the infections, they can be cured by GeGenTang and related decoctions. (For cold-diarrhea without infections, only the water-absorption capability of the intestines is weak, may due to low supply of blood nutrients from the Heart, low adrenal hormones from the Kidney, or low digestive secretions from the Pancreas. The cold-diarrhea usually with slightly smelly, watery stool, light colored, or may have undigested food, and frequent diarrhea every day, the diarrhea can last for many days. TaiYang-Zheng diarrhea are mostly hot-diarrhea, can be cured by cold herbs or antibiotics; ShaoYin-Zheng diarrhea are mostly cold-diarrhea, can be cured by warm herbs or astringents.)

*CNS symptoms: uneasiness, surprise-jolted, insanity, rambling, or arbitrary movements of limbs, indicating heat toxins in the brain; add LongGu, MuLi, ChaiHu, etc., to GuiZhiTang.

5.1.2.1.2. ShaoYin-Zheng

As discussed earlier, the generic symptoms of ShaoYin-Zheng are thin weak pulses and sleepiness; indicating weakened or near failure of heart or circulatory functions, and loss of blood or body fluids due to the evils' destruction - often

evils are also weakened by immune defenses. Therefore, almost all ShaoYin syndromes use FuZi to strengthen heart functions. However, ShaoYin-Zheng can turn into shock (lost-Yin or lost-Yang, i.e., circulatory system failure) conditions or even sudden death; it needs to be treated carefully and promptly.

Major sub-syndromes of ShaoYin-Zheng are:

*Fever and sunken pulse; these indicates evils are still active on surfaces but with low heart pumping - can use MaHuangFuZiXiXinTang and related decoctions.

*Diarrhea without fever; weak, no spirit, cold-extremities (or reversed-cold limbs: that the temperature along the limbs are the lower the farther from the heart, with finger and toe tips be the coldest, this is called reversed-cold), not thirst, or like warm drinks, clear urine, pale tongue, white and watery furring, low and sunken pulses. These are cold-diarrhea, indicating weak heart and digestive functions and can be cured by SiNiTang and related decoctions. In fact, SiNiTang is used for most problems with reversed-cold limbs.

*The above symptoms can suddenly change to fever on the skin surface, sweating, red face, throat pain, but still with weak pulse and cold limbs. These are called false heat, can change to a shock condition suddenly and must use heavy dose of SiNiTang and other warming or astringent herbs.

*Limb heaviness; could have cold limbs or no urine. These are dampness or water/fluid retention in the body; the patient can use ZhenWuTang, same as in the early dropsy symptoms of TaiYang-Zheng. Because both are due to low Yang-Qi of the heart and the kidney, they can be cured by ZhenWuTang.

*Annoyance and sleepless; weak pulses, no fever, dry mouth and throat, red tongue no furring. These are due to low Yin-fluids and can be cured by HuangLianAJiaoTang.

*Throat pain; no fever, weak pulses. Usually due to low Yin-fluids and can be treated by moisturizing tonics such as ZengYeTang.

5.1.2.2. YangMing-Zheng and TaiYin-Zheng

The YangMing and TaiYin meridian lines connect muscles and internal organs including the Pancreas (and spleen), stomach, Lung and large intestine, i.e., the whole digestive and immune systems. Therefore, for a normal person, all infections will show YangMing- and TaiYin-Zheng (syndromes) sooner or later, if evils are not stopped by TaiYang- or ShaoYang-defenses, or killed by medication early enough.

The very strong defense and heat generation mechanisms are showed as high fever to kill, heavy sweating to expel, or to kill/expel the evils in the digestive tract as congregated waste-heaps in the stool. However, if the evils are too strong to be killed completely by the immune and digestive defenses, a person shows YangMing-Zheng syndromes. Further, if a person is weak to begin with, or both the body systems and evils are weakened after combats, one shows the TaiYin-Zheng syndromes.

5.1.2.2.1. YangMing-Zheng

There are three generic symptoms: 1) Very full (and may be painful) stomach or belly. 2) Strong pulses. 3) High fever with lots of sweat (thus fear of heat). The first symptom belongs to the digestive system defense; the rest are due to immune defense activities.

A. Immune defense syndromes:

*When the evils have not entered the organs, the immune defenses activated to show high fever with strong pulses, lots of sweat (causing thirst), fear of heat, etc. Heat is generated in the muscles, or some portion in the lung and stomach along the meridian lines. These can be cured by BaiHuTang and related decoctions. In fact, BaiHuTang can relieve almost all bacteria and viral infections at the high fever stage, e.g., meningitis or some WenRe-diseases. However, if a person has the generic symptoms and also fear of cold or wind and with no sweating, or reversed-cold limbs, indicating weakened heart functions; add RenShen (ginseng) to BaiHuTang to improve the heart functions.

*Feelings of annoyance and heat in chest, with discomfort standing or laying down, indicating that some evils are in the heart sac and lung area. Similar to some TaiYang-Zheng symptoms, this can be cured by ZhiZiShiTang and related decoctions.

*If fever relieved after sweating, but the patient feels annoyed and shortness of breath, or has nausea, these indicate that some residue evils are still active in the body (and heart sac); they can be cured by ZhuYeShiGaoTang.

B. Organ defense syndromes:

When evils enter the digestive tract, the battles are fought in the stomach, duodenum, Pancreas (include liver, gallbladder, and pancreas), small intestines, and large intestine, causing heat generation and inflammation of these organs.

Sub-syndromes include:

*Stuffy and painful stomach, fever persists after sweating, vomiting, slight hot-diarrhea, slightly annoyed or nausea, pulses are normal or strong, indicating evils in the stomach and can be cured by TiaoWeiChengQiTang.

*Bloating and full belly, fever happens in the afternoon or at fixed time daily, dry and hard stool, or some hot-diarrhea, slight annoyance or rambling, indicating evils in the small intestines and can be cured by XiaoChengQiTang.

*Bloating and full belly, stuffy and painful stomach, continuous fever, or fever at fixed time, constipation, sweating hands and feet, rambling or insane actions, and the more serious cases could have other CNS symptoms. These indicate heap-blockages in the large intestine and the digestive tract and can be cured by DaChengQiTang.

*Bright yellow colored over skin and eyes, fever, no urine or dark color urine, no sweating, no appetite, nausea or annoyance, these are indications of jaundice, i.e., evils in the liver or gallbladder and can be cured by YinChenHaoTang and related decoctions.

*Hard stool, black in color, and forgetfulness; indicating blood clots in digestive tract - use DiDangTang.

5.1.2.2.2. TaiYin-Zheng

When the digestive system is weak, or after combat in YangMing-defense, both evils and digestive functions are weakened. The sick person shows TaiYin-Zheng symptoms, which are basically those of a weak digestive system but the heart is still normal (thus usually without cold extremities). The generic symptoms are vomiting and cold-diarrhea, cannot eat, not thirsty, with belly pain, etc., indicating weakness and coldness in the digestive (the Pancreas) system; this can be cured by LiZhongTang and related decoctions; a main herb is GanJiang (dried ginger).

Other sub-syndromes include:

*Vomiting and cold-diarrhea, fever, head and body pains, not thirsty; use LiZhongTang. However, if only with fever, head and body pain, feel heat and thirsty, low urine, this belongs to TaiYang-Zheng; use WuLingSan.

*Cold-diarrhea, but with fever, headache, fear of cold, white furring, floating and slow pulses, is TaiYin-Zheng with surface infections; use LiZhongTang add GuiZhi. Dull yellowish skin and eyes, yellow but less urine, no fever, tiredness, soft or sticky stool or cold diarrhea, congested stomach, belly bloating, indicate another kind of jaundice; should combine and use LiZhongTang and YinChenHaoTang related herbs.

*Cold-diarrhea with floating and slow pulses, but with warm hands and feet, clear and normal urination, indicate the recovery of digestive functions, will not have jaundice, and the diarrhea will stop by itself.

*TaiYang surface infections wrongly treated by inducing diarrhea, causing belly fullness and pain, are fake TaiYin-Zheng; should use GuiZhiTang and add some herbs.

The 6-Meridian defenses are not independent, thus diseases can involve one or two or three Yang-Zheng or Yin-Zheng at the same time, or mixed Yin-Zheng and Yang-Zheng symptoms in a disease. The common rules are that one should treat the most urgent symptoms first, then the surface symptoms, then the less urgent internal symptoms. In mixed Yang-Zheng and Yin-Zheng, treating Yin-Zheng first is safer in general.

5.1.2.3. ShaoYang-Zheng and JueYin-Zheng

Common understandings of the ShaoYang- and JueYin-defense location are inside of the out most body surfaces (skin & air tracts) but outside of the organs, called half surface-internal (half Biao-Li). The ShaoYang- and JueYin-meridian lines include organ and muscle enclosures such as muscle membranes, tendons, nerves, the diaphragm, pericardium (heart sac), the greater omentum (i.e., 3-Burners, the enclosure of the torso organs), liver, gallbladder, kidney, stomach, lung, etc. The heart sac and 3-Burners are not real organs, but they do coordinate nervous system functions along their meridian lines. Hence the chemicals of the immune defense and the nervous system are involved in these defense functions. Therefore, in ShaoYang-Zheng, the first line defenses are the chemical secretions of liver and the gallbladder and secondary defenses are the stomach and the lung organ functions.

The mechanisms of the ShaoYang-defense are the biochemical detoxifying functions of the liver, manifested by the bile to decompose the wastes and to digest fats. However, if evils combat and interfere with the normal decomposition/detoxifying functions, the early symptoms are bitterness in the mouth due to bile up-flow (to help detoxify), dry throat (most toxic infections show early throat soreness as dryness, itching, or pain) due to internal heat consuming body fluids, and head-rush (sudden, occasional, blackened vision) due to toxin-contaminated blood flows into the brain, influencing nerve functions. When the Liver's biochemical and nervous system functions are weakened or damaged by the evils, one may have messed-up symptoms such as mixed cold and heat conditions, etc., which are called JueYin-Zheng. This indicates that all the circulatory, digestive, excretory, and nervous systems are in weak or near failure conditions.

5.1.2.3.1. ShaoYang-Zheng

Therefore, the generic symptoms of ShaoYang-Zheng include bitter mouth, dry throat, and head-rush.

Additionally, the detoxifying functions' combat with evils generate heat and use a lot of body energy, causing fever and later coldness of the body, yet the evils could reproduce again to repeat the process if they are not completely eliminated. This explains the next most important symptom of ShaoYang- (and JueYin-) Zheng, i.e., "alternating fever and chills, comes and goes" which is also called the 1st typical symptom of ChaiHu-syndrome.

Also, since the Liver influences (via toxins in the blood) the nervous functions, ShaoYang-Zheng has many nervous system symptoms. The most important one is the stuffy feeling along the lower rib cage (or hypochondria) due to nerve inflammation and capillary clogging, which is the 2nd typical symptom of ChaiHu-syndrome. Other nervous symptoms include quietness and no appetite, irritability, nausea, and fevered rambling; these are considered the 3rd set of typical symptoms of ChaiHu-syndrome.

When evils are at enclosures, infecting the nerves, the patient usually has tight chord-like pulses. Symptoms include alternating fever and coldness, stuffy feeling in chest and lower rib cage, very quiet, no appetite, irritability, and potentially nausea. These are XiaoChaiHuTang symptoms and can be cured by XiaoChaiHuTang. There can also be thirsty, belly ache, palpitation, no urine, or low heat but not thirsty, coughing, etc., but only ONE typical symptom of ChaiHu-syndrome is needed to confirm the use of the decoction.

Since the ChaiHu-syndrome represents the general immune response (both chemical and neurological) to infections; XiaoChaiHuTang has a very wide spectrum of application, it can be used with many other formulas for complicated diseases. For instance, use ChaiHuGuiZhiTang for infections on both outer surface and the organ enclosures. The guiding symptom is the bitterness in the

mouth; almost all disorders with mouth bitterness can be relieved by the XiaoChaiHuTang and related decoctions.

When evils are in the organs:

*Alternating fever and chills or high fever, stuffy feeling in chest and lower rib cage, stomach and belly pain, painful when pressed, irritability, nausea and vomiting, sweating, dry and thirsty, constipation or diarrhea. These are indications of evils and food heaps congregated in the stomach and digestive tracts; they can be cured by DaChaiHuTang. e.g., in certain types of pancreatitis.

*Women infected during menstruation could have alternating fever and chills, stuffy chest and lower rib cage, fevered rambling, or become very quiet, no appetite. These are infections in the pelvic area/uterus and can be cured by XiaoChaiHuTang.

*Malaria usually has alternating fever and coldness, thus is considered as one kind of the ShaoYang-Zheng by TCM and can be cured by XiaoChaiHuTang.

*Fever, rambblings, combined with a stuffy chest and lower rib cage (or hypochondria) pressure, is considered one kind of ChaiHu-syndrome and can be cured by ChaiHu related decoctions.

5.1.2.3.2. JueYin-Zheng

In addition to the weakened digestive (TaiYin-Zheng) and circulatory (ShaoYin-Zheng) systems, JueYin-Zheng involves messed-up excretions and nervous functions. The toxins flow into the brain due to weakened Liver decomposing/detoxifying functions and the lack of blood components and nutrients in the blood. Therefore, JueYin-Zheng is the most severe and complex syndrome; it could often result into shock or death.

Major symptoms of JueYin-Zheng are:

*Heat in the upper-Burners mixed with coldness in the lower-Burners or vice versa. These are treated by mixed cold and warm herbs such as in WuMeiWan.

*Alternating reversed-cold limbs and body fever. And the higher the fever, later, the larger the cold section along the limbs. This is called Jue or Jue-coldness, which is different from the ShaoYang alternating coldness and fever of the whole body, and also different from the ShaoYin reversed-cold limbs.

The reversed-cold of ShaoYin-Zheng is mainly due to weakened heart (pumping) functions. In JueYin-Zheng, there are two causes of the Jue-coldness: First, the heart is weakened by evils, which is the same as in ShaoYin-Zheng; second, since the Liver functions are weakened, it cannot detoxify or generate the nutrients and antigens-laden blood quickly enough to replenish the nutrients and antigens consumed to fight the evils. The combined effects of a weakened heart and the lean-blood (lower volume of low nutrient-antigen laden blood) are more pronounced for limbs and locations farther from the heart, thus the extremities are colder.

After a while and some nutrient-antigen laden blood produced by the liver has been accumulated, a combat (with fever) between the evils and defense starts

again; if the defense prevails and kills all evils, there will be no more Jue-coldness and the sick person recovers. If the evils win again, the Jue-coldness-fever process will continue until the person is dead or cured by medication. This is called JueRe-alternating-wins, where Re (fever) indicates the evil-fighting activities.

With the above understanding of the lean-blood supply situation, the JueYin-Zheng symptoms are easier to comprehend. The generic symptoms include: thirst and the patient likes to drink (low body fluids), heat or fever (active evils), congestion/pain (low blood supply) in the heart, hunger but the patient does not want to eat (bad digestion). If the patients have roundworms, they could vomit roundworms after eating. If diarrhea is induced with purgatives, the diarrhea will not stop by itself (loss of nervous control).

These symptoms are due to the lean-blood and reduced blood supply, causing thirst, heart congestion/pain, and low appetite. Lean blood also causes colder intestines, cold intestines cause the roundworms (if one has the parasites) to move up the esophagus, rushing for food. If diarrhea is induced, it will become a cold-diarrhea and last for a long time. Since all Yin-Zheng imply weak system functions and weak evils, the only indication of evils attack is the heat in the heart. Nevertheless, this is a typical mixed Re- & Han-Zheng (5.1.1.5.3.f) and needs a mixed-cold-and-hot herbal formula such as WuMeiWan.

Some additional sub-syndromes include:

*Reversed-cold limbs, thin, weak and stopping pulses, indicating serious anemia and a weak heart, it can be cured by DangGuiSiNiTang and related decoctions.

*Reversed-cold limbs, vomiting with lots of mucus, could have diarrhea, nausea, etc. These indicate filthy mixture and severe coldness (lean blood supply) in the stomach and can be cured with WuZhuYuTang. This syndrome can also happen in both ShaoYang-Zheng and YangMing-Zheng.

*Hot-diarrhea, with pus or blood, could have fever; these are due to active evils in the intestines and can be cured by BaiTouWengTang. However, JueYin-Zheng with hot-diarrhea is a better sign than reversed-cold limbs because it indicates that blood antigens are fighting against the evils. Another recovery sign is pain in the throat, since evil toxins are likely to attack the throat when infection is in the early and non-severe stages.

*Cold-diarrhea and vomiting when eating, but without reversed-cold limbs, this is still an upper Re- & lower Han-Zheng, use HuangLianTang or XieXinTang related decoctions as in TaiYang-Zheng.

*Nervous symptoms such as dry heaving, hiccup, vomiting, or sighing, often indicate weak nervous controls; use warm or cold formulas (e.g., WenDanTang) depending on other symptoms.

5.1.2.4. Summary of 6-Meridian Defense Syndromes

5.1.2.4.1. Overall review

The above are the essentials of ShangHanLun. It did not study diseases in detail, nor did it use many herbal formulas, but it did cover major aspects of TCM, including:

*The basic diagnostic methods of syndromes/symptoms associated with disorders and the theoretical reasons of the six kinds of body defense reactions to evil infections;

*The eight basic treatment methods according to syndromes/symptoms including induced sweating, induced vomiting, induced diarrhea/purging to expel evils, harmonizing to detoxify or to kill germs, warming to supply energy, cooling to relieve heat/fever and kill-germs, eliminating to dissolve lumps/heaps, and supplementing to relieve void, deficient, or weakened functions;

*The 397 sub-methods according to sub-syndromes (Zheng variations);

*The 113 basic formulas of the above methods;

*The 82 basic herbs used in the above formulas.

Therefore ShangHanLun is regarded to have covered almost all of the macroscopic symptoms of the human body's defense against infections. Besides, it has used the 2&5 systems approach to combine TCM physiology, pathology, and methods in a single volume. The 6-Meridian defense syndromes/methods have been proven over thousands of years of internal medicine practices, in millions of actual cases.

5.1.2.4.2. Background reasoning

In a living human body, there are only a few defense mechanisms and a finite number of symptoms; a major part of them have been investigated by ShangHanLun. More detailed microscopic analysis for a disease is helpful to understand each, but may not be necessary to understand the human body as a whole, especially if the interacting relationships between human body and diseases may be lost during those detailed analyses.

The background reason of this may be that for any naturally existing, complex, nonlinear system like a living human body, the standard scientific analysis methods involve continuous refining, endless derivations, and infinite deductions, which must stop at some small size of objects. Apparently, the smallest unit to be analyzed for all living cells must be at or above molecular level, refinement to individual atoms is not necessary and often irrelevant. (One mathematical example is in the fractal generalized functional properties, they are self-similar, infinitely dense, and have topological mixing. Analyzing into finer details of a fractal picture will not yield any more information than just looking at the whole, by statistical and inductive methods. Similarly, living bodies and their disorders may have certain kinds of fractal properties.)

Nevertheless, since there are millions of diseases, there are some shortcomings of ShangHanLun: it is neither exhaustive nor detailed enough for some particular diseases and their treatment methods. Therefore, JinKuiYaoLue (also by Mr. ZhangZhongJing), the attached volume of ShangHanLun, was written to discuss certain important diseases. Over the years, lots of new experience and methods have been developed in TCM to supplement the shortcomings, especially for

virus/micro-pathogen infections. The more important ones are the 3-Burners and WenRe-syndrome theories.

5.1.3. 3-Burners and WenRe Syndromes

For infectious disease, the controlling mechanism is the toxic effects in the human body. Toxins are from two major sources: either the microbial pathogens themselves or the wastes (called Tan or mucus) generated during combat with the body defense systems. If the body's detoxifying defenses (mainly the Liver) are not strong enough to kill the germs and eliminate the toxins, toxins can go anywhere in the body. Also, detoxifying combat quickly consumes a lot of body fluids; often there are not enough body fluids available for the induced-sweating or the induced-urination methods to work. (Thus fluid-infusions often help to lower the fever but cannot really solve the problem.) Only when a special antigen is found and used (such as antibiotics or special herbs) to kill the particular germs (origin of the toxins) and the disease can be cured. These are where the western "kill-germs" methods will work best if the antigens can be found.

However, TCM has categorized the symptoms into syndromes by location (the 3-Burners syndromes) or by severity (the WeiQiYingXue or WenRe syndromes). Both methods are helpful in disease identification and treatment.

Notice that warm-heat-evils (WenRe-Xie) include evils that have no dampness symptoms but only heat effects: FengWen, DongWen, WenYi, WenDu, etc., and evils with dampness symptoms such as ShuWen, ShiWen, HanShi, FuShu, ShiRe, etc.

5.1.3.1. 3-Burners Syndromes

Instead of an organ or the greater omentum, 3-Burners here actually refer to 3 partitions of the body torso organs and some of their functions; the upper-Burners include the heart and lungs, the mid-Burners include the pancreas, spleen, stomach and the lower-Burners include the liver, intestines, bladder and kidneys. Symptoms of infections may be associated with the 3-Burners in different stages of each disease.

5.1.3.1.1. Upper-Burners syndromes

In the early stage of infection, warm-heat evils can exhibit the upper-Burners syndromes, which indicate evil-toxins are in the lung or in the heart.

*Evils in the lungs: slight fear of wind or cold, fever, sweating, headache, may have thirst, sore (uncomfortable or painful) throat, and may have coughing, fast, smooth, floating pulses.

*Evils in the heart: annoyance, thirst, fainting, rambling, cannot sleep well, red tongue.

5.1.3.1.2. Mid-Burners syndromes

In the later stages of infection, warm-heat evils can exhibit the mid-Burners syndromes, indicating evil/toxins in the stomach or in the digestive system:

*Evils in the stomach: lots of sweating, high fever, more severe in the afternoon, red eyes and face, coarse breath, constipation, short and red urine, thirst, like cold drinks, yellow, rough, or black and stingy furring.

*Evils in the Pancreas: low fever, forehead sweating, body heavy, stuffy chest, no appetite, nausea, low urine, white or slight yellow, filthy furring, symptoms are more severe in the afternoon. These symptoms show the effects of the dampness evils. If toxins are strong, one could have jaundice, maculae, papule, rambling, or fainting.

5.1.3.1.3. Lower-Burners syndromes

In the late stage of infection, warm-heat evils can exhibit the lower-Burners syndromes, indicating evil/toxins in the Liver (blood generation and CNS) or in the Kidneys (Yin-fluid and endocrine secretion). Production of body fluid, essence, and blood are injured.

*Evils in the Liver: cold extremities, heat and pain in the heart, congestion, headache and vomiting mucus, annoyance, nausea, acid reflux, cannot eat, dry mouth, or ulcers in mouth, bleeding, belly pain, hot-diarrhea, or seizure.

*Evils in the Kidney: annoyance at night, dry mouth but do not like to drink, throat painful and cannot talk, diarrhea, short and red urine.

It is clear that the mid-Burners syndromes are similar to the YangMing- (TaiYin-) Zheng, but the former is related to damp-heat (ShiRe) evils and the latter is related to damp-cold (HanShi) evils. The upper-Burners syndromes are similar to TaiYang-Zheng and the lower-Burners syndromes are similar to JueYin-Zheng.

5.1.3.2. Warm-heat (WenRe or WeiQiYingXue) Syndromes

By far the most widely used method for treating the warm-heat evils infections is the WeiQiYingXue syndromes recognition method.

*WeiFen means defending-status, describing the body's surface defense conditions.

*QiFen means function-status, describing the organ defense conditions.

*YingFen means control-status, describing the nervous system conditions.

*XueFen means blood-status, describing the blood and essence conditions.

5.1.3.2.1. Surface defense (WeiFen) syndromes

When the toxic effects of evils are actively combating the surface defense, generic symptoms are similar to the TaiYang-Zheng (caused by Han and Han-related evils), including fever, chills, fear of cold, headache, light, white furring, floating pulses. However surface toxins usually have early signs of an uncomfortable or painful (sore) throat. These problems can not be solved by induced-sweating or induced-urination due to the high levels of body fluids consumption by the warm-heat evils.

Some sub-syndromes include:

*Wind-warm (FengWen) syndromes: generic symptoms with higher fever, very slight or no fear of cold, slight thirst, stuffy nose, clear nasal mucus, coughing,

slight redness around and at the tip of the tongue, fast and floating pulses. These can be cured by YinQiaoSan (+-), or SangJuYin (+-); where (+-) denotes the addition or removal of some herbs to the basic formula or the word “modified” can be added in front of the formula names.

*Summer-warm (ShuWen) syndromes: generic symptoms with heavy body, stuffy chest, slight or no sweating, white and filthy furring, slight red tongue, soft, fast pulses. These indicate the dampness-heat evils are active and can be cured by modified XiangRuYin.

*Damp-warm (ShiWen) syndromes: generic symptoms with feeling of heaviness and bloating of the head, heavy limbs and body, joint soreness or pain, fever or no fever, white filthy furring, soft and slow pulses. These indicate the damp-warm evils are active and can be cured by modified SanRenTang if there is more dampness than heat (fever) or GanLuXiaoDuDan if there is more heat than dampness. One important indication of ShiWen is that the symptoms cannot be relieved by induced-sweating and induced-diarrhea methods and those mild symptoms often persist for a long time, cannot be cured by antibiotics and other drugs.

*Autumn-dryness (QiuZao) syndromes: generic symptoms with dry mouth, dry coughing, dry nose and throat, slight white, dry furring, floating but thin pulses. These indicate that the dry- (Zao-) evils are active in the air intake tract and can be cured by XiangSuSan or SangXingTang; if fever is more pronounced in the lung, one can use modified QingZaoJiuFeiTang.

*Warm-toxin (WenDu) syndromes: generic symptoms with head-bloating feeling, throat or ear inflammation, fever or no fever, floating, fast pulses. These indicate infection by toxins of the evils and can be cured by modified PuJiXiaoDuYin, if they cannot be cured by YinQiaoSan when the infection begins.

*Warm-epidemic (WenYi) syndromes: pandemic or epidemic, usually with sudden high fever and severe headache, throat pain, vomiting or fainting. These indicate strong contagious infections and can be cured by modified BaiHuTang or some special herbal-antigens, such as raw QingHao for malaria, and ShengMa for bubonic infection, etc.

5.1.3.2.2. Organ function (QiFen) syndromes

When toxins cannot be fully overcome by the organ defense functions (mainly the detoxifying chemical reactions of the liver), generic symptoms are similar to the YangMing-Zheng caused by the Han evils, including: high fever, lots of sweat, very thirst, red face, dry and yellow furring, full and strong pulses; serious cases could have rambling and spasms. These are the same as YangMing-BaiHuTang syndromes. Also, symptoms may include high fever or fever in the afternoon, constipation or hot-diarrhea, belly bloating and full, and a refusal to be palpated, sweating in hand and feet, annoyance, rambling, red tongue, dry yellow or grey-dark furring, sunken, fast and strong pulses. These are YangMing-ChengQiTang syndromes and these YangMing syndromes have been discussed in the 6-Meridian syndromes. Because all evils can develop into Huo-evils symptoms eventually, both Han and Wen evil symptoms are similar when they become Huo syndromes.

And toxins and dampness can combine into mucus-dampness (TanShi) sub-syndromes, including:

*Mucus-heat (TanRe) in the lungs: generic symptoms with coughing, chest pain, lots of yellow and thick mucus, shortness of breath or asthmatic wheezing, smooth and fast pulses; these are evil and mucus in the lungs and can be cured with modified MaXingShiGanTang.

*Damp-heat (ShiRe) in body: generic symptoms with dampness influence; body heavy, stuffy chest, bloating and full belly, thirsty but the patient does not want to drink, absent-mindedness, hearing loss, difficult and short urine, filthy wet stool or hot-diarrhea, red tongue, thick white, filthy furring, slow but tight pulses, may have jaundice, maculae, papules, fainting or rambling. These are toxins and mucus in digestive system or CNS and can be cured by modified GanLuXiaoDuDan.

There are syndromes that combine both WeiFen and QiFen symptoms and can use a combined formula such as YinQiaoSan and BaiHuTang.

There is also the ShaoYang-Zheng, indicating insufficient liver detoxifying function and can use the DaChaiHuTang or XiaoChaiHuTang as in the 6-Meridian syndromes.

5.1.3.2.3. Control functions (YingFen) syndromes

When the patient has high fever over a longer period, toxins and wastes contaminate and thicken the body fluids, then combine to form mucus, thus influencing the nervous system and injuring the control functions. YingFen (Ying here means “management” or “control”) generic symptoms include higher fever during the night hours, not too thirsty, annoyance or rambling, slight maculae and papules under skin, deep red tongue, no furring, thin and fast pulses. These indicate that the body fluids and essences are injured causing CNS symptoms; this can be cure by modified QingYingTang.

More serious sub-syndromes include:

*Heat-toxins in the heart sac: generic symptoms are absent-mindedness, loss of senses, cannot speak, retarded reactions, false hearing and vision, fainting or rambling, coma or urinary and fecal incontinence. These indicate serious CNS control malfunctions due to toxins and mucus blocking the brain nerves or heart processors. There are three basic formulas for these problems: AnGongNiuHuangWan, ZiXueDan, and ZhiBaoDan, in the order of detoxifying effectiveness, but in reversed order of awakening effectiveness.

*Heat-toxins cause the liver-wind: high fever, nausea, seizure, or cramping limbs, a tight neck, muscle spasms (as contraction of tendons), slant or shiver tongue with deep red color, sometimes with coma, fast and tight pulses. These are toxins (due to reduced detoxifying functions of the liver, caused by blood/mucus-clots in the liver) flowing into the brain and causing CNS malfunctions; this can happen in both YingFen and XueFen and one needs to use strong detoxifying and de-clogging herbs such as modified XiJiaoDiHuangTang.

If both WeiFen and YingFen symptoms appear, use modified YinQiaoSan and QingYingTang. If both QiFen and YingFen symptoms appear, use modified BaiHuTang and QingYingTang.

5.1.3.2.4. Blood-function (XueFen) syndromes

XueFen is the most serious and dangerous stage of warm-heat diseases, indicating that the body is weakened but the evils are still strong. Generic symptoms include bleeding under the skin, in the nose, mouth, stomach, urine, stool, appearance of purple or black maculae and papules, all blood production and control functions are impaired (e.g., leukemia). These need strong detoxifying or antimicrobial agents to cure. Main sub-syndromes include:

*Heat toxins in the blood: generic symptoms with high fever, insanity, madness, rambling or coma, seizure, deep red and purple colored tongue, no furring, thin and fast pulses; this can be cured by modified XiJiaoDiHuangTang and detoxifying agents.

*Active heat-toxins: generic symptoms with severe headache, blurred vision, severe pain over all the body, hard breathing, nausea, insanity, madness, confused state or seizures, deep red tongue, dark yellow stingy furring, strong fast pulses, or sunken thin and fast pulses; these are due to strong toxins infecting all WeiQiYingXue functions and can be cured by modified QingWenBaiDu Yin.

*Heat in both Qi and blood: generic symptoms of both QiFen and XueFen; use modified YuNuJian.

5.1.3.2.5. Injuries of Yin-fluids and Yang-Qi

Warm-heat evils can easily consume body fluids, causing dryness in the mouth, thirst, dry coughing, and general dryness of the body. During treatment, one can not use induced-sweating or induced-urination method to further consume the body fluids. Instead, during treatment or after recovery, one should add lots of body fluid generating herbs to each formula, such as ShaShen, MaiDong, ShengDi, YuZhu, LuGen, TianHuaFen, etc.

In or after recovery from XueFen syndromes, the Yin-essences can also be consumed. This causes tiredness, low fever, heat in palms and feet centers, dryness, throat pain, hearing loss, involuntary spasm of limbs, shivering tongue, use FuMaiTang (+-) for these problems. If, in recovery, with fever at night, the patient can eat but is slender due to wasting, and feels heat in the bone marrow, use modified QingHaoBieJiaTang. If the patient experiences sudden shock with lots of non-sticky sweats, a red face, dryness, and thirst, this may be lost-Yin; use FuMaiTang and RenShen (ginseng), MuLi, etc.

During warm-heat infection in QiFen, YingFen, or XueFen, if the heart pumping function (Yang-Qi) is suddenly decreased, one could have a lost-Yang shock. Symptoms include fever, sudden onset of lots of sticky sweats, reversed-cold limbs, a cold body, weak breathing, weak or almost no pulses; use SiNiTang and ginseng, HuangQi, MuLi, etc. to prevent death.

After fever is gone and the patient is in recovery, diet must be light and without protein to prevent evils from coming back. Later, proper diet, acupuncture, alternative and other supplements are helpful for better recovery. Notice that the warm-heat infections are serious and can be fatal; they need to be handled by professionals with great care.

5.1.4. TCM 5-Organ Pathology

In the years of 1000-2000 B.C., HuangDiNeiJing has already pointed out that there are 14 syndromes belonging to the 5-evils and 5 syndromes belonging to the 5-Organs. The evil-caused symptoms were discussed earlier; the following are syndromes of the 5-Organs, without infections caused by microbial pathogens (but many symptoms can be observed during infections too). These are of special importance since they cannot be cured by the “kill-germs” approach.

Using the 8-Indicator method, since organ syndromes are internal, they can only be categorized by Xu (void or emptiness, deficiency or weakness) or Shi (filled or evil- infected) of the Yin (material bases), Yang (functions), Han (cold or subsided), Re (hot or excited), Qi (functional/nervous/gas) and Xue (blood) aspects.

5.1.4.1. The Heart Syndromes

In TCM, the Heart has two major functions, i.e., serving as the power source (pumping) of the circulatory system and as a microprocessor for certain CNS functions.

5.1.4.1.1. The void (Xu) syndromes of the Heart

A. Weak pumping functions (Yang-QiXu): generic symptoms are shortness of breath, which becomes more serious during exertion, palpitations, pale tongue, and white furring, including:

*Moderate weak functions (QiXu): showing tiredness, lack of energy, pale face. Herbs: RenShen, DangShen, HuangQi, ShanYao, etc.

*Very weak functions (YangXu) show sweating, fear of cold, cold limbs, chest congestion, heart pain, weak, thin pulses, and irregular heart beat. Herbs: FuZi, RouGui, GanJiang, GuiZhi, ZhiShi, etc.

*Extremely weak heart or shock conditions (lost-Yang) show lots of sweat, reversed-cold limbs, blue lips, fainting, very weak or no pulses. Herbs: RenShen, FuZi, GanJiang, MuLi, or modified SiNiTang, etc.

All heart void- (Xu-) problems should add some nerve soothing herbs as SuanZaoRen, BaiZiRen, FuShen, YuanZhi, YeJiaoTeng, LongGu, CiShi, etc.

B. Low in essence-blood supply (Yin-XueXu) generic symptoms are panic, insomnia, lots of dreams, forgetfulness, annoyance, easy to be surprised, thin pulses, including:

*Low in blood supply (XueXu, or anemia) shows fainting, a pale face and tongue, thin and weak pulses. Herbs: DangGui, BaiShao, LongYanRou, DanShen, ShuDiHuang, AJiao, ZiHeChe, etc.

*Low in essence (true-YinXu, or lack of some endocrine secretions) shows low fever, hot flashes, night sweating, dry mouth, red tongue tip, thin and fast pulses. Herbs: MaiDong, ShengDiHuang, BaiHe, etc.

5.1.4.1.2. The filled (Shi, excluding infections) syndromes of the Heart

A. Blood clogging and mucus blocking (XueYu and TanZu), chest congestion, stinging or stuffy pain in front of the heart behind the sternum, panic or palpitation, the serious ones can have cold limbs, blue face, nails and lips, deep red tongue, with maculae, sluggish pulses. This indicates blood clogging and mucus blocking in the heart vessels. Herbs: for blood clogging, DanShen, TaoRen, HongHua, YuJin, PuHuang; mucus blocking can be relieved by GuaLou, XieBai, GuiZhi, etc. Add QiXu herbs if weak heart-pumping symptoms are present.

B. Nervous system messed-up (TanMi, TanHuo): vacuous expression or stupor, confusion, with mucus, tight tongue, won't talk, white and filthy furring, smooth pulses - these are TanMi symptoms. Herbs: BanXia, FuLing, TianNanXing, ZhiShi, ChenPi, GanCao, etc. If fever is present, the patient could have insanity or madness behavior, with smooth but fast pulses, these are Tan-Huo symptoms; add herbs as HuangQin, DaHuang, ChenXiang, MengShi, etc.

5.1.4.2. The Liver Syndromes

The Liver has several major functions, i.e., it produces bile for the digestion, decomposes toxins, absorbs nutrients, stores and nourishes blood for the circulatory system, and soothes tendons and nervous signal flows for CNS.

5.1.4.2.1. The Liver-void syndromes include anemia, symptoms of lean-blood, i.e., low in quantity and nutrient essence of the blood (YinXu and XueXu), fainting, head-rushes or vertigo, dry eyes, blurred vision, numbness, cramps, pale face, late or little menstruation, red tongue, no furring, tight and thin pulses. Herbs: DangGui, BaiShao, HeShouWu, JiXueTeng, GouJiZi, ShuDiHuang, ShanYao, FuLing, ShanZhuYu, etc. If present with fearfulness, anxiety, panic, frequent sighing, palpitation, this indicates weak nervous control-related Liver/gallbladder weakness, add WenDanTang.

5.1.4.2.2. The Liver-filled syndromes

A. Gas stagnation (unbalanced liver and stomach functions), mismatched digestive tract bile secretion and stomach function. Symptoms include acid reflux, congestion or pain, bloated stomach and intestines, diarrhea, digestive problems, white and filthy furring, tight pulses. Herbs: BaiZhu, ShanYao, ShaRen, DouKou, BaiBianDou, FuLing, etc., to harmonize the stomach and liver secretions.

B. Nervous signal stagnation (Gan-QiYu): irritability, easily angered, chest and hypochondria congestion or pain, bitter mouth, nausea, dry heaving, white thin furring, tight pulses. These indicate that the nerves are not nourished due to lean blood, causing signal stagnation. Herbs: ChaiHu, HuangQin, YuJin,

ChuanLianZi, YanHuSuo, XiangFu, QingPi, ZhiKe, MuXiang, etc. More serious stagnation could have lumps due to enlargement of the liver or spleen; use de-clogging herbs: DanShen, WuLingZhi, and PuHuang.

C. Blood-lean or clogging in the liver and brain; as toxins or other wastes accumulate in the liver; the blood will be loaded with debris and mucus, thus causing clogging in the liver and the brain. Symptoms include stuffy head, red face, bitter mouth, fainting, head-rush, and headache; If present with blurred vision, tinnitus, chord thin or smooth pulses, indicating overactive liver (Gan-YangKang) due to low Liver/Kidney fluids (as in certain types of hypertension), use TianMa, GouTeng, ShiJueMing, JuHua, ZhiZi, XiaKuCao, SangYe, etc. If also present with irritability, easily jolted, red and painful eyes, stuffy or painful chest, yellow or red urine, red tongue rim and tip, yellow furring, strong, tight and fast pulses, indicating high liver-fire (Gan-Huo, including certain types of hypertension and blood clogging problems), add herbs such as LongDanCao, ShengDiHuang, HuangQin.

D. Toxins or mucus flowing into the brain: CNS and PNS symptoms as shaking, shivering, sudden fainting or coma, spasm, convulsion, slant-distorted eyes or mouth, over-turned staring eyes, indicating liver-wind (Gan-Feng) and mucus-fire (TanHuo) caused by infections, high fever, or previously damaged CNS functions; use ZiXueDan, ZhiBaoDan, NiuHuangWan, DaoTanTang, etc.

5.1.4.3. The Pancreas Syndromes

The organs in TCM Pancreas include the pancreas, the stomach, the intestines, and the spleen. The functions include digestion and metabolism, immune functions, and bleeding control (via spleen), etc. The Pancreas syndromes are again categorized by void and filled.

5.1.4.3.1. The Pancreas-void syndromes

A. Weak immune and digestive functions (spleen and Pancreas-QiXu)

Tiredness, yellowish face, shortness of breath, low voice, dropped organs, bad appetite, wet stool, cold diarrhea, bloated stomach, painful belly but comfortable when pressed, hiccups, dry heaving, light color tongue, white thin furring, weak soft slow pulses. These indicate low immune and digestive functions. Herb: DangShen, HuangQi, BaiZhu, ShanYao, YiRen, BaiBianDou, FuLing, add ChenPi, BanXia, MuXiang, ShaRen, and DouKou, to adjust stomach functions.

B. Weak nutrient/energy generation (Pancreas-YangXu)

Same symptoms as A, plus symptoms of coldness: cold limbs, wasting or muscle atrophy, lack of spirit, clear and lots of urine, or less urine but with edema, affinity for warm food or drinks, may have cold diarrhea for a long time, weak, thin and slow pulses. These indicate malnutrition due to persisting bad digestive functions, or energy generation is insufficient. Herbs: FuZi, GanJiang, DingXiang, WuZhuYu, GaoLiangJiang, and YiZhiRen.

C. Weakness in water/fluids metabolism (dampness-hampered Pancreas)

Heavy head and body, very low appetite, nausea, a feeling of tastelessness or stickiness in the mouth, no strength, edema, bloated belly, cold diarrhea, pale tongue, white thick furring, soft, sunken, slow and thin pulses. These are dampness in the digestive system which hampers its functions. Herbs: CangZhu, HouPu, HuoXiang, PeiLan, ZeXie, ZhuLing, CheQianZi, and herbs used in A and B.

D. Insufficient stomach-fluids (stomach-YinXu)

Dry mouth and lips, dry heaving, no appetite, stuffiness after eating, constipation, low fever, dry and red tongue, no furring, thin fast pulses. These indicate low stomach fluids. Herbs: ShaShen, MaiDong, ShiHu, TianHuaFen, LuGen, YuZhu, ShengDiHuang.

E. Weak in bleeding control (weak spleen)

Symptoms of A and bleeding under skin, in stool or urine, heavy menses or with spots, pale tongue, white furring. These are impaired bleeding control functions caused by malnutrition. Use herbs in A and bleeding suppressing herbs: CeBaiYe, HuaiHua, DiYu, XianHeCao, XueYuTan, PuHuang, ZaoXinTu.

5.1.4.3.2. The Pancreas-filled syndromes are inflammation or stomach-fire (WeiHuo) Symptoms include bloating and pain in the stomach, fear of being pressed, thirst, affinity for cold drinks, eating a lot but still feeling hungry, sometimes vomiting, bad mouth smell, gum inflammation, constipation, red tongue, yellow thick furring, strong and fast pulses. These indicate inflammation and lack of fluids in stomach. Use herbs in 5.1.4.3.1.D., plus ShiGao, HuangLian, HuangQin, ZhiMu, DaQingYe, ZhuYe.

5.1.4.4. The Lung Syndromes

The Lung functions include respiratory and immune systems, therefore they relate to air and water vapor (lung-fluids based) exchanges, as well as the defense against infections. When evils are not strong, problems include:

A. Weak immune functions (Lung-QiXu)

Coughing, shortness of breath, labored breathing, lots of thin and clear mucus, low voice, do not like to talk, fear of cold, sweating, pale tongue, thin, white furring, weak and thin pulses. These indicate weak immune functions. Herbs: HuangQi, DangShen, ShanYao, BaiZhu, GanCao, BaiHe, ZiWan, and WuWeiZi.

B. Insufficient Lung-fluids (Lung-YinXu)

Coughing, no mucus or a little sticky mucus, sometimes with blood spots, dry throat, nose, mouth, coarse voice, hot flashes, night sweating, insomnia, low fever at a fixed time, warm palms and centers of feet, red dry tongue, thin, fast pulses. These indicate low fluids in the lungs. Use the same herbs as are used in case of insufficient stomach-fluids plus heat soothing herbs such as QinJiao, QingHao, BieJia, SangBaiPi, and DiGuPi.

C. Lung fluid-retention (drinks in the Lungs)

Coughing, lots of sticky mucus, sloshing noise in the throat, hyperventilation or labored breathing, forceful exhalation, congested and painful chest, cannot lie down, filthy, sticky furring, smooth pulses. These indicate retained fluids in the lungs; they could combine with infections to show hot-lung or cold-lung symptoms. Herbs: TingLiZi, SuZi, LaiFuZi, DaZao, GuaLou, ZiWan, BaiBu, SangBaiPi, and BaiJi.

5.1.4.5. The Kidney Syndromes

The functions of the Kidneys include those of the urinary, reproductive, and endocrine systems, hence its syndromes can related to those of the genitourinary and endocrine disorders, including problems with brain, bone, bone marrow, hair, ear, libido, spirit, growth, aging, and reproductive organs. TCM categorized the Kidney syndromes as:

A. Body essence/fluids deficiency (Kidney-YinXu)

Low fever, warm palms and centers of feet, night sweating and fever, hot flashes, dry mouth, fainting, head-rush, ear tinkling (tinnitus) or hearing loss, vision deterioration, soreness, soft knees, legs, and waist, lots of urine, no menses, low sperm counts, red tongue, no furring, thin and fast pulses. Herbs: ShuDi, YuanShen, ShanZhuYu, GouJiZi, NuZhenZi, HeShouWu, HanLianCao, BieJia, and GuiBan.

B. Pituitary-adrenal/endocrine deficiency (Kidney-YangXu)

Slimmed-down body, darkened face, fear of cold, cold limbs, waist, back, sore and painful waist and lumbar area, low libido, erectile dysfunction, premature ejaculation, edema, low urine, low appetite, soft stool or cold diarrhea, labored breathing, pale tongue, white furring, sunken, slow, thin or weak pulses. These indicate low or unbalanced pituitary-adrenal and other endocrine secretions. Herbs: FuZi, RouGui, DuZhong, BuGuZhi, BaJiTian, XianLingPi, and RouCongRong.

There are syndromes with both body fluids and endocrine deficiency symptoms and can use herbs for both syndromes together.

5.1.4.6. Syndromes Involving More Than One Organ

There are syndromes involve two Organs, use herbs of both syndromes together.

A. Unmatched Heart and Kidney

Both the Heart-YinXu and Kidney-YinXu symptoms appear at the same time, including palpitation, hearing loss, night sweating, lots of dreams, erectile dysfunction, wet dreams, sperm leaks, waist pain, low fever, short and red or burning urine, red tongue, little furring, fast, thin or weak pulses.

B. Void Heart and Pancreas

Both the Heart-QiXu and Pancreas-QiXu symptoms appear, including palpitation, insomnia, shortness of breath, low appetite, bloated belly, cold

diarrhea, pale face, slenderness, fatigue, irregular menses, pale tongue, little furring, thin and weak pulses.

C. Void Pancreas and Lung

Both the Pancreas-QiXu and Lung-QiXu symptoms appear, including persistent coughing, lots of clear mucus, pale face, slenderness, fatigue, weakness, low appetite, bloated belly, cold diarrhea, pale tongue, white furring, and thin weak pulses.

D. Void Pancreas and Kidney

Both the Pancreas-YangXu and Kidney-YangXu symptoms appear, including tiredness, reluctant to talk, labored breathing, noisy throat with mucus, weak and cold limbs, wet stool or diarrhea before dawn, fear of cold, cold waist, edema or fluid retention in the belly, white and watery furring, and thin weak pulses.

E. Void Lung and Kidney

Both the Lung-YinXu and Kidney-YinXu symptoms appear, including coughing with little mucus, shortness of breath, pale face but with red lateral flesh, fever at fixed time, warm palms and centers of feet, slenderness, insomnia, night sweating, dry mouth, soft and sore waist and legs, semen leaks, red tongue, little furring, thin and fast pulses.

5.1.4.7. Damp-Heat (ShiRe) Syndromes in Organs

It is convenient to discuss more details of the organ syndromes caused by damp-heat evils here, since we have covered them only briefly in the infection sections.

A. Heart inflammation or Heart-fire (XinHuo): ulcers in the mouth or on the tongue, irritability, insomnia, thirst, short and yellow urine, pain during urination, red tongue tip, yellow furring. These are inflammation due to fungi or other infections. Herbs: ZhuYe, LianZiXin, HuangLian, HuangQin, ZhiZi, etc.

B. Damp heat in the liver and gallbladder (GanDan-ShiRe): e.g., jaundice, hepatitis, bright yellowish eyes and skin, bitter mouth, dry throat, hypochondria pain, may have fever, nausea, fatigue, no appetite, bloated belly, diarrhea, etc. Herbs for fever include LongDanCao, PuGongYing, BanLanGen, HuangLian, HuangQin, HuangBai, and SangZhi; herbs for dampness include YinChen, JinQianCao, and HuZhang.

C. Damp heat in the Pancreas (PiWei-ShiRe): e.g., pancreatitis, moving pain in hypochondria, pain can propagate to the shoulder and back, fear of palpating pressure, intermittent fever comes and goes, bitter mouth, dry throat, no appetite, nausea, vomiting, constipation, yellow urine, red tongue, yellow and filthy furring, fast and strong pulses. These indicate inflammation in the pancreas or the digestive tract. Herbs: YinChen, JinQianCao, ZhiZi, LongDanCao, DanPi, ChiShao, DaHuang, MangXiao, ChaiHu, ZhiKe, EZhu, and herbs to deplete dampness.

D. Damp heat in large intestine

Belly pain, hot diarrhea, sticky stool with pus or blood, dark and short urine, red tongue, filthy thick furring, fast sunken or smooth pulses. Serious cases could have high fever, irritability, or fainting. These are infections in the large intestine, Herbs: YiRen, GeGen, HuangLian, HuangQin, BaiTouWeng, MaChiXian, QingPi, HuaiHua, DiYu, and JinYinHua.

E. Damp heat in the bladder

Urgent and frequent urination, with pain or difficulty, dark yellow urine, with pus, blood, or stones, lower belly bloating and pain, red tongue, yellow filthy furring, soft, smooth and fast pulses. These are infections in the urinary tract. Herbs: FuLing, ZhuLing, CheQianZi, ZeXie, DongGuaPi, MuTong, HuaShi, BianXu, QuMai, DongKuiZi, BiXie, HaiJinSha, and JinQianCao.

5.1.5. Syndromes Summary

It is clear that a syndrome is not a disease; in fact, a disease could have many syndromes in different stages of sickness, and many diseases could have the same syndrome at some occasions. Therefore, treating syndromes instead of treating diseases is the central idea of TCM, which is different from the norm of the western medicine.

The main advantage is that there are fewer syndromes than diseases. Also, TCM can address health problems without knowing what has caused the syndromes, especially before the chemical methods and scientific instruments are available to identify the pathogens exactly. Even when available, it often takes days or weeks to positively identify the pathogens and the patients have to suffer for a longer time. When pathogens cannot be identified or no drugs are available for some diseases, treating syndromes is the only approach both in TCM as well as in western medicine.

However, in actual experiences with patients, there are Chinese herbs found to be especially effective for certain diseases, e.g., raw QingHao for malaria; thus the one herb-one disease approach has been also used in TCM, despite the classical norm of treating syndromes.

One added advantage of using natural herbs is that there are fewer side effects than using synthetic drugs of western medication, and the side effects may be very important in many situations. The reasons for side effects are not very clearly understood. However, since most western drugs are synthetic, that is, the drug molecules are non-existent in the natural world. This may imply that the drugs are more unnatural or less compatible with naturally existing beings, such as humans; hence the drugs can cause more unexpected side effects, than the natural herbs can.

5.2. Cause Diagnosis Methods

Since the 20th century, western microscopic diagnosis methods including chemistry and instrument examinations are more accurate to identify the true

causes of disorders. It is now suggested by all doctors to use western diagnosis methods in most cases, except when facilities are not available immediately, or correct diagnosis are not possible even with chemistry or instrument examinations.

However, in reality, the fact that western diagnostic methods are often slow (chemistry exams, bacterial culture, etc., require days if not weeks to get results), expensive, not available in many locations, and difficult in the early stage of any disorder. Also for babies and old persons in poor health, any invasive diagnosis method including taking blood samples, inducing diarrhea to empty the digestive tract, exhaustive exercise, etc., could further damage their health, the western exams need to be performed with extra care. TCM methods are best suited for these situations.

The TCM elementary diagnosis methods described in Chapter two are very helpful and used widely by most TCM doctors to identify syndromes as well as the rough causes of a disorder. Then relieving the symptoms or syndrome will often solve the problems before actual causes are identified (thus often rendering the western exams unnecessary). TCM is also used as preventive means before small abnormalities developed into severe diseases.

Therefore, an improvement to western methods is to combine the “symptoms relieving” means of TCM to the western “scientific diagnosing” means, thus one can at least reduce the suffering of the patients and prevent worsening of many disorders before the real causes are identified. This TCM approach has been proven over years of practice.

5.3. Methods of Treatment

Once the problems and causes are identified, treating the direct cause (kill the germs) is only part of the solution. In addition to treating the syndromes, TCM emphasizes the energy and strength of the patient are just as important as the “to kill the germs” method. Therefore, supplementing (Bu) the body system (promoting life) is a very important method of TCM treatments. Depending on whether the body is void or filled as the dominant reason, TCM uses supplementing or evil-expelling methods (including kill-germs, expel-toxins, purge-heaps, etc.), respectively. Notice that both supplementing and expelling methods can be used at the same time in the same formula, according to the patient’s conditions.

Therefore, TCM treatment methods often deal with syndromes, causes, location of disorders on the body, the individual’s conditions, etc., at the same time. Each typical TCM (this book deals with internal medicine mainly) formula (Chapter 7) can contain one or more methods and each method can contain one or more formulas. Nevertheless, the basic ideas of the TCM treatment methods are given in the following.

5.3.1. Proper and Counter Treatments

As stated earlier, relieving heat in a patient with cold herbs, relieving coldness in a patient with hot herbs are called Proper-treatments, since the herbs properties act to relieve the symptoms. Similarly, treating void-body with supplementing methods and treating filled-body with expelling methods are also proper treatments.

However, there are cases that many symptoms are opposite to the true causes of disorder; proper treatment following these symptoms will lead to wrong results. Thus the herbs chosen should act with (not against) the symptoms, e.g., using cold herbs for cold or hot herbs for heat symptoms, these are called Counter-treatments. But in reality, these apparently opposite treating methods are following the true causes instead of the symptoms. Therefore, if the true causes are identified and followed, Counter-treatment is still one kind of Proper-treatment method.

For instance, in some acute infections of a weak person, the person could have heat-symptoms such as high fever, lots of sweating, coarse breathing, etc., but the pulses are weak. Treatment is not to cool the person with cold herbs, but rather to increase his/her energy with warming herbs. Thus, according to other symptoms it is a Counter-treatment and according to the pulses it is still a Proper-treatment. This example is also called as a “true-cold but false-heat” condition; experiences have shown that treatment methods follow the “weakness symptoms” are often safer before a true cause is identified.

5.3.2. Treating Causes or Symptoms

In general, treating the true cause may be the best method; this approach is used widely in the western medicine. However, there are limitations when:

- *The true cause is not identifiable.

- *No drug or herb is available to cure the true cause.

- *Emergency situations where symptoms could be fatal without treatment quickly, such as shock, heart attack, heavy bleeding, or stroke. In cases like these treating symptoms first is the best method.

In fact, most TCM methods are based on treating symptoms/syndromes instead of true causes due to the lack of scientific measurement to detect and identify the true causes. This is where the TCM physiology and pathology become more relevant; often, when the symptoms are completely relieved, the problems (together with the true causes), also disappeared. But for problems without symptoms at all, such as early HIV infection, TCM can not do anything unless diagnosis is given by western methods ahead of the time when symptoms are detectable.

The concept between basic reasons and symptoms is also important. For instance, if a person is weak then infected, the basic reason is body system weakness and symptoms indicate infection. If a person is infected first then becomes weak, the basic reason is infection and the weakness is a consequence of the infection. In both cases, the overall symptoms may be the same but treatment methods could

be different. The general rule is to treat the most pronounced symptom first and treat chronic problems later. Note that when treating the most pronounced symptom, one should not make other symptoms worse.

5.3.3. 8-Methods

The proper methods corresponding to the 8-Indicators (5.1.1.) are the 8 standard methods of treatment.

5.3.3.1. Dispersing Methods for Surface Infections (Biao-Zheng)

When evils infect the external surfaces, including the skin and upper respiratory tract, use dispersing (including induced/forced sweating) methods to promote circulation and dilate peripheral capillaries to expel the evils. Depending on the herbs used, evil types, location, and body conditions, dispersing methods are further refined as:

A. According to herbs used

a. Pungent-warm dispersing: use pungent-warm herbs to induce sweating for cold evils at the skin surface. Main symptoms include fever, fear of cold, no sweating, headache, tight neck, and body pain. The typical formula is MaHuangTang; during summer months or less severe infections, when sweating is easier, use XiangSuYin instead.

b. Pungent-cool dispersing: use pungent-cool herbs to induce sweating, for hot evils at the skin surface; main symptoms include fever, fear of heat, with or without sweating, sore (itching, uneasy, or painful) throat. The typical formula is YinQiaoSan; when accompanied by coughing or wheezing, fast breathing, high fever, thirst, this indicates more severe lung and/or lower respiratory tract infections - use MaXingShiGanTang.

c. Pungent-cool dispersing and bitter-detoxifying cooling: use pungent-cool herbs like SangYe, JuHua, and ManJingZi for surface dispersing (symptoms: fever, headache, fear of cold, little sweating, floating fast pulses), and bitter-detoxifying herbs like LianQiao, DaQingYe, and ShanDouGen to cool internal evils (symptoms: thirst, throat pain, yellow furring), at the same time.

B. According to evil types

Wind-evil dispersing: as stated earlier, wind-evils cause movable thrombosis stagnation, depending on the additional symptoms to the generic syndrome: headache, fever or chills, stuffy nose, no or little sweating. Wind evils include:

*Cold wind evils: symptoms include body pain and no sweating, use pungent-warm dispersing herbs such as ZiSu, JingJie, FangFeng, BaiZhi, and GaoBen.

*Warm-wind evils: symptoms include uncomfortable throat, sweating and fear of heat, use pungent-cool dispersing herbs such as BoHe, SangYe, GeGen, and NiuBangZi.

*Damp-wind evils: symptoms include body or joint soreness; use de-dampness pungent-warm or cool dispersing herbs such as QiangHuo, DuHuo, and GuiZhi.

*Damp-warm evils (strictly speaking, these are not wind-evils, but are very important but different kinds of surface infection): symptoms include a heavy-feeling in the head and body, as well as filthy furring; use SanRenTang when

dampness and drowsiness are more severe, or use GanLuXiaoDuDan when heat or fever is more severe.

*Acute edema with fever and chills: symptoms include swelling below the lower eyelids and in the upper body or urine difficulties; use YueBiTang or MaHuangTang can relieve edema faster than just the use of diuretic formulas.

*Dermatological symptoms including hives, maculae, papules, etc, with itchy rashes; use SangYe, MaHuang, FuPing, BoHe, etc., to clear allergic reactions or help measles eruption.

C. According to evil location

a. Surface infections with additional symptoms in:

*The muscles: with back and neck muscle tightness/stiffness, add GeGen to increase body fluids and clear clots. Use with GuiZhiTang for cold wind; use ChaiGeJieJiTang for hot wind.

*The lungs: with coughing or wheezing and mucus; use herbs like XingRen, QianHu, JieGeng, NiuBangZi, BoHe, to induce exhalation for slight evils in the lung and upper respiratory tract. When accompanied by cold-drinks (symptoms: coughing with lots of clear mucus), use XiaoQingLongTang.

*The heart: with internal heat caused annoyance/uneasiness feeling or with slight edema; use DaQingLongTang.

b. Surface infections with internal evil-filled symptoms:

*With food heaps: add HouPu, DaHuang, ZhiShi, to GuiZhiTang and delete ShaoYao.

*With high fever, rambling, and fainting: use SanHuangShiGaoTang.

*With hot-diarrhea: use GeGenQinLianTang.

*With dysentery: use RenShenBaiDuSan.

*With maculae: add XiHeLiu and FuPing to pungent-cool dispersing formulas.

*With papules: use HuaBanTang.

*With edema: use MaHuangLianShaoChiXiaoDouTang.

D. Supplementing dispersing methods according to body conditions

For people with void, weakness, low body fluids, low immune-defense functions (Qi), low metabolic energy (Yang), or low blood supply, one must add supplementing herbs to disperse surface infections (generic symptoms include slight headache, slight fever or chills, no or low sweating; the basic herbs include CongBai, DouShi, GeGen, SuYe). Examples include:

*Low fluids: symptoms also include annoyance, thirst with dry throat, warm extremities, red tongue, and fast pulses; add YuZhu, BaiWei, honey baked GanCao, etc.

*Low immune defense functions: symptoms also include tight/full-chest, congestion, and weak pulses, add RenShen, ZhiKe, etc.

*Low energy: symptoms also include cold extremities, tiredness/fatigue, low voice, and sunken weak pulses; add HuangQi, RenShen, FuZi, and XiXin.

*Low blood: symptoms also include low blood cell counts due to bleeding or anemia, sleepiness, pale face, and pale tongue; add DiHuang, MaiDong, etc.

Therefore, the dispersing methods are more than just to induce or force sweating of the surface sweat-glands: since TCM herbs are multifunctional, a dispersing formula could also kill-germs, supplement energy, improve the immune system, relieve fever, and is an analgesic or sedative to pain, etc., at the same time. For patients that already have sweating or after induced-sweating procedure, if they still fear of cold, one can use induced-sweating again; if the patient does not fear of cold but the fever persists or increases, which means evils are too strong to be expelled by sweating, one needs to use other methods.

Induced-sweating always consumes some body fluids of the patient: too much sweating can cause seizure or shock. Thus for patients with anemia, a weak heart, with ulcers or bleeding, etc., induced-sweating methods can only be used with great caution as in D.

Induced or forced sweating is only one of the narrow-sensed dispersing methods, sweating can be achieved by hot or steam bath, heat-smoking, etc., which just force sweating without other detoxifying or supplementing functions of the dispersing herbs, must be used with care because these methods also consume body fluids and energy. For disorders with internal weakness problems (LiXu-Zheng), summer-heat and WenRe evils with dry and sore throat symptoms, summer-dampness as meningitis, etc., do not use these narrow-sense induced sweating methods.

5.3.3.2. Purging Methods for Acute Internal-Heap Syndromes (LiShi-Zheng)

When evils infect the digestive tract and combine with food residues to form heaps, generic symptoms are a painful and full belly and constipation; induced-diarrhea is the fastest way to get rid of the accumulation of the toxins. Also, for acute abdominal pains or obstructions, purging can often unblock the digestive tract blockages quickly and cure the problems. Since the purging herbs (such as DaHuang, BaDou, MangXiao) used are multifunctional, often with detoxifying, deobstruent, cooling, and antiseptic functions in addition to the cathartic and carminative functions, purging is more than just to induce diarrhea in a narrow sense. However, the names purging and induced-diarrhea are used exchangeably in this book. Depending on the types of evils and body condition, induced-diarrhea methods include:

A. Cold-purging, use bitter and cold herbs to cause diarrhea quickly, to force out the hot-evils-combined solid heaps. Additional symptoms include fever, heat or inflammation. The typical formulas include the three ChengQiTang and DaChaiHuTang. The cold purging method applies to most constipation due to infections, hot-diarrheas due to ameba diseases, and acute abdominal pains including acute pancreatitis, acute appendicitis, acute inflammation of the gallbladder, hepatitis, pierced stomach ulcer, acute intestinal obstructions, etc. The herb DaHuang is also used in treatment of upper digestive tract bleeding, coughing blood from bronchi, erupted ectopic pregnancy, etc., (since DaHuang helps re-absorb strayed blood in the body cavities and dispels it via the

intestines), and most infections with yellow furring and bloating fullness of mid/lower-belly.

B. Warm-purging: use bitter and warm herbs to induce diarrhea of cold-evil heaps. Additional symptoms include cold extremities and no heat syndromes. Use BaDou, XingRen (without inflammation), or DaHuangFuZiTang if belly pain and coldness (with inflammation) are more pronounced.

C. Moistening purging: use oily herbs like HuoMaRen, YuLiRen, honey, or body fluid generating bitter salty herbs such as YuanShen, ShengDi, MaiDong, to help intestinal secretions, to force out the mild-soft heaps (usually in a chronic or non-solid-filled condition).

E. Fluid-purging: when edema are caused by evil-filled conditions, use bitter and cold herbs such as DaJi[^], YuanHua, GanSui, ShangLu, QianNiu, to induce diarrhea in order to purge retained fluids in organs and belly, (such as in ascites due to cirrhosis; mucus, clots, or fluid retention in lung, liver, or body).

The induced diarrhea method always consumes a lot of body fluids, thus can result into lost-Yin and shock conditions. When a person is weak, or is too young or too old, with low Yin-fluids, pregnant or menstruating, induced-diarrhea usually cannot be used, or must be used with supplements for energy, fluids, functions, or blood, according to body conditions of the patient.

5.3.3.3. Harmonizing Methods for Half-surface/Internal Syndromes (half Biao-Li-Zheng)

5.3.3.3.1. When problems are due to infections between the external surfaces and internal organs, such as at the muscle membranes, diaphragm, tendons, nerves and the nervous system, these are called half-surface/internal syndromes. Neither induced sweating nor induced diarrhea will cure these disorders. The evils can only be killed by the immune defenses, chemical decomposition in the liver, or detoxifying herbs. Harmonizing is to promote the liver's chemical decomposition (immune defense) functions, activate the fever-relief function of the CNS, and to kill-germs by the detoxifying properties of certain herbs as ChaiHu, HuangQin; it includes the kill-germs and immune-enhancing methods of the western medicine and is called harmonizing methods in TCM. Several forms of harmonizing methods for evil infections include:

A. Harmonize ShaoYang: When evils are at half-surface/internal, symptoms include alternating fever and chills, with bloating/pressing chest and hypochondria (half-surface symptoms) and/or bitter mouth, dry throat, head-rushes (half-internal symptoms). The typical formula is XiaoChaiHuTang. If present with bloated stomach, constipation, vomiting or nausea, high fever, yellow furring, uses DaChaiHuTang. Note that the herb ChaiHu should not be used if the patient has stomach/duodenum ulcers or hypertension, because ChaiHu lowers the Liver-Yin fluids.

B. Harmonize toxic infections: When intermittent (comes and goes) high fever is accompanied by chest congestion, nausea, red tongue, thick white powdery furring, this indicates toxic infections such as malaria; uses DaYuanYin.

5.3.3.3.2. In addition, when evil is not present; the method of harmonizing has different meanings:

A. Harmonize Qi-flow: use pungent and aromatic herbs to soothe the Qi-flow (nervous signals) and liver vein blood-flow stagnation; symptoms include alternating fever and coldness, painful hypochondria, headache, dry mouth and throat, tiredness/fatigue, low appetite, irregularity, moodiness and some sentimental problems. A typical formula is XiaoYaoSan; it is widely used in women's depression disorders.

B. Harmonizing liver and pancreas: use pungent-bitter herbs to balance the secretions of the liver and pancreas to stabilize the digestive and nervous system functions. Symptoms of the imbalance include reversed cold limbs, may have a painful chest, hypochondria and belly, or diarrhea. The typical formula is SiNiSan.

C. Harmonizing stomach and intestines: use both bitter cold and pungent warm herbs together to harmonize the mixed damp/hot (bloating, vomiting, or nausea) stomach and cold (gurgling or cold-diarrhea) intestine, or cold stomach (low appetite) and hot intestine (hot-diarrhea without pain) problems. The typical formula is BanXiaXieXinTang.

Therefore, the basic ideas of harmonizing methods are to improve and soothe the Liver's Qi-flow and chemical/digestive functions.

5.3.3.4. Warming Methods for Coldness Syndromes (Han-Zheng)

Coldness (Han) indicates weak metabolism, energy, or functions of body systems, including external surface and internal coldness. The external surface coldness is cured by the pungent-warm induced-sweating methods; internal coldness is helped by the warming methods. Warming methods usually include:

A. Warming of (Pancreas) the digestive system: generic symptoms include vomiting clear watery fluids, wet and light colored (cold) diarrhea, belly pain but no aversion to palpation, sunken, submerged, slow and weak pulses. Use sweet or bitter warm herbs to improve the digestive functions, such as BaiZhu, PaoJiang, RouGuo, WuZhuYu, ShengJiang; add DingXiang, DanDouShi, if present with dry heaving. There are three basic methods depending on the main symptoms:

a. Main symptoms are cold-diarrhea, cold extremities, but not thirsty; use LiZhongTang.

b. Main symptoms are both coldness (acute belly pain, tenesmus, or with sore and painful limbs, or with genital contraction) and heat (dry mouth and throat,

warm extremities, or palpitation, or with annoyance feeling); often after nose bleeding or wet dreams, use XiaoJianZhongTang.

c. Main symptoms are vomiting or dry heaving with foamy saliva, headache, and cold extremities; use WuZhuYuTang.

B. Warming (of Heart) by supply energy (Yang-Qi): generic symptoms include self-sweating, fear of cold, low and short voice, soft limbs, tiredness, urinal incontinence, low libido, etc. Use energy enhancing herbs such as FuZi, GanJiang, RouGui, to improve metabolism and energy supply. Use a heavy dosage with RenShen, BaiZhu, GanCao, for pre-shock lost-Yang condition with cold sweats, cold extremities, cold breath, etc. (Use ShengMaiSan with LongGu, MuLi, for lost-Yin pre-shock condition with lots of sweat, but with warm skin and extremities, thirst, shortness of breath, annoyance, and uneasy feeling.)

C. Warming to improve (Kidney- or life-gate-fire) adrenal secretions: generic symptoms include cold hands and feet, cold diarrhea, low libido, cold belly but with slight fever feeling on the skin and surfaces. Use Yang supplementing herbs plus LuRong, GouJiZi, BaJiTian, BuGuZhi, YiZhiRen, PaoJiang, ShuDi, WuWeiZi, etc.

D. Warming along meridian lines: when coldness along meridian lines with painful limb joints, difficulty in movement, more severe during the night, use WuTou, FuZi, GuiZhi, MaHuang, XiXin, QianNianJian, CangZhu, etc. For women, when coldness is along ChongMai and RenMai meridians (may be due to low adrenal secretion) with menses irregularity or late menstruation, use WuZhuYu, GuiZhi, FuZi, and JiaoAiSiWuTang.

E. Warming for heart congestion: when pain radiates from the chest to the back, with shortness of breath, slow pulses, this indicates subsided heart functions due to blockages, use GuaLouXieBaiBaiJiuTang; if pulses are weak, use LiZhongTang; if heart rate is low, add ZhiShi, HuangQi, GuiZhi or use MaHuangFuZiXiXinTang; when pulses are disappearing with cold limbs, use TongMaiSiNiTang to increase pulses and heart pumping strength.

F. Pre-shock conditions indicate emergent circulation failure, when with cold extremities, use SiNiTang or ShenFuLongMuTang to warm up the heart pumping.

Warming methods are not suitable for people with low-Yin, dry mouth, throat pain, bleeding due to internal heat, and who are in fake-cold but true-heat situations.

5.3.3.5. Cooling Methods for Heat Syndromes (Re-Zheng)

This is the same as the “kill-germs” method of the western medicine. Heat (fever or Re) indicates active defense functions or hyperactive metabolism of body systems. When infections are present, use WeiQiYingXue methods in section 5.1.3.2. After a long period of time, most infections indicate fire (Huo-evil) or

inflammation symptoms. When fever is high, diseases are often called filled-fire (ShiHuo). Inflammation with low fever is called hectic fever or pseudo-fire (XuHuo), often due to body fluid consumed by the infections.

Therefore, cooling methods include:

- *Evil-dispersing in surface defense-function (WeiFen) aspect;
- *Cooling of the heat in organ-function (QiFen) aspect;
- *Cooling of the heat in control-function (YingFen) aspect;
- *Cooling of the heat in blood-function (XueFen) aspect;
- *Cooling of the heat in organs;
- *Cooling of the heat by supplementing Yin-fluids.

Herbs used are pungent- or bitter- or sweat-cold or cool, and are mostly antibacterial or antiviral; they are cooling, detoxifying, anti-inflammatory, and they can improve immune functions or are anti-cancerous.

In actual usage, the above methods can be combined for each case. Details of these methods are given in 5.1.3.2, 5.1.4, and 5.3.4.1.1.

HuangDiNeiJing has given 19 syndromes to indicate inflammations with or without evil infections, which are summarized in the following.

5.3.3.5.1. Inflammation with infections

The first step in diagnosis is to determine if a patient has evil-infections or not. A general rule is that “fever often indicates evil-infections.” However, there can be inflammation fever without pathogens; one needs to observe the following EARLY symptoms to confirm an infection by pathogens:

- *Fever, fear of cold or wind, or headaches; these are usually continuous.
- *The left hand pulses are stronger than the right hand pulses.
- *The body, tendons, or bones may be painful but not heavy nor without strength, nor feel-like sleeping.
- *The back of the hands are warmer than the palms.
- *Early infections may have a stuffy nose or nose mucus, but still with good sense of taste and appetite, no diarrhea, and no tiredness/fatigue.

Thus, when evils are present, common syndromes include:

- *All muscle soreness, pain, swelling, heat, or redness of skin indicates inflammation.
- *All scabies, skin infections, itching or pain are related to Heart-fire inflammation.
- *All dry feelings, rough or cracked skins are related to internal dryness inflammation.
- *All fever-induced fainting, spasms; muted, jittering, jolted, involuntary movement, insane behavior, rambling, etc., are related to inflammations of the nervous system.
- *All fluid retention, sudden diarrhea, dark urine, vomiting, acid reflux, edema, bloated belly, etc., are related to digestive or urinary inflammations.

*All sudden gas up-rush, hearing loss, mouth, teeth, or throat pain, inflamed eyes, bleeding from the nose, etc., are related to inflammations in the head. Methods to treat these syndromes are given in 5.1.3.2 and 5.3.4.1.1.

5.3.3.5.2. Inflammation without infections

When no evils are present, some common syndromes are related to the internal organs, and treated accordingly, such as:

*Sudden spasms and involuntary muscle contractions are related to the Liver stagnation.

*All fear of cold, cold limbs, reversed cold limbs, clear urine or vomiting, and clear diarrhea are related to the Kidney coldness.

*All chest bloating, breathing difficulties and asthma are related to Lung weakness.

*All edema, fullness, and water/fluid retentions are related to Pancreas dampness.

The methods to treat these are given in the 5-Organ pathology 5.1.4.

Also, when no infections are present, additional cooling methods include detoxification and nerve soothing: often use bitter cold herbs to detoxify, and neutral sweet herbs or minerals for nerve soothing. Bitter cold herbs should be used with care, especially for weak persons, women after giving birth, and people with diarrhea or low appetite. Cooling methods are not for extended use, must stop right after the infection fever has been quelled.

5.3.3.5.3. Herbs used

*High fever over all body: use bitter cold herbs HuangLian, HuangQin, HuangBai, DaHuang, and ZhiZi.

*High fever due to toxic-evils: use DaQingYe, BanLanGen, YuanShen, and MaBo.

*Fever with dampness: use HuangQin, HouPu, HuaShi, BanXia, TongCao, and YiRen.

*Fever with maculae or nodules: use ShengDi, ShiGao, DanPi, ChiShao, and DaDouJuan.

*Fever with fainting: use ZiXueDan, NiuHuangWan, and ShenXiDan.

*Lower-Burners inflammation due to infections: use herbs as LongDanCao, HuangQin, HuangBai, ZhiZi, MuTong, and ChiShao.

*Women with early-menses, or mouth bleeding, or lots of bloody discharges with or without fever: use ShengDi, DanPi, CeBaiYe, OuJie, and HuangQin.

5.3.3.6. Supplementing Methods for Void Syndromes (Xu-Zheng)

To supplement (Bu) is to add nutrients or essential elements to recover all deficient symptoms of the body systems. When evil infections are present, methods of supplementation are usually not used because they could also enhance the evils. Depending on the body metabolism, use a pungent-sweat warm supplement for YangXu and a sour-sweat cool supplement for YinXu, and a neutral supplement for general weakness without heat or cold symptoms. Use a strong supplement or a mild supplement for acute or chronic deficiency,

respectively. QiXu and XueXu use different herbs to supplement energy/function and blood, respectively. For severe weakness, one may need herbs to soothe the nerves or supplement body fluids and bone marrow, etc.

Using astringent herbs are considered as a supplementing method. Symptoms include abnormal body discharges as sweating, coughing, bleeding, semen leaks, leucorrhoea, cold-diarrhea, etc., often are due to system weakness. Adding sour-warm astringent herbs with proper supplementing formulas can stop the discharges and help the recovery of health quickly. E.g., use/add JinYingZi, LianXu, LianRou, LongGu, for semen leaks; use/add BaiBianDou, KeZi, ChiShiZhi, YuMiKe, for long time cold-diarrhea.

5.3.3.7. Dissolving Methods for Chronic-Filled Syndromes (JiJu-Zheng)

“Filled (JiJu = 积聚)” here includes un-digested food, solid heaps, clot-lumps, stones, mucus accumulations, etc., which are formed gradually over a long time in the body. Most lumps (non-infectious or diet-caused) in the upper- and mid-Burners are due to mucus and Qi stagnation discussed earlier. For quickly-formed lumps in the lower-Burners, use purging methods of 5.3.3.2. to eliminate the heaps or fluid retentions. Here we will discuss only the chronic filled heaps and lumps, including cancers.

Dissolving methods are gradual processes, including:

A. Dissolving of digestive heaps: undigested food can accumulate in the stomach or intestines, to form heaps or lumps, causing belly bloating, fullness, or diarrhea. Using slow eliminating herbs can dispel these lumps gradually. For recent food indigestion, use BaoHuoWan; for persistent indigestion, use JianPiWan which also improves digestive functions. In addition, for digestive heaps, use expelling herbs such as:

*Overeating injuries: add ShenQu, ShanZha, and LaiFuZi.

*Parasites: add ShiJunZi, LeiWan, BingLang, and WuGuChong.

*Filthy accumulations: add GeGen, ShanYao, BaiBianDou, and ChenPi.

*Dry constipation: add HuoMaRen, YuLiRen, and GuaLouRen.

*To expel food debris accumulation and inflammation, use bitter, salty, eliminating and carminative herbs such as DaHuang, ZhiShi, and XuanMingFen.

*To eliminate damp-heat heaps and/or hot-diarrhea, use a bitter, cold eliminant such as MuXiang, ZhiShi, HuangLian, QingPi, and BingLang. This is the most widely used herb combination for heap-stagnation in the digestive tract.

B. Dissolving of clot-lumps: blood clots and wastes can form lumps in lymphatic and blood vessels and organs including uterus or lymph nodes. The clots cleansing herbs HongHua, TaoRen, DanShen, ChiShao, SanLing, EZhu, and BieJia are helpful to eliminate these lumps gradually. These herbs are often used in de-clogging dissolving practices.

C. Dissolving of mucus lumps: mucus and debris can form lumps or stagnation of energy flow in organs and in the body, including lung, pancreas, liver, muscle,

skin, etc. Use of mucus cleansing herbs like XiaKuCao, HaiZao, KunBu, BeiMu, BanXia, ChenPi, and ZhiKe, can gradually shrink these lumps. This will be discussed in methods for mucus lumps.

D. Dissolving of stones: abnormal osmosis can cause uric acid retention in the body or organs to form stones, diuretic and eliminating herbs can help dispel these retentions.

Use XiaoShiFanShiSan for both kidney and gallbladder stones; SanJinTang for urinary tract stones; DanDaoPaiShiTang for gallbladder stones.

C. For cancerous lumps, the above methods may be combined, together with anti-tumor and/or supplementing formulas as needed (see Chapter 8).

5.3.3.8. Induced Vomiting Methods for Emergent-Filled Syndromes

In an urgent emergency situation, when food, toxin, or mucus, stagnate in the stomach, throat, esophagus, lung, or chest area, it is convenient to use induced vomiting methods to expel these accumulations quickly. Emetic herbs including GuaDi, LiLu, DanFan, ZaoJiao, and RenShenLu are used to induce vomiting for these solid or toxic-fluid/mucus aggregates in the digestive tract or stomach, as well as mucus blockages in the throat caused by acute infections or neurological disorders. Vomiting can quickly relieve the congestion and fullness symptoms and avoid further toxic or other damages to the body. However, for a weak person, women after giving birth, people with cold limbs, and people who have already vomited, do not induce vomiting because it may further weaken the body systems. Physically means, including using a finger or feather inserted into the throat, can also induce vomiting; they may be more convenient and cleaner than using herbs. Nevertheless, induced vomiting methods are seldom used now due to the difficulties and dangers involved.

In short, the 8 methods can be categorized as:

Yin syndromes are general deterioration of system functions, and should be treated by warming, supplementing, or supplementing induced-sweating methods. Yang syndromes are generally hyperactive system functions, usually indicate evil-filled situations, and should be treated by cooling, dissolving, detoxifying harmonizing, induced sweating, induced vomiting, or induced diarrhea methods. These methods are usually combined to treat a sub-syndrome since most disorders have combined 8-Indicator symptoms. Methods for Qi and blood disorders are discussed in later sections.

5.3.4. Additional Common Methods

To summarize, there are several guiding principles in TCM methods, including:

*Treating syndromes, not just symptoms.

*Treating the body as a whole, therefore, methods could be: 1) to balance Yin & Yang; 2) indirect treatment between organs; 3) treating external or internal disorders along the same meridian line; 4) treating 5-facial organs disorders through the 5-Organs.

*The same disease can be treated differently and different diseases can be treated the same way, as long as the syndromes are the same.

*Treating causes of symptoms if possible, not just symptoms.

*Treating syndromes by relieving all or several main symptoms.

*Preventive treatment: including disease prevention, early treatment of (to anticipate and prevent) pending symptoms. For instance, an evil-filled situation in the liver (such as cancers) can cause weakness in digestive functions (symptoms include diarrhea, fatigue, wasting, etc.) indicating that the evils are going to propagate into the digestive tract. Therefore, by supplementing the Pancreas functions, one can often prevent the disease propagation from the Liver to the Pancreas and sometimes could cure the disease (e.g., cancer) in the liver. [JinKuiYaoLue: when the Liver is sick, one should supplement the Pancreas first.]

*Treatment according to an individual's health conditions, location, and time. Thus actual TCM treatment prescriptions are often tailor-made for each individual and situation.

*Priority of treatment: treat the most pronounced symptom first; treat the severe (more life threatening) condition first; in an acute condition treat symptoms first, in chronic cases treat causes; when both symptoms and causes are acute, the practitioner must treat both at the same time.

*Promote body energy to defend against infections or toxins.

*Analyze true or false symptoms; treatment often follows the weakness symptoms if no surely-diagnosed hyperactive syndromes are present.

*One can treat upper body disorders by lower body (acupuncture) points, or vice versa.

*One can treat Yang symptoms by increasing Yin, or Yin symptoms by decreasing Yang; and vice versa.

*Methods to expel evil-filled (Shi) conditions include: purging heaps, clearing mucus, cleaning clots, dissolving lumps, de-clogging stasis, warming coldness, cooling summer-heat, de-dampening, moisturizing dryness, and quelling inflammation.

*To supplement weakness or void (Xu) includes: supplementing Qi, blood, Yin, and Yang.

*To modulate includes: relieving spasm, calming hyperactivity, soothing Qi-stagnation, subsiding gas up-flow, suppressing over reaction, lifting up dropped organs.

*Do not induce sweating for people with bleeding or weakness; do not induce bleeding for people who have sweated a lot. Do not hurt the digestive functions by over using cold purgative herbs unless hot-heaps have been confirmed.

*Dispersing heat-stagnation in the lung and heart to relieve low fever; clearing dampness in the digestive tract to improve digestion; clearing edema by promoting kidney function, not just using diuretic herbs.

*To supplement the weakness of one organ by supplementing its mother-organ (e.g., use LiuWeiDiHuangWan to promote Kidney-Yin in order to relieve the Liver's asthenia fire); to clear evils in one organ by clearing its son-organ (e.g., use XieXinTang to clear heart fire in order to clear Liver hyperactivity).

With the above guiding principles, TCM common methods are further categorized according to three aspects: i.e., the cause of disease (5.3.4.1.); the body condition-type; time and the location of a patient (5.3.4.2.).

5.3.4.1. Methods According to Causes

Methods have also been developed based on causes given in Chapter 4, which are thus proven and useful for treating similar disorders.

5.3.4.1.1. Methods for External Causes or Infections

HuangDiNeiJing has summarized the basic ways of using herbs to treat 5-evil symptoms as follows, which are useful in all other cases with or without evil infections. The basic method follows the promotion and suppression relations in the 5-Xing theory and the 4-Qi and 5-flavor properties of the herbs.

*Stagnated infections (Feng, wind) usually associate with heat or fever: use pungent (herbs to disperse stagnation by warming and promoting Qi and blood-flows) and cool (herbs to relieve heat) to cure, use bitter to alleviate over-pungent, sweet and sour to promote warming and Qi-flow. Sparely use salty for wind-symptoms.

*Heat infections (Re, including Huo and Shu) usually with fever and heat: use salty and cold to cure, sweet to alleviate over-salty, bitter to quell fire, and sour to relieve fire. Sparsely use pungent for heat-symptoms.

*Dampness infections (Shi) usually are cool with heaviness or swelling: use bitter and warm to cure, sour and pungent to relieve, sweet and neutral to repel dampness. Sparely use salty for dampness-symptoms.

*Dryness symptoms (Zao) are usually cool with skin dryness and lack of moisture: use bitter and warm to cure, pungent, sour, and sweet to promote Yin-fluid production. Sparely use salty for dryness-symptoms.

*Cold symptoms (Han) are usually accompanied by weakness and cold limbs: use sweet and hot to cure, pungent to help heat-energy, bitter to alleviate over-heating, and salty to relieve cold-dampness. Sparely use sour for internal-cold symptoms.

*Pungent and sweet herbs used together can promote Yang (energy and pituitary/adrenal secretion); sour and sweet herbs used together can promote Yin (fluids and essence). A typical formula is GuiZhiTang, which can promote and harmonize both Yin and Yang, thus is widely used in many disorders, especially in their early stages.

Detailed methods for infections are given in the 6-Meridian, 3-Burners, and the WeiQiYingXue syndromes and defense sections.

5.3.4.1.2. Methods for Internal-external Causes

With respect to the internal-external causes of disease including diet, parasites, wounds and injuries, toxins/epidemic, and dermatological causes of Chapter 4, proven methods can often be summarized as in formulas of Chapter 7. Thus details will be given when the related formulas are discussed.

5.3.4.1.3. Methods for Internal Causes

As stated in 4.4.2, internal causes including sentiments, overexertion, function-blood, water/fluids, and mucus. All these causes are often subtle but interrelated; the methods of treating these types of causes need further elaboration. Basically, each cause-type has one or a few main treatment formulas for either excessive or deficient situations.

A. Sentiments

Excessive sentimental and nervous disorders

Often called internal-wind (NeiFeng): symptoms include annoyance, irritability, numbness, rambling, shaking, spasm, vertigo, fainting, coma, neurological disorders, or insanity, etc.

When internal-wind in infections with high fever or some fever, treat as YingFen and XueFen problems of WeiQiYingXue syndromes (5.1.3.2). In addition, nervous disorders need salty cool herbs and minerals to soothe. Use BaiShao, JuHua, TianMa, GouTeng, MuLi, GuiBan, BieJia, DaiMao, LongGu, ZhenZhuMu, and ShiJueMing, for low Liver-Yin with liver stagnation as in high blood pressure or in pre-stroke conditions.

The no-fever non-infectious problems include:

*Hyperactive Liver-Yang: symptoms include headache, fainting, tinnitus or deafness, irritability, facial fever, dry mouth and throat, poor sleep, red tongue, fast thin chord pulses. Use TianMa, GouTeng, JuHua, BaiJiLi, JiangCan, and DiLong.

*Liver fire: with the above hyperactive Liver-Yang symptoms and red face, eyes, bitter dry mouth, hypochondria pain, constipation, vomiting yellow fluid or blood, yellow furring, fast chord pulses, yellow urine, sometimes with fever; use LongDanXieGanTang.

*Overexcited nerves: with the above hyperactive Liver-Yang symptoms and uneasiness, palpitation, and insomnia; use sedative minerals like LongGu, MuLi, ZhenZhuMu, ShiJueMing, CiShi, and DaiZheShi. If with muscle numbness or shaking, paralysis, add herbs for hyperactive Liver-Yang.

*Spasmodic: symptoms include sudden muscle spasms and/or shaking. Use YuZhenSan for infected cases; use GuiBan, MuLi, BieJia, and DaiMao, for low Liver-Yin caused spasms.

Deficient sentimental disorders

*Syncope: when fainting or coma is the main symptom, with cool limbs, no fever, use warm aromatic herbs as in SuHeXiangWan. When accompanied by fever or mucus, problems are treated by methods of 5.1.3.2 or with de-mucus formulas including WenDanTang.

*Neurological and psychiatric disorders: symptoms include moodiness, anxiety, depression, insanity, epilepsy, etc.; almost all involved excessive mucus, use WenDanTang and add herbs according to actual case.

B. Overexertion (Lao)

As stated in 4.4.2.2., Lao includes overexertion, sexual over-indulgence, and all other diseases caused void (Xu) conditions that have injured true-Yin and true-Yang, the symptoms can be summarized as YinXu or YangXu, they are basically the void or deficient states of the 5-Organs functions.

Deficiency in body fluids and essence (YinXu) need sweet sour herbs to supplement; the basic formula is LiuWeiDiHuangWan. Its sub-syndromes include:

- *Kidney-YinXu: use herbs such as ShengDi, ShanZhuYu, and NuZhenZi.
- *Lung- or stomach-YinXu: use ShaShen, MaiDong, YuZhu, ShiHu, LuGen and TianHuaFen.
- *YinXu with low fever: use BieJia, DiGuPi, YinChaiHu, DanPi, and QingHao.
- *Heart-YinXu with insomnia or palpitation: use AJiao, SuanZaoRen, BaiZiRen, YeJiaoTeng, for Heart-YinXu only; add HuangLian, RouGui, for both Heart- and Kidney-YinXu.
- *Liver-YinXu: use BaiShao, JuHua, TianMa, and GouTeng; for both Lung- and Kidney-YinXu; with hot flashes, use ShengDi, TianDong, MaiDong, and BaiHe.

Deficiency in energy and adrenal secretion (YangXu) need energy or true-Yang supplements; basic formulas are ShenFuTang, JinKuiShenQiWan. The sub-syndromes include:

- *Low (deficiency) in energy and heart pumping: use FuZi, GanJiang, and RouGui;
- *Low in Pancreas-Yang and digestive functions: use BaiZhu, PaoJiang, RouGuo; persistent cold-diarrhea use BaiBianDou, KeZi, ChiShiZhi, and YuMiKe.
- *Low in adrenal and endocrine secretions (YangXu and JingXu): including low brain fluid, bone marrow, semen (Jing), or libido. The patient needs salty warm herbs to supplement; the common herbs used include LuRong, GouJiZi, BaJiTian, etc.
- *Semen leaks: use astringent herbs such as JinYingZi, LianRou, LianXu, LongGu, etc.

Among the above, the Kidney-supplementing method (for true-YinXu and true-YangXu and JingXu as in ShenKui of 3.3.3.3. and LaoJuan of 4.4.2.2.) is the most important one; it is similar to the western hormonal treatment. It works on the endocrine systems along all pituitary-adrenal, pituitary-thyroid, and pituitary-sexual gland axes; therefore it is used for many disorders such as impotence, infertility, uterus and ovaries problems, diabetes insipidus, hyper- or hypothyroidism, bronchi asthma, chronic bronchitis, anemia, bone fracture, osteoarthritis, kidney diseases, heart disorders and cancers.

C. Qi-Blood (Qi-Xue)

These aspects are discussed in 4.4.2.3 and 5.1.1.6.2.; some additional methods include:

Qi-signal stagnation (QiZhi)

- *When no material heaps or masses are formed but patients still feel some congestion or congregations in the body, these are QiFen causes, including air,

gas, mucus, or nervous signal stagnation. While air and mucus stagnation are related mainly to the Lungs (use antitussive de-mucus herbs), gas stagnation is mainly related to the digestive tract (use carminative bitter warm herbs), nerve signal stagnation is mainly related to the Liver (use pungent aromatic herbs). Basics formulas are XiaoChaiHuTang and SiNiSan.

*Liver-Qi stagnation: symptoms include upper belly congestion, bloating and pain at the hypochondria, moodiness and psychological disorders, and irritability. Use ChaiHu, YuJin, BaiShao, QingPi, ZhiKe, JinLingZi, and YanHuSuo.

*Unbalanced Liver and Pancreas functions: symptoms include moodiness, uneasiness, painful and bloated hypochondria, belly pain, or diarrhea; use supplementing herbs such as DangGui, BaiShao, ChaiHu, BaiZhu, and FuLing. This is similar to the unbalanced condition in the harmonizing methods.

Function/energy deficiencies (QiXu)

Low in energy or functions with basic formulas as SiJunZiTang and BuZhongYiQiWan; other sub-syndromes include:

*For weak and dropped organs, the patient needs bitter warm herbs to supplement. Use herbs such as HuangQi, BaiZhu, DangShen, ShanYao, ShengMa, and ChaiHu.

*For Weak Lung and Pancreas, use ShanYao, QianShi, BaiBianDou, and GuYa.

*For Weak Pancreas but overexcited Liver functions causing cold-diarrhea and belly pain, use BaiZhu, FangFeng, BaiShao, ChenPi, and GanCao.

*For dropped intestine (hernias) due to weak Qi-energy flow, use pungent warm herbs such as WuYao, XiaoHuiXiang, LiZhiHe, and YanHuSuo.

*For weak stomach functions with burping, dry heaving, and gas: use carminative herbs as XiangFu, ChenPi, ZhiKe, and FoShou. When accompanied by severe gas up-rush and symptoms include hiccups, nausea, vomiting, head-rush, and bloated stomach and belly; use minerals such as DaiZheShi, CiShi, or XuanFuDaiZheTang.

*For weak lung functions: symptoms include coughing or wheezing, shortness of breath, mucus, and asthma; use DingChuanTang. If symptoms become more severe after movement, with a slightly swollen-face and cold extremities, indicating Kidney-Qi weakness, add aromatic pungent herbs as ChenXiang, TanXiang, WuYao, ZhiShi, and Kidney supplements.

Blood deficiencies (XueXu) or anemia needs sweet warm herbs to supplement blood production. Use herbs such as HeShouWu, DangGui, BaiShao, ShaYuanJiLi, JiXueTeng and AJiao. Excessive blood as bleeding or heat in the blood has been discussed earlier.

Blood clots (XueYu): use de-clogging herbs to clean the clots, lumps, and debris accumulations. Add warming herbs if accompanied by coldness in the blood.

Blood stasis often requires moderate exercise and clot-cleansing formulas like TaoHongSiWuTang and XueFuZhuYuTang; long time dried-clots may need dried insects or snakes to clear clots in the sub-meridian lines.

*Physical injuries with clots; use HongHua, SanQi, DiBieChong, LuoDeDa, RuXiang, and MoYao.

*Hypochondria pain for extended periods of time; indicates clots in the liver or sub-meridians; use DanShen, TaoRen, YuJin, and JuLuo.

*Cramps during menstruation, with little bleeding and clots, use ChuanXiong, HongHua, YiMuCao, and XiangFu.

The above are the essentials of the blood-flow promoting/de-clogging method of TCM. This method is used in all blood stasis caused problems (5.1.1.6.2.C) including: angina, coronary diseases, ischemia, and phlebitis of cardiovascular disorders; brain hemorrhage, hepatitis and cirrhosis, certain neurological disorders; acute meningitis, musculoskeletal disorders and many gynecological, pediatric, and facial organ disorders.

D. Water/Fluids

Deficiency of fluids resulted in a general thirst and dryness (NeiZao) condition; the patient should be supplemented by fluid-generating or moistening herbs. Often cooling herbs are used together to relieve the true causes of the dryness such as in diabetes.

However, most water/fluids metabolic disorders are excess fluids in the body as internal dampness, drinks, or edema:

Fluid Retentions (NeiShi: internal dampness)

Fluid retentions in the upper-Burners are often surface infections with a heavy body and head, joint soreness or pain; use antirheumatic and surface dispersing herbs together.

Also, drinks or mucus-drinks can happen in the lung, heart sac, and the pleural cavity, symptoms include coughing with lots of mucus, etc., and are treated by dampness dispersing or diuretic herbs.

Fluid retentions in the mid-Burners are often accompanied by filthy furring, bad digestion, or diarrhea. Use GanLuXiaoDuDan when accompanied by heat-dampness. Use GeGenQinLianTang with hot-diarrhea. Use bitter drying herbs as HouPu, BanXia, BaiDouKou, FuLing, for cold-dampness.

Fluid retentions in the lower-Burners are often accompanied by difficulties in urination, use diuretic, purgative, or supplementing herbs depending on the additional symptoms as:

*Dispel urine retention or cold-diarrhea (damp-coldness) accompanied by white furring and soft pulses, by using neutral diuretic herbs such as ZeXie, FuLing, CheQianZi; use WuLingSan when accompanied by slight fever; add YinChen if jaundice is present.

*Clean gonorrhea related urinary tract inflammation (damp-heat): symptoms include pain or burning urination, cloudy dripping urine, and the patient may have fever; use BaZhengSan, or herbs as QuMai, ShiWei, HaiJinSha, and BianXu.

*Expel fluid retention in the liver area, with enlarged liver or belly due to cirrhosis, etc.: use bitter cold purging herbs such as TingLiZi, YuanHua, DaJi^, GanSui, QianNiuZi and ShangLu.

*Relieve early dropsy by inducing sweating or diuretic herbs such as FuPing, FangFeng, DongGuaPi, ShengJiangPi, and FangJi. In case of persistent whole body edema, with cold limbs, sore waist, and a pale face, use JiShengShenQiWan.

E. Mucus

Masses or heaps can form in body according to their locations. Often the causes of the heaps include food, parasites, blood clots, and disorders of water metabolism including internal dampness and fluid retention discussed above, and mucus stagnation.

As stated in 4.4.2.5., mucus can cause stagnation of Qi-flow and blood stasis, in meridian lines or in 5-Organs, etc. There can only be excessive-mucus problems in the body. The basic formulas for all mucus disorders are WenDanTang and/or ErChenTang; add or delete herbs according to sub-syndromes, including:

Mucus in upper-Burners: use induced vomiting or pungent warm herbs to expel mucus.

More common methods for expelling mucus with coughing include:

*Induce lung exhalation with NiuBangZi, JieGeng, XingRen, and BeiMu.

*Dissolve damp mucus with BanXia, ChenPi, and FuLing.

*Dissolve hot mucus with SangBaiPi, TianZhuHuang, ChuanBeiMu, HaiZhe, and BiQi.

*Dissolve mucus accompanied by shortness of breath with SuZi, XuanFuHua, and BaiGuo.

*Dissolve cold damp mucus using GuiZhi, BaiZhu, WuWeiZi, GanJiang, and BanXia.

*Dissolve mucus stagnation in a stroke or fainting situation using YuanZhi, ShiChangPu, ZhuLi, and ZaoJiao.

*Dissolve mucus nodules or body lumps by YuanShen, BeiMu, MuLi, KunBu, HaiZao, ShanCiGu, JiangCan.

*Moisturize dry mucus with ShaShen, GuaLou, JuHong, and JieGeng.

*Subside wheezing mucus with SuZi, BaiJieZi, and LaiFuZi.

*For mucus-drinks with coughing pain, etc., use ShiZaoTang.

*For persistent hidden mucus causing epilepsy, insanity, etc. use MengShiGunTanWan.

Pi-Zheng includes chest congestion due to messed-up heart rate-control signal (via vagus nerve) by filthy mucus: its symptoms include sudden chest pain radiating to the back, shortness of breath, sunken slow pulses, and potentially coughing or wheezing but without fever. Use herbs as GuaLou, XieBai, with liquor. If accompanied by coughing and the patient cannot lie down, indicating mucus drinks, add BanXia. If accompanied by impulses rushing up to the heart, add GuiZhi and HouPu, when pulses are weak, use LiZhongTang. Although

symptoms are somewhat similar to a heart attack or angina, the root causes of Pi-Zheng may be related to stomach problems via the vagus nerve functions.

Mucus in the mid-Burners: use dissolving and soothing herbs to disperse stagnation, gas, or dampness congestion.

*Dissolve filthy dampness in the digestive tract by using aromatic bitter herbs such as CangZhu, HouPu, and ChenPi.

*Expel gas and dampness stagnation in the digestive tract by using aromatic pungent herbs such as DouKou, ShaRen, and FoShou.

Mucus in the lower-Burners is often accompanied by toxic-fluid retentions, called filthy-toxic-dampness, such as in uremia, kidney failure, or acidosis. Formulas including WenDanTang (to clear the mucus and toxins) and DaHuangFuZiTang (to dispel the toxic fluids) must be used together for serious conditions like uremia. Supplementing formulas and some specialty herbs (including JiXueCao) are added as needed.

5.3.4.2. Modifications Based on Body-condition Types, Time and Location

In treating disorders, doctors must note the basic physical type of each patient, including hot or cold, weak or strong, individual patient's body conditions, actual local time, and geographic location, etc.

For instance: Cold type persons like to eat and drink warm food, ginger or hot pepper; hot type persons are the opposite. Persons with cold-dampness may frequently have bad digestion, cold-diarrhea, or edema; persons with hot-dryness are apt to have dry-coughing and constipation. Persons who perform more physical labor and eat more raw food are often stronger in musculoskeletal and digestive systems than a person performs more mental labor but eats more meat, protein, and processed food. Obese persons are often low in Yang-energy and high in damp-mucus; slender persons are often low in Yin-fluids and high in Liver-fire; irritable persons are apt to have liver problems, and thoughtful (and over-anxious) persons often have weak digestion.

Allergic persons may be weak in immune defense (QiXu) and surface defense (BiaoXu); they need sweet warm herbs such as HuangQi, BaiZhu, and FangFeng to supplement. But some QiXu are caused by infections, e.g. Summer-heat (ShuRe) can easily injure energy, use RenShen, MaiDong, WuWeiZi, and ZhuYe.

Geographic location is important for recognizing and treating local diseases; time includes seasons, the month of the year, and weather. These are important to seasonal influenza, epidemic, or pandemic diseases.

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