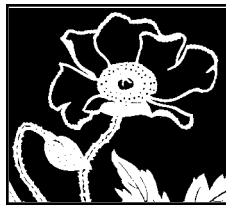
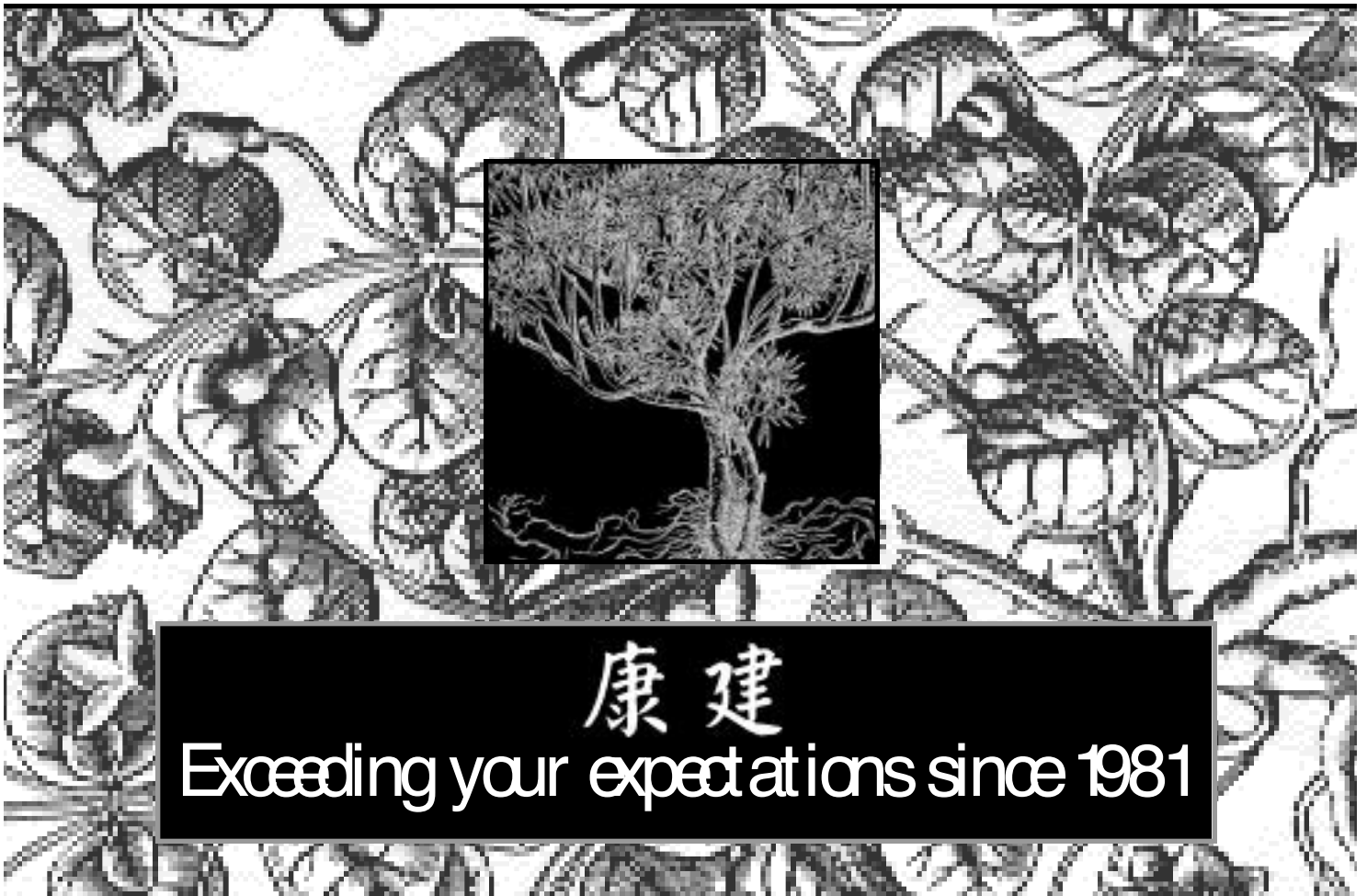


Blue Poppy Herbs

PRODUCT MANUAL & GUIDE



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Exceeding your expectations since 1981

Blue Poppy Herbs

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BLUE POPPY HERBS

800-487-9296

WWW.BLUEPOPPY.COM

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康健

Exceeding your expectations since 1981

BLUE POPPY HERBS SELLS MORE THAN JUST HERBS. WE'RE SELLING A VISION OF THE FUTURE.

To some, it may seem like Blue Poppy Herbs' main product is a line of Chinese herbal remedies. However, from our point of view, the main thing we offer our customers is information. True, we do sell a line of very sophisticated Chinese herbal formulas in capsule form – “complex formulas for the treatment of complex conditions” – and, yes, we do sell a number of Chinese herbal liniments and ointments for external application. Nevertheless, we believe that the information we put out explaining our products is ultimately more important than the products themselves. Without this information, there is no way our customers can use these products to their fullest potential.

Unlike other Chinese herb companies active in North America, we refuse to take the easy path and tell our customers that this formula treats this or that Western disease. From our point of view, Chinese medicine is only the holistic medicine it can be when treatment is based on pattern discrimination (not just disease diagnosis). We believe that it is treatment based on pattern discrimination which makes professional Chinese medicine the safe and effective, holistic system of medicine it is. By holism, we mean a medicine that treats the whole person as a single pattern or gestalt. Simply using natural remedies is not holistic medicine. We believe that it is Chinese medicine's prescriptive methodology of basing treatment on each patient's personal pattern(s) that is the single most important thing about this medicine. In comparison, the facts that the tools of our trade come from China or that, by and large, they are naturally derived is, to us at least, far less important.

That is why we are not willing to take the easy way and give our customers lists of diseases and corresponding formulas. Such a cookbook, disease-based approach is only the practice of Western medicine using medicinals and modalities which, accidentally, happen to have originated in China. In China, such a disease-based approach is characteristic of either folk-healers or those professionals who have been blinded

by the seeming “flash” of Western medicine.

Everyone at Blue Poppy is dedicated to promoting the highest quality of professional Chinese medicine. We believe that it is Chinese medicine's pattern-based prescriptive methodology which can provide the best theoretical basis for a new, integrated, holistic medicine for the 21st century and beyond. Rather than modeling the practice of Chinese medicine after the disease-based approach of Western medicine, we believe that it is Chinese medicine's treatment based on pattern discrimination which can take Western medicine to the next higher level of wisdom and sophistication.

Therefore, we at Blue Poppy are unwilling to do anything which waters down or dilutes this message even when we could make a lot more money by doing so. Treatment based on pattern discrimination is not easy. It takes years to perfect as well as higher than average intelligence and judgement. As the famous old master John Shen has said, “Western medicine is difficult to study but easy to practice; Chinese medicine is easy to study but difficult to practice.” Such high quality Chinese medicine may not be for everyone. However, like the Marines, we're looking for those practitioners who are a cut above the rest. That's why we pump out so much information – to try and up-grade the level of knowledge and sophistication of American practitioners. This is also why we think the main product of Blue Poppy Herbs is information. What we're selling is a system, a new way of thinking and being that, for us, is a very big Dao.

We invite you to join us on this Path.

Sincerely,

Bob Flaws



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This manual is intended as a reference by licensed health care practitioners only. Blue Poppy Herbs neither supports nor endorses self-medication by lay persons. Lay persons interested in experiencing the healing benefits of Chinese herbal medicine should seek a diagnosis and prescription by a licensed health care professional who has successfully completed their entry level training in Chinese herbal medicine. Therefore, Blue Poppy Herbs are sold only to licensed health care professionals who assume all liability for the correct and proper prescription of these products.

STRUCTURE & FUNCTION CLAIMS

The information included in this manual is presented in good faith as accurate, truthful, and non-misleading. Any claims, whether stated or implied are based on published Chinese and English language sources. However, the FDA requires the following statement: These statements have not been evaluated by the Food and Drug Administration. These products are not intended to diagnose, treat, cure or prevent any disease.

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The information in this manual is presented for educational purposes only. The authors of this manual cannot be expected to have anticipated all conditions and situations under which this information and our products, or the products of other manufacturers in combination with our products may be used. All practitioners prescribing our products are expected to cross-reference the material in this manual with other standard texts and sources on Chinese medicine and medicinal as well as take into account relevant Western medical facts and information. Therefore, Blue Poppy Herbs accepts not responsibility for the results obtained by the application of the information contained in this manual or the safety and suitability of our products, wither alone or in combination with the products of other manufacturers. Neither Blue Poppy Herbs nor the authors of this manual can be held responsible for errors or for any consequences arising from the use of the information contained herein. The purchaser accepts full responsibility for the safe and proper use of the products described in this manual and agrees to indemnify and hold Blue Poppy Herbs harmless from any consumer claims against products supplied by them and their ultimate use.

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Blue Poppy Herbs is a division of Blue Poppy Enterprises, Inc. Blue Poppy Enterprises, Inc. is made up of Blue Poppy Press, Blue Poppy Herbs, and Blue Poppy Institute. Blue Poppy Press is the world's largest publisher of books on acupuncture and Chinese medicine in English. Founded in 1982 by Bob Flaws and Honora Lee Wolfe, Blue Poppy Press is known world wide for its many fine books on Chinese medicine, including its Great Masters Series. Since 1994, Blue Poppy Institute has been another division of Blue Poppy Enterprises, Inc. Blue Poppy Institute sponsors high quality seminars and workshops in acupuncture and Chinese Medicine throughout North America. In addition, Blue Poppy Institute has pioneered the concept of Distance Learning for postgraduate education in Chinese Medicine. There are popular Blue Poppy Institute Distance Learning Certification Programs currently available in Chinese herbology, gynecology, pediatrics, respiratory diseases, autoimmune diseases and allergies, digestive tract diseases, and pulse diagnosis.

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WHY BLUE POPPY HERBS?

To practice Chinese medicine in the West, you have to be a better practitioner than the typical doctor in China. This is because most Western patients seeking treatment from Chinese medical practitioners suffer from chronic, “difficult to treat, knotty diseases.” Such patients usually manifest at least three patterns simultaneously, and often five, six, or more. These patients typically manifest combinations of vacuity and repletion, hot and cold, and require supplementing and attacking at the same time.

Unfortunately, many of the classical formulas currently available in ready-made or pill form do not address such complicated patterns. Although these classical formulas are the basis of every Chinese herbalist’s education, in real-life practice, they are often less than a perfect match.

Based on his more than 20 years of clinical experience and his profound and wide-ranging research in the Chinese medical literature, Bob Flaws has created a new line of ready-made Chinese herbal capsules to treat some of the most commonly seen complex patterns in Western patients. These formulas are all based on traditional Chinese prescriptions found in the Chinese medical literature. Many were created by Li Dong-yuan, Zhu Dan-xi, Ye Tian-shi, or Gong Ding-xian. Some of these formulas have been modified by Bob Flaws based on his extensive clinical experience with Westerners.

These formulas are designed to fill the gaps in what is

currently available in Chinese herbal formulas in pill or capsule form. They are meant to more perfectly match the patterns of your complex, “difficult to treat” cases. These formulas may either be used separately or in combination with other currently available Chinese “patent” medicines. We believe these formulas will become an important addition to your repertoire of Chinese medicinal pills.

POWDERED EXTRACTS VS. TRADITIONAL DECOCTIONS: THE SCIENTIFIC EVIDENCE

In the Winter 1999 issue of *The American Acupuncturist*, there is an article titled, “Concentrated Granules vs. Traditional Decoctions: A Multi-illness Observation on the Clinical Treatment Effect of Traditional Chinese Herbal Medicine,” written by Xu Yin-ming. This article describes a large clinical trial conducted at the Yangzhou Chinese Medical Hospital in Jiangsu comparing traditional bulk-dispensed, water-boiled decoctions and dry concentrated extracts. Over a period of two years, 472 patients were treated with such desiccated extracts as compared to 559 patients treated with traditional decoctions. Three senior Chinese physicians assessed each case within the same 24 hour period. Results showed that there was no statistically significant difference in treatment efficacy between these two groups ($P > 0.05$). This clinical trial helps confirm that Chinese herbal desiccated extracts can be as clinically efficacious as traditional water-based decoctions when prescribed correctly.

Exceeding your expectations since 1981

HOW & WHERE ARE BLUE POPPY HERBS MANUFACTURED?

Blue Poppy Herbs' capsule formulas are made from the highest quality desiccated extracts manufactured in the People's Republic of China, and encapsulated and bottled in the United States. These are 8:1 extracts or higher. The majority of these are 10:1 extracts or higher. Most other companies selling Chinese herbal extract formulas in the West are only using 5:1 extracts. So Blue Poppy Capsules are at least twice as potent as most other powdered extracts and tableted pills made from such extracts.

Only high quality Chinese herbs are used in the manufacture of our formulas. The botanical identity of each ingredient is checked by a trained Chinese medical pharmacognosist when it arrives at the factory. The herbs are then washed in distilled water before being sent to a clean room for processing. All the processing from start to finish takes place in stainless steel equipment. Depending on the formula, cooking in a 50:50% solution of distilled water and alcohol lasts 3-6 hours. Volatile oils, which come off more quickly, are captured and added back to the formula just prior to freeze-drying. The liquid is freeze-dried at -25° C at the same time that vacuum extraction pulls off air, water, and the alcohol. When approximately 10% of the liquid remains, it is heated at 30° C to sufficiently dry the extract, which is then ground into a fine powder. The Chinese factory which manufactures our formulas is a government-licensed and inspected facility which meets all standards of the Department of Health of the People's Republic of China.

LABORATORY TESTING

All Blue Poppy Formulas are laboratory tested first in China and then sampled and retested again in the U.S. to insure freedom from contamination from both heavy metals and microbes, such as yeast and molds, E. coli, Staphylococcus, Listeria, etc.

IMPORTATION

All Blue Poppy Formulas have been legally imported into the United States under the strict supervision of the U.S. Food and Drug Administration and the U.S. Department of Agriculture.

ENCAPSULATION & BOTTLING

Encapsulation and bottling is done at a well-known American nutraceutical company which is GMP certified, and the plastic in our bottles is recyclable.

LISTING OF INGREDIENTS

All ingredients are fully listed and disclosed on product packaging. All ingredients are listed in descending order of amounts as calculated by weight. Blue Poppy Capsules contain no chemicals, pharmaceuticals, sugars, or dyes.

BLUE POPPY LINIMENTS & OINTMENTS

Blue Poppy Liniments & Ointments are made in the United States from the finest quality medicinals grown and imported from China.

PRODUCT LIABILITY INSURANCE

All Blue Poppy Herb products are covered by product liability insurance.

SHELF LIFE

Tests suggest that the shelf life of Blue Poppy Capsules is 2-3 years. Blue Poppy Formulas should be stored in a cool, dry place.

TAMPER RESISTANT PACKAGING

Blue Poppy Capsules are bottled in tamper resistant packaging. Do not use if the tamper resistant seal has been broken.

WHO ARE BLUE POPPY FORMULAS FOR?

Blue Poppy Formulas are designed for use by advanced intermediate and advanced practitioners of Chinese medicine. They are not designed for use by either lay persons or beginners. Before using our formulas, we expect professional practitioners to have successfully completed professional entry-level courses in Chinese medical theory, the four examinations, pattern discrimination, materia medica, and formulas and prescriptions. Proper selection and administration of the formulas described in this manual requires the ability to do a complex, three or more pattern Chinese medical pattern discrimination in real-life Western patients. In addition, we expect that every practitioner prescribing any of our formulas knows the functions, indications, and contraindications of every ingredient in each formula they prescribe.

THE SINGLE MOST IMPORTANT PRINCIPLE IN PROFESSIONAL CHINESE MEDICINE

We believe the single most important principle in high quality professional Chinese medicine is that

treatment is primarily based on the patient's Chinese pattern discrimination, no matter what their disease diagnosis. This means that, when assessing the suitability of any Blue Poppy Formula, the practitioner should first and foremost determine whether the ingredients in that formula correspond to that particular patient's personal pattern discrimination. The single most common mistake in practicing Chinese medicine is selecting treatment not based on the patient's pattern, but on their disease diagnosis. It is treatment based on pattern discrimination which makes professionally practiced Chinese medicine the safe, effective, and holistic medicine it is. Therefore, one of the most important and commonly repeated sayings in Chinese medicine is:

Different diseases, same treatment
Same disease, different treatments

TERMINOLOGY

Chinese medicine is a product of the Chinese language. Therefore, its systematic methodology is largely dependent on the proper use of the Chinese terms used to think within this system. In Chinese, Chinese medicine is very clear, logical, and precise. However, when these terms are rendered into English, inevitably some of that precision is lost. Many of the problems Western practitioners have doing Chinese medicine are the result of erroneous or technically misleading translations. For instance, the word "sedate" for the Chinese word xie, to drain, is a 180° wrong translation. Sedate comes from the Latin sedere which means to sit down or stay put. Xie means to drain something off from where it shouldn't be. Thinking that we are going to sedate something that is existing in the body where it shouldn't be is not just a semantic quibble. It is a completely wrong idea.

While learning to read modern medical Chinese is, perhaps, the single best thing professional practitioners of Chinese medicine can do for themselves, not everyone has the time or ability to do that. Therefore, all Blue Poppy books, seminars, and products use the translational terminology developed by Nigel Wiseman. While this translational terminology may seem strange at first, based on Bob Flaws's own 35 years of experience in professional translation, we believe that it is the most clinically accurate and complete of all currently "freely available" Chinese medical terminologies.

Therefore, if you find some of the words and concepts within this manual unfamiliar, we recommend you check their definitions in Nigel Wiseman and Feng Ye's Practical Dictionary of Chinese Medicine, Paradigm Publications, Brookline, MA, 1998. This may be the most important English language book on Chinese medicine in the world today. We say this even though we neither publish or sell this book. Using this book can revolutionize your understanding of Chinese medicine and, therefore, help you reach the next higher level of practice.

ASSESSING THE RELATIVE IMPORTANCE BETWEEN PATTERN INDICATIONS

Blue Poppy Formulas are all indicated for multi-pattern presentations. Patients suitable for Blue Poppy Formulas will have 3-7 or more patterns concomitantly. Wherever Chinese patterns are indicated for any Blue Poppy Formulas described in this manual, the relative importance of these patterns is implied by the order in which these patterns are listed. Therefore, to say that a patient presents with the patterns of spleen qi vacuity, liver depression, and depressive heat in that order means that, in terms of relative importance, the spleen qi vacuity is the first and foremost pattern, liver depression is second most important, and depressive heat is third most important. These relative importances are then reflected in the corresponding formula's ingredients, both the number and selection of the ingredients themselves and their proportions in terms of dosage.

TREATING THE WHOLE PERSON

As you will see from reading the accompanying theoretical essays at www.bluepoppy.com, Li Dong-yuan, arguably the greatest of the Four Great Masters of Jin-Yuan dynasty medicine, believed that, when patients exhibit complex patterns of vacuity and repletion, cold and heat involving significant spleen qi vacuity, one must treat all presenting patterns as a single gestalt. Because these patterns are xiang sheng or mutually engendering, trying to deal with them singly does not work in real-life clinical practice. Blue Poppy Formulas, many of them created by Li Dong-yuan himself, are designed specifically to treat all the inter-related and inter-promoting patterns presenting at the same time. It is only when one addresses the totality of the patient's pattern presentation that one can be said to be treating the whole person.

DOSING GUIDELINES

The new FDA dietary supplement guidelines which went into effect March 23, 1999, require all herbal supplements to list a serving size and directions for use on their label. However, as a practitioner of traditional Chinese medicine, you know that one size does not fit all when it comes to medical practice. The hallmark of Chinese medicine is individualized treatment for each individual patient. This means that the individualized choice of medicinals is based on each patient's pattern discrimination, not on their disease diagnosis. It also means that not only ingredients, but dosages of those ingredients should be individually determined.

Blue Poppy capsules are made from high potency concentrates. While most other Chinese herb manufacturers use either ground raw herbs or 5:1 extracts, most Blue Poppy formulas use 10:1 extracts or higher! Practitioners should keep these potencies in mind when determining the ideal dosage of our formulas for your patients.

LABEL DIRECTIONS & EQUIVALENCIES

Our labels recommend three capsules two times per day. What does that really mean? Three capsules two times per day equals a total daily dose of 3g. In terms of one of our formulas which is a 10:1 extract, that means that 3g is the equivalent of not less than 30g of raw herbs. However, if you were to take 30g of raw herbs and decoct them on your stove-top, you could not equal the efficiency of extraction of the factory which manufactures these extracts. Therefore, realistically, 3g of a 10:1 extract is probably more like 45-60g of raw herbs decocted in water at home by one of your patients.

STANDARD DOSES IN THE PEOPLE'S REPUBLIC OF CHINA

The standard daily dose of raw or bulk-dispensed herbs which are then made into water-based decoctions in the People's Republic of China is 9g per ingredient. Some medicinals may be dosed higher than this, for instance 15-45 or even 60g, while other medicinals may be dosed lower, 1.5-6g. However, an average of 9-10g per ingredient per day is pretty standard. If a formula has nine ingredients, then the total daily dose of raw herbs would be 81g. If the formula has 15 ingredients, then the total daily dose of raw herbs would be 135g. For complicated, chronic conditions such as those for which Blue Poppy formulas are intended, it is not uncommon to use *da fang*, or large formulas, of

18-21 ingredients. An 18 ingredient formula would typically contain not less than 160g of bulk-dispensed Chinese medicinals per day.

DOSING YOUR PATIENTS WITH OUR FORMULAS

When trying to decide the best daily dose of one of our formulas for one of your patients, we suggest asking yourself the following two questions:

1. Does your patient have an acute or chronic condition? Acute conditions are usually treated with higher dosages, while chronic conditions are typically treated with smaller doses given over a much longer period of time.
2. If you were going to prescribe one of our formulas to your patient as a decoction, what would your dosages look like? Would they be the standard 9g per ingredient per day? Might they be more? Might they be less? Once you've answered this question, then you can figure out how many capsules of a Blue Poppy formula your patient should take.

For further information on dosages of individual Chinese medicinals, see either Bob Flaws's 260 Essential Chinese Medicinals, Blue Poppy Press, or Bensky & Gamble's Chinese Herbal Medicine: Materia Medica, Eastland Press. For further information on Chinese herbal formulas, see Bob Flaws's 70 Essential Chinese Herbal Formulas, Blue Poppy Press, Bensky & Barolet's Chinese Herbal Medicine: Formulas & Strategies, Eastland Press, or, for Li Dong-yuan's formulas, see the *Pi Wei Lun* (Treatise on the Spleen & Stomach), Blue Poppy Press.

We also recommend starting off patients with a low dosage and increasing the dosage from there if a) there are no side effects and b) the lower dosage is not achieving the kinds of effects you and your patient would like to see. However, remember the first rule of medicine is, "First, do no harm." As a corollary of that, most health care practitioners agree that one should apply the least treatment which will achieve the desired effect.

SIDE EFFECTS

Chinese herbal medicine is the safe and effective medicine it is because we prescribe our remedies based on each individual patient's pattern discrimination. It is this prescriptive methodology which insures that each patient gets just the right combination of medicinals for his/her personal pattern. Therefore, Chinese medicine should be free from side effects. If there are side effects, this means that the formula is not completely

matched to your patient's pattern. In that case, we recommend that your patient immediately stop the formula and that you re-evaluate your pattern discrimination and the ingredients in this formula.

In particular, please pay attention to any negative changes in any of the following parameters of good health:

- | | |
|-------------|----------------|
| 1. Energy | 4. Digestion |
| 2. Mood | 5. Elimination |
| 3. Appetite | 6. Sleep |

If a treatment, be it herbal or otherwise, results in improvement of all six of these vital parameters of good health, then it is doing something good for the person. If a treatment causes deterioration in one or more of these parameters, then the treatment is not a perfect match and should be reassessed by the prescribing practitioner.

AGE-TO-DOSE GUIDELINES

| | |
|-------------|-------------------------|
| 0-1 month | 1/18-1/14 of adult dose |
| 1-6 months | 1/14-1/7 of adult dose |
| 6-12 months | 1/7-1/5 of adult dose |
| 1-2 years | 1/5-1/4 of adult dose |
| 2-4 years | 1/4-1/3 of adult dose |
| 4-6 years | 1/3-2/5 of adult dose |
| 6-9 years | 2/5-1/2 of adult dose |
| 9-14 years | 1/2-2/3 of adult dose |
| 14-18 years | 2/3 to full adult dose |
| 18-60 years | full adult dose |
| 60 years + | 3/4 adult dose or less |

WEIGHT-TO-DOSE GUIDELINES

| | |
|------------|----------------------|
| 30-40 lbs. | 20-27% of adult dose |
| 40-50 lbs. | 27-33% of adult dose |
| 50-60 lbs. | 33-40% of adult dose |
| 60-70 lbs. | 40-47% of adult dose |

| | |
|--------------|------------------------|
| 70-80 lbs. | 47-53% of adult dose |
| 80-100 lbs. | 53-67% of adult dose |
| 100-120 lbs. | 67-80% of adult dose |
| 120-150 lbs. | 80-100% of adult dose |
| 150-200 lbs. | 100-133% of adult dose |
| 200-250 lbs. | 133-167% of adult dose |
| 250-300 lbs. | 167-200% of adult dose |

Patients who are more than usually sensitive to foods, herbs, or drugs should begin with smaller than usual doses.

MAKING TEAS WITH BLUE POPPY CAPSULES

For those who have difficulties swallowing capsules, for those who choose not to eat gelatin, or for infants who cannot swallow capsules, one may open our capsules and dissolve the powdered extract in hot, but not necessarily boiling, water.

TIME OF ADMINISTRATION

Chinese medicinals should usually be taken at least 20 minutes before or one hour after meals. However, if patients have an adverse reaction to Chinese herbs taken on any empty stomach (such as nausea, vomiting, or abdominal discomfort), they should try taking the herbs with meals. In addition, Chinese herbs are traditionally taken before meals for conditions below the diaphragm and after meals for disorders above the diaphragm.

BIOMEDICAL INDICATIONS

The Western Biomedical indications listed for Blue Poppy Formulas do not represent claims that these formulas cure these conditions. These are traditional Chinese indications based on translations of standard Chinese medical texts and published research reports from the People's Republic of China. Blue Poppy Herbs makes no claims that Blue Poppy Formulas cure any medical condition or disease.

PATTERN DISCRIMINATION CHECK LIST

The following check list is offered as one way of insuring proper pattern discrimination before prescribing any Blue Poppy Formula. It is a list of main signs and symptoms for the patterns for which Blue Poppy Formulas are indicated. While each pattern may also have other signs and symptoms, these are the ones Bob Flaws recommends you check for in Western patients. While real-life patients rarely have all the listed signs and symptoms under a pattern, if your patient does not have a preponderance of the signs and symptoms of a particular pattern, they probably do not have that pattern. Please remember: No one sign or symptom establishes a pattern discrimination! Patterns must, by their very nature, be made up of more than one corroborating sign or symptom.

If a patient does not have a pattern, they typically should not be prescribed a formula which is indicated for that pattern. For further information on the presenting signs and symptoms and treatment principles (including acupuncture points) for each of the following patterns, please see Bob Flaws and Daniel Finney's A Handbook of TCM Patterns & Treatments, Blue Poppy Press, Boulder, CO, 1997.

WIND HEAT EXTERNAL INVASION EXTERIOR PATTERN:

- Recent onset (as opposed to a chronic, enduring condition) ☐ Yes ☐ No
- Sore throat ☐ Yes ☐ No
- Fever ☐ Yes ☐ No
- Floating, rapid pulse ☐ Yes ☐ No

PHLEGM NODULATION (ACCOMPANYING WIND HEAT EXTERNAL INVASION):

- Swollen, painful glands ☐ Yes ☐ No

HEAT TOXINS (ACCOMPANYING WIND HEAT EXTERNAL INVASION):

- More pronounced sore throat ☐ Yes ☐ No
- Possible purulence of the tonsillar membranes ☐ Yes ☐ No
- Higher fever ☐ Yes ☐ No

SHAO YANG PATTERN:

- Alternating fever and chills ☐ Yes ☐ No
- Lack of appetite ☐ Yes ☐ No
- Fatigue ☐ Yes ☐ No
- Typically a cough with white or yellow phlegm ☐ Yes ☐ No
- Bowstring or wiry pulse ☐ Yes ☐ No
- Half the tongue fur may be yellow or yellow fur may encircle white. ☐ Yes ☐ No

SPLEEN QI VACUITY:

- Fatigue, especially after eating or eating sweets ☐ Yes ☐ No
- Abdominal bloating after eating ☐ Yes ☐ No
- A tendency to loose stools, but possibly constipation ☐ Yes ☐ No
- Cold hands and feet ☐ Yes ☐ No
- Lack of strength in the four extremities ☐ Yes ☐ No
- Dizziness when standing up ☐ Yes ☐ No
- Easy bruising ☐ Yes ☐ No
- A swollen tongue with teeth marks on its edges ☐ Yes ☐ No
- A fine pulse which is often soggy or soft in the right bar position ☐ Yes ☐ No

LIVER DEPRESSION QI STAGNATION:

- Abdominal, rib-side, or breast distention and/or pain ☐ Yes ☐ No
- Irritability ☐ Yes ☐ No
- Emotional depression ☐ Yes ☐ No
- A bowstring or wiry pulse ☐ Yes ☐ No
- Perimenstrual aggravation of these symptoms in women ☐ Yes ☐ No

DEPRESSIVE HEAT:

- Greater irritability or irascibility ☐ Yes ☐ No
- Vexatious heat in the chest ☐ Yes ☐ No
- A bitter taste in the mouth primarily in the morning on awakening ☐ Yes ☐ No
- A dry mouth and throat ☐ Yes ☐ No
- A red tongue with possible yellow fur and/or possible swollen edges ☐ Yes ☐ No
- A rapid bowstring or wiry pulse ☐ Yes ☐ No

STOMACH HEAT

- Increased or rapid hungering ☐ Yes ☐ No
- Mouth and/or tongue sores ☐ Yes ☐ No
- Bleeding gums ☐ Yes ☐ No
- Bad breath ☐ Yes ☐ No
- Yellow tongue fur ☐ Yes ☐ No

KIDNEY QI VACUITY:

- Loss of astringing and securing of nasal mucus, urine, feces, vaginal discharge, and/or menses ☐ Yes ☐ No
- Youth ☐ Yes ☐ No
- Old age ☐ Yes ☐ No
- Chronic, enduring disease ☐ Yes ☐ No

(Kidney qi vacuity without concomitant kidney yin and/or yang vacuity may be hard to substantiate conclusively except by its response to qi astringing and securing medicinals.)

KIDNEY YIN VACUITY WITH VACUITY HEAT:

- Night sweats ☐ Yes ☐ No
- Hot flashes heat in the five hearts or centers ☐ Yes ☐ No
- Tinnitus and/or dizziness ☐ Yes ☐ No
- Low back soreness ☐ Yes ☐ No
- Thirst or a dry mouth but no desire to drink ☐ Yes ☐ No
- Frequent but scanty, yellow urination ☐ Yes ☐ No
- A pale red tongue or a pale tongue with red tip and scanty fur ☐ Yes ☐ No
- A fine, rapid or possibly floating, surging pulse ☐ Yes ☐ No

KIDNEY YANG VACUITY:

- Low back and/or knee soreness, pain, and/or weakness ☐ Yes ☐ No
- Nocturia ☐ Yes ☐ No
- Cold feet (as opposed to cold hands and feet) ☐ Yes ☐ No
- Decreased sexual desire ☐ Yes ☐ No

(Since kidney yang vacuity rarely occurs alone except in the very young, very old, or very debilitated, there typically will not be the pale face, pale tongue, deep, weak, slow pulse, and long, clear urination of textbook descriptions. In women 40 years old and older, the above four signs and symptoms are the key ones Bob Flaws looks for in his Western female patients.)

PHLEGM DAMPNES:

- Profuse phlegm ☐ Yes ☐ No
- A wet tongue with possibly slimy fur ☐ Yes ☐ No
- Either a slippery or soggy pulse ☐ Yes ☐ No

STOMACH FLUID DRYNESS:

- Thirst with a desire for chilled drinks ☐ Yes ☐ No
- A dry mouth and throat ☐ Yes ☐ No
- Possible chapped lips ☐ Yes ☐ No
- Dry or scanty tongue fur and possible patches of peeled fur ☐ Yes ☐ No

BLOOD VACUITY:

- Pale or dry, brittle nails ☐ Yes ☐ No
- Dry skin ☐ Yes ☐ No
- Decreased visual acuity at night ☐ Yes ☐ No
- Pale undersides of the eyelids ☐ Yes ☐ No
- Pale lips ☐ Yes ☐ No
- Pale tongue ☐ Yes ☐ No
- A fine pulse ☐ Yes ☐ No

HEART QI AND BLOOD VACUITY:

- Insomnia ☐ Yes ☐ No
- Disquieted spirit ☐ Yes ☐ No
- Vexation and agitation ☐ Yes ☐ No
- Impaired memory ☐ Yes ☐ No
- Lassitude of the spirit ☐ Yes ☐ No
- Heart palpitations ☐ Yes ☐ No
- A swollen tongue with a crack or crease down its center reaching to the tip ☐ Yes ☐ No
- Plus other typical qi vacuity symptoms, such as fatigue ☐ Yes ☐ No
- Plus other typically blood vacuity symptoms, such as pale tongue and fine pulse ☐ Yes ☐ No

BLOOD STASIS:

- Fixed, sharp, and/or severe pain ☐ Yes ☐ No
- Blood clots in the menstruate ☐ Yes ☐ No
- Fixed lumps in the breast or abdomen that are painful to pressure ☐ Yes ☐ No
- Worsening of symptoms at night ☐ Yes ☐ No
- Visible engorged varicosities, including small, mole-like hemangiomas, spider nevi, and chronic hemorrhoids ☐ Yes ☐ No
- A sooty facial complexion ☐ Yes ☐ No
- A purplish tongue or static spots or macules on the tongue ☐ Yes ☐ No
- A bowstring or wiry, possibly choppy and/or deep pulse ☐ Yes ☐ No

DAMP HEAT:

- Burning anus after defecation or acid, hot stools ☐ Yes ☐ No
- A curd-like white or yellow creamy abnormal vaginal discharge ☐ Yes ☐ No
- Vaginal itching and/or inflammation ☐ Yes ☐ No
- Damp hot skin lesions of various kinds ☐ Yes ☐ No
- Burning and/or yellowish red urination ☐ Yes ☐ No
- Yellow or yellowish green nasal mucus ☐ Yes ☐ No
- Cough with profuse yellow or yellowish green phlegm ☐ Yes ☐ No
- A red tongue with slimy, yellow fur ☐ Yes ☐ No
- A slippery, bowstring, rapid pulse ☐ Yes ☐ No

STOMACH & INTESTINE DAMP HEAT:

- Hot, acid stools or anal burning after defecation ☐ Yes ☐ No
- Loose stools or diarrhea which is either very dark or bright yellow in color, foul-smelling, possibly explosive stools accompanied by tenesmus ☐ Yes ☐ No
- Slimy, yellow fur on the root of the tongue ☐ Yes ☐ No
- A slippery, rapid pulse ☐ Yes ☐ No

WIND DAMP HEAT IMPEDIMENT:

- Non-traumatic joint or muscle pain accompanied by redness, swelling, and heat or other signs and symptoms of damp heat

☐ Yes ☐ No

WIND DAMP COLD IMPEDIMENT:

- Painful joints and muscles which may be swollen but are not red or hot to the touch. The pain is ameliorated by warmth and aggravated by cold

☐ Yes ☐ No

An intake form listing common signs and symptoms with check-boxes is available from Blue Poppy Press in pads of 50. This form helps save time during new patient in-takes and helps insure identification of all pertinent signs and symptoms.

ADDED FLAVORS SUPPLEMENT THE CENTER & BOOST THE QI

Bu Zhong Yi Qi Tang Jia Wei

The basis for the following formula is Bu Zhong Yi Qi Tang as it appears in Li Dong-yuan's Pi Wei Lun (Treatise on the Spleen & Stomach). Ingredients have been added based on Bob Flaws's research and clinical experience. Our version is a 12:1 extract. 500mg. 60 capsules.

Rx

| | |
|--|-----------------------------------|
| Radix Astragali Membranacei (Huang Qi) | Astragalus membranaceus root |
| Tuber Ophiopogonis Japonici (Mai Men Dong) | Ophiopogon japonicum tuber |
| Gelatinum Corii Asini (E Jiao) | Equus asinus gelatin |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Rhizoma Atractylodis Macrocephalae (Bai Zhu) | Atractylodes macrocephala rhizome |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Radix Scutellariae Baicalensis (Huang Qin) | Scutellaria baicalensis root |
| Folium Artemisiae Argyi (Ai Ye) | Artemisia argyrum leaf |
| Rhizoma Curculiginis Orchioideis (Xian Mao) | Curculigo orchioideis rhizome |
| Herba Epimedii (Xian Ling Pi) | Epimedium grandiflorum herb |
| Herba Leonuri Heterophylli (Yi Mu Cao) | Leonurus heterophyllus herb |
| Pericarpium Citri Reticulatae (Chen Pi) | Citrus reticulata peel |
| mix-fried Radix Glycyrrhizae (Zhi Gan Cao) | Glycyrrhiza uralensis root |
| Rhizoma Cimicifugae (Sheng Ma) | Cimicifuga racemosa rhizome |

INDICATIONS

This formula treats excessive or pathological uterine bleeding due to a combination of spleen qi vacuity, kidney yang vacuity, liver depression, depressive heat, and blood stasis. Women with this scenario have bad PMS, early menstruation, and profuse menstruation. They may be diagnosed with either functional uterine bleeding or uterine myoma. Often they have luteal phase deficiency infertility or progesterone insufficiency habitual miscarriage. This formula addresses all of these conditions. Typically, this scenario occurs in women from 35-55 years of age.

THE SIGNS AND SYMPTOMS OF SPLEEN QI VACUITY INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> fatigue, especially after eating | <input type="checkbox"/> lack of strength in the four extremities |
| <input type="checkbox"/> easy bruising | <input type="checkbox"/> dizziness when standing up |
| <input type="checkbox"/> abdominal bloating after eating | <input type="checkbox"/> a tendency to loose stools, but possibly |
| constipation | <input type="checkbox"/> cold hands and feet |
| <input type="checkbox"/> a swollen tongue with teeth marks on its edges | |
| <input type="checkbox"/> a fine pulse which is often soggy or soft in the right bar position | |

THE SIGNS AND SYMPTOMS OF KIDNEY YANG VACUITY INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> low back pain | <input type="checkbox"/> decreased sexual desire |
| <input type="checkbox"/> cold feet | <input type="checkbox"/> nocturia |
| <input type="checkbox"/> frequent urination | |

THE SIGNS AND SYMPTOMS OF LIVER DEPRESSION INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> lower abdominal distention | <input type="checkbox"/> a bowstring pulse |
| <input type="checkbox"/> irritability | <input type="checkbox"/> premenstrual breast distention and pain |
| <input type="checkbox"/> lower abdominal cramping | |

THE SIGNS AND SYMPTOMS OF DEPRESSIVE HEAT INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> a red tongue with possible yellow fur and/or possible swollen edges | <input type="checkbox"/> greater irritability |
| <input type="checkbox"/> a bitter taste in the mouth (primarily in the morning on awakening) | <input type="checkbox"/> a rapid pulse |
| | <input type="checkbox"/> vexatious heat |
| | <input type="checkbox"/> a dry mouth and throat |

THE SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> visible engorged varicosities including small hemangiomas, spider nevi, and hemorrhoids | <input type="checkbox"/> ovulatory pain |
| <input type="checkbox"/> fixed, sharp, and/or severe lower abdominal pain | <input type="checkbox"/> dark-colored menstruate |
| <input type="checkbox"/> a possible sooty facial complexion | <input type="checkbox"/> blood clots in the menstruate |
| <input type="checkbox"/> worsening of symptoms at night on the tongue | <input type="checkbox"/> a possibly choppy and/or deep pulse |
| | <input type="checkbox"/> a purplish tongue or static spots or macules |

COMBINATIONS

To get even more symptomatic effect for stopping bleeding, this formula can be combined with San Qi Wan (Pseudoginseng Pills) or Shi Hui Wan (Ten Ashed [Ingredients] Pills). If there's phlegm nodulation, then pills for that can be taken simultaneously, such as Hai Zao Wan (Sargassum Pills). For even stronger supplementation of the spleen and boosting of the qi, one can combine this formula with Shen Qi Da Bu Wan (Ginseng & Astragalus Greatly Supplementing Pills), etc.

DOSAGE

Three capsules two times per day equal not less than 36g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount of our extract is actually more like the equivalent of 48-72g of bulk-dispensed herbs.

FORMULA EXPLANATION

Astragalus, Codonopsis, mix-fried Licorice, and Atractylodes Macrocephala all fortify the spleen and boost the qi. Epimedium and Curculigo supplement the kidneys and invigorate yang. Bupleurum and Cimicifuga upbear yang and disinhibit the qi mechanism. Rectification of the qi is also aided by Citrus's harmonizing of the stomach and downbearing of turbidity. Scutellaria clears heat from the blood, either damp heat or depressive heat. It also stops bleeding. Ophiopogon enriches heart, lung, and stomach yin, clears heat from the heart and lungs, and transforms phlegm. Donkey Skin Glue and Dang Gui both nourish and supplement the blood. Dang Gui also quickens the blood, while Donkey Skin Glue also stops bleeding. Likewise, Leonurus quickens the blood and stops bleeding, while Artemisia Argyium warms the uterus and stops bleeding.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

- | | | |
|---------------------|------------------------------|-----------------------------|
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Depressive heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Kidney yang vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver depression | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

(Blood stasis not absolutely necessary)

ALLER EASE

Bi Qui Tang Jia Jian

This formula is a modification of Bi Qiu Tang (Sniveling Nose Decoction) created by Dr. Wei Zizhang of the Guangxi College of Chinese Medicine First Affiliated Hospital. Dry Rhizoma Zingiberis (Gan Jiang) has been substituted for Herba Asari Cum Radice (Xi Xin) due to Xi Xin's containing aristolochic acid, and Dr. Wei's optional ingredients have been added for both clear, runny nose and stuffed nose. Our version is a 9:1 extract. 500mg 60 capsules.

Rx

| | |
|---|---|
| Radix Astragali Membranacei (Huang Qi) | Fructus Terminaliae Chebulae (He Zi) |
| Semen Coicis Lachryma-jobi (Yi Yi Ren) | Flos Magnoliae (Xin Yi Hua) |
| Radix Dioscoreae Oppositae (Shan Yao) | Herba Menthae Haplocalycis (Bo He) |
| Radix Codonopsis Pilosulae (Dang Shen) | Rhizoma Alismatis (Ze Xie) |
| Rhizoma Atractylodis Macrocephalae (Bai Zhu) | Fructus Schisandrae Chinensis (Wu Wei Zi) |
| Radix Ledebouriellae Divaricatae (Fang Feng) | Radix Glycyrrhizae (Gan Cao) |
| Herba Seu Flos Schizonepetae Tenuifoliae (Jing Jie) | Periostracum Cicadae (Chan Tui) |
| Radix Platycodi Grandiflori (Jie Geng) | dry Rhizoma Zingiberis (Gan Jiang) |

INDICATIONS

The remedial treatment of acute episodes of allergic rhinitis characterized by clear, runny, itchy nose, itchy eyes, and sneezing due to wind evils taking advantage of defensive qi not securing in turn due spleen (and possibly kidney) vacuity with deep-lying phlegm rheum.

THE SIGNS AND SYMPTOMS OF WIND COLD ALLERGIC RHINITIS INCLUDE

- ☐ Episodic or seasonal sneezing due to airborne allergens
- ☐ Clear, watery runny nose
- ☐ Itchy nose
- ☐ Itchy eyes
- ☐ Nasal congestion

THE SIGNS AND SYMPTOMS OF SPLEEN VACUITY INCLUDE

- ☐ An enlarged tongue with teeth-marks on its edges and white fur
- ☐ A possible soggy pulse in the right bar position
- ☐ Fatigue
- ☐ Lack of strength
- ☐ Possible loose stools
- ☐ A craving for sweets and/or "sugar blues"

FORMULA EXPLANATION

In Chinese medicine, people who contract airborne allergies, ipso facto, suffer from a defensive qi vacuity. Since the defensive qi issues from the middle burner, this defensive qi vacuity is mostly due to a chronically vacuous and weak spleen failing to engender the lungs and defensive qi. Because of the close recipiocal relationship between the spleen and kidneys, there may also be a kidney qi vacuity. In either case, external wind evils may take advantage of this vacuity to enter the body where they obstruct the lungs' diffusion and downbearing. Because the patient's spleen is habitually vacuous, there is a tendency to phlegm dampness. This phlegm may be hidden or deep-lying, meaning that,

during ordinary times, it is not apparent. However, whenever the lungs' diffusion and downbearing of fluids is inhibited, this phlegm backs up and spills over, thus becoming apparent as mucus.

Therefore, this formula is based on the saying, "The spleen is the root of phlegm engenderment; the lungs are the place where phlegm is stored." Within it, Codonopsis, Astragalus, Coix, and Disocorea supplement the lungs, spleen, and kidneys, the three viscera which govern water metabolism in the body. Terminalia and Schisandra secure the lungs and specifically stop runny nose. Ledebouriella and Schizonepeta relatively gently dispel wind evils from the exterior while not damaging the defensive qi. Flos Magnoliae and Mentha open the orifices and free the flow of the nose, thus relieving nasal congestion. Periostracum Cicadae dispels wind and stops itching. Platycodon guides the other medicinals to the lungs and also transforms phlegm. Dry Ginger warms the lungs and transforms phlegm. The combination of Coix and Alisma seeps dampness via urination and, therefore, helps Atractylodes eliminate dampness. Licorice harmonizes all the other medicinals in the formula at the same time as helping fortify the spleen and supplement the qi.

DOSAGE

Three capsules two times per day. This formula is made from a 9:1 extract. That means the above dosage is equivalent to not less than 30 grams of raw herbs. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount it is actually more like the equivalent to 45-60 grams of bulk-dispensed herbs.

RESEARCH OUTCOMES

Thirty-three patients with wind cold allergic rhinitis and an underlying lung-spleen vacuity were given a single course of treatment with this formula and then followed for six months. In six cases, their symptoms disappeared and did not recur for the full six months of the study. In 23 cases, their symptoms recurred after more than three months but less than six months. However, repeat treatment was able to eliminate their symptoms. Only four cases got no effect. Thus the total effectiveness of this formula was 87.8%.

CONTRAINDICATIONS

This formula is not for the treatment of wind heat or liver-gallbladder damp heat sinusitis. For that, consider using our Perilla & Mentha formula.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

| | |
|-----------------------------|--|
| wind cold allergic rhinitis | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| spleen vacuity | <input type="checkbox"/> Yes <input type="checkbox"/> No |

ANTI-NUE BOOST THE QI

Kang Nue Bu Zhong Yi Qi Tang

This formula is based on Ye Tian-shi's modification of Li Dong-yuan's Bu Zhong Yi Qi Tang for the treatment of taxation nue or "malaria" as found in Ye Tian Shi Zhen Zhi Da Quan (A Great Compendium of Ye Tian-shi's Diagnoses & Treatments) compiled by Chen Ke-zheng and published by the Chinese National Chinese Medicine & Medicinals Press, Beijing, 1995. Other ingredients have been added based on Bob Flaws's research and clinical experience. The formula is made from a 12:1 concentrated extract, 500mg. 60 capsules.

Rx

| | |
|--|-----------------------------------|
| Radix Astragali Membranacei (Huang Qi) | Astragalus membranaceus root |
| processed Radix Polygoni Multiflori (He Shou Wu) | Polygonum multiflorum root |
| Radix Achyranthis Bidentatae (Niu Xi) | Achryanthes bidentata root |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Rhizoma Atractylodis Macrocephalae (Bai Zhu) | Atractylodes macrocephala rhizome |
| Rhizoma Anemarrhenae Aspheloidis (Zhi Mu) | Anemarrhena asphelodes rhizome |
| Fructus Pruni Mume (Wu Mei) | Prunus mume fruit |
| Fructus Amomi Tsao-kuo (Cao Guo) | Amomum Tsao-kuo fruit |
| mix-fried Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Pericarpium Citri Reticulatae (Chen Pi) | Citrus reticulata peel |
| Rhizoma Cimicifugae (Sheng Ma) | Cimicifuga racemosa rhizome |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |

INDICATIONS

This formula is for the treatment of lao nue or taxation malaria-like disorders characterized by chronic extreme fatigue and recurrent low-grade fevers due to a combination of qi and yin vacuities with vacuity heat harassing internally and liver depression qi stagnation. Many Western patients with chronic fatigue immune deficiency syndrome (CFIDS) exhibit this combination of patterns as well as many others with fibromyalgia.

THE SIGNS AND SYMPTOMS OF SPLEEN QI VACUITY INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> Fatigue, especially after eating | <input type="checkbox"/> A swollen tongue with teeth-marks on its edges |
| <input type="checkbox"/> Abdominal bloating after eating | <input type="checkbox"/> Easy contraction of colds and flus |
| <input type="checkbox"/> A tendency to loose stools but possibly constipation | <input type="checkbox"/> Easy bruising |
| <input type="checkbox"/> Cold hands and feet | <input type="checkbox"/> Dizziness when standing up |
| <input type="checkbox"/> A fine pulse which is often soggy or soft in the right bar position | <input type="checkbox"/> Lack of strength in the four extremities |

THE SIGNS AND SYMPTOMS OF LIVER BLOOD-KIDNEY YIN VACUITY WITH VACUITY HEAT INCLUDE:

- | | |
|--|--|
| <input type="checkbox"/> Night sweats | <input type="checkbox"/> Heat in the five hearts or centers |
| <input type="checkbox"/> Hot flashes | <input type="checkbox"/> Tinnitus |
| <input type="checkbox"/> Dizziness | <input type="checkbox"/> Matitudinal insomnia |
| <input type="checkbox"/> Malar and/or auricular flushing in the afternoon or early evening | <input type="checkbox"/> Numbness and/or tingling of the extremities |
| <input type="checkbox"/> A fine, rapid or possibly floating, surging pulse | <input type="checkbox"/> Stiffness of the sinews |
| | <input type="checkbox"/> Thirst or a dry mouth but little or no |

- ☐ Recurrent, dry, sore throat, especially in the evening and upon waking
- ☐ A pale red tongue or a pale tongue with red tip and scanty tongue fur
- ☐ A pale red tongue or a pale tongue with red tip and scanty tongue fur
- ☐ A pale red tongue or a pale tongue with red tip and scanty tongue fur

THE SIGNS AND SYMPTOMS OF LIVER DEPRESSION INCLUDE

- ☐ Lower abdominal cramping
- ☐ Premenstrual breast distention and pain
- ☐ Premenstrual or menstrual lower abdominal distention
- ☐ Irritability
- ☐ Emotional depression
- ☐ A bowstring pulse

COMBINATIONS

For insomnia and heart palpitations, this formula can be combined with Suan Zao Ren Tang Wan (Zizyphus Spinosa Decoction Pills) or with An Shen Bu Xin Wan (Quiet the Spirit and Supplement the Heart Pills). For dry, sore throat, this formula can be combined with Mai Wei Di Huang Wan (Ophiopogon & Schisandra Rehmannia Pills), Gu Ben Wan (Secure the Root Pills), or Sheng Mai San (Engender the Pulse Powder). However, do not use the first two of these formulas if there are loose stools or diarrhea. For swollen glands due to phlegm nodulation, this formula can be combined with Hai Zao San (Sargassum Pills). If liver-spleen disharmony is pronounced or there is pronounced menstrual irregularity, this formula can be combined with Xiao Yao Wan (Rambling Pills). For even stronger supplementation of the spleen and boosting of the qi, one can combine this formula with Shen Qi Da Bu Wan (Ginseng & Astragalus Greatly Supplementing Pills), while for even stronger supplementation of yin and clearing of vacuity heat, it can be combined with Da Bu Yin Wan (Great Supplementing Yin Pills), etc.

DOSAGE

Three capsules two times per day equal not less than 36g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount of our extract is actually more like the equivalent of 48-72g of bulk-dispensed herbs.

FORMULA EXPLANATION

Astragalus, Codonopsis, mix-fried Licorice, and Atractylodes Macrocephala all fortify the spleen and boost the qi. Astragalus and Atractylodes particularly supplement and secure the defensive qi. Bupleurum and Cimicifuga upbear yang and disinhibit the qi mechanism. Rectification of the qi is also aided by Citrus's harmonizing of the stomach and downbearing of turbidity. Because Bupleurum and Cimicifuga both also resolve the exterior, these two ingredients in small doses can out-thrust any lingering exterior evils as well as exteriorize evils hidden or latent in the blood division. Dang Gui and Polygonum Multiflorum both nourish and supplement the blood. Nourishment of liver blood indirectly promotes the liver's function of coursing and discharging. Dang Gui also quickens the blood, while Polygonum Multiflorum has some ability to quiet the spirit. The combination of Dang Gui, Polygonum Multiflorum, and Achyranthes supplements yin and nourishes the sinews. Achyranthes also leads the blood and, therefore, ministerial fire back downward to its lower source, especially when combined with Anemarrhena which enriches yin and clears vacuity heat. Mume engenders fluids, kills parasites, astringes the lung and large intestine qi, and, according to Ye Tian-shi, restrains or controls liver repletion. Cao Guo strongly dries dampness, stops malarial disorders, and rectifies the qi. The combination of Cao Guo, Anemarrhena, and Bupleurum is a recognized anti-nue combination recommended by Bensky & Gamble. Likewise, Wiseman & Feng recommend the combination of Polygonum Multiflorum, Achyranthes, and Mume for taxation nue, while the Qing dynasty writer, Xin Fu-zhong, recommends the combination of Mume and Cao Guo for taxation nue. The idea that many cases of CFIDS manifest qi and yin vacuities with vacuity heat and liver depression is corroborated by Yin Heng-ze in Shang Hai Zhong Yi Yao Za Zhi (The Shanghai Journal of Chinese Medicine & Medicinals), #3, 1999, p. 19-20.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

Spleen qi vacuity ☐ Yes ☐ No

Liver blood-kidney yin vacuity ☐ Yes ☐ No

Vacuity heat ☐ Yes ☐ No

Liver depression ☐ Yes ☐ No

BUPLEURUM & ANGELICA FORMULA

Xiao Chai Hu Tang Jia Jian

This formula is a modification of Zhang Zhong-jing's Xiao Chai Hu Tang (Minor Bupleurum Decoction) with additional ingredients based on Bob Flaws's research and clinical experience. Our version is a 12:1 extract, 500mg. 60 capsules.

Rx

| | |
|---|------------------------------|
| Radix Angelicae Dahuricae (Bai Zhi) | Angelica dahurica root |
| Radix Ligustici Wallichii (Chuan Xiong) | Ligusticum wallichium root |
| Radix Scutellariae Baicalensis (Huang Qin) | Scutellaria baicalensis root |
| Fructus Forsythiae Suspensae (Lian Qiao) | Forsythia suspensa fruit |
| Flos Lonicerae Japonicae (Jin Yin Hua) | Lonicera japonica leaf |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |
| Rhizoma Pinelliae Ternatae (Chen Pi) | Pinellia ternata rhizome |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Fructus Crataegi (Shan Zha) | Crataegus pinnatifida fruit |
| Endothelium Corneum Gigeriae Galli (Ji Nei Jin) | Chicken gizzard |
| Rhizoma Acori Graminei (Shi Chang Pu) | Acorus Gramineus rhizome |
| Pericarpium Citri Reticulatae (Chen Pi) | Citrus reticulata peel |
| Fructus Zizyphi Jujubae (Da Zao) | Zizyphus jujuba fruit |
| Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |

INDICATIONS

This formula is meant for the treatment of pediatric food stagnation transforming into heat and ascending through internal branches of the large intestine channel to steam and fume in the region of the ear. This pattern is commonly seen in pediatric otitis media characterized by pain, fever, restlessness, ear-tugging, but no purulent discharge. Commonly, children with this pattern exhibit the complication of spleen vacuity.

SIGNS AND SYMPTOMS OF FOOD STAGNATION BREWING HEAT INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> Fever | <input type="checkbox"/> Bad breath |
| <input type="checkbox"/> Restlessness and agitation which are commonly worse in the evening | <input type="checkbox"/> Red face |
| <input type="checkbox"/> Torpid intake | <input type="checkbox"/> Red fingernails, warm fingers and toes |
| <input type="checkbox"/> Regurgitation of undigested food or curdled milk | <input type="checkbox"/> Red, possibly dry lips |
| | <input type="checkbox"/> Possible constipation or diarrhea with putrid smell |
| <input type="checkbox"/> An engorged, purple red vein at the wind bar (Feng Guan) | |

SIGNS AND SYMPTOMS OF SPLEEN VACUITY INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> A blue vein at the root of the nose | <input type="checkbox"/> Inherent immaturity |
| <input type="checkbox"/> A tendency to loose stools | <input type="checkbox"/> Possible cold hands and feet |
| <input type="checkbox"/> Fatigue, listlessness | <input type="checkbox"/> A history of antibiotic use |

FORMULA EXPLANATION

This formula is based on Zhang Zhong-jing's Xiao Chai Hu Tang. However, it is not being used as a harmonizing formula, or at least not to harmonize the constructive and defensive. It is also difficult to definitively diagnose an exterior pattern in infants due to inability to question and to reliably feel the pulse, remembering that the defining characteristics of a wind heat exterior pattern are emission of heat (i.e., fever), chills, sore throat, and a floating, rapid pulse. Chills and sore throat require the ability to

verbally question to obtain, and it is often difficult to reliably detect a floating pulse in the inch position in extremely small, typically squirming patients. Therefore, in designing this primarily pediatric formula, it is the functions of the ingredients of Xiao Chai Hu Tang which are most important rather than classical descriptions of this formula.

According to Chinese medical theory, infants' spleens and stomachs are inherently immature. This means that they do not do their functions in an efficient and mature way. The functions of the stomach are to rotten and ripen and, after that, downbear the turbid. The functions of the spleen are to move and transform by upbearing the clear. Therefore, if the spleen and stomach do not do these functions, food may accumulate and stagnate in the stomach and intestines. Because stagnant food impedes the free flow of yang qi, yang qi may become depressed and transform into heat. Because heat is yang, it tends to travel upward along the yang channels of the large intestine, stomach, and gallbladder. Because the cranium is a bony box, heat counterflowing upwards may become trapped and then linger and brew in the cavities of this box, such as the ears, nose (including the sinuses), and throat, thus giving rise to otitis media, rhinitis/sinusitis, and laryngitis.

Crataegus and Chicken Gizzard both transform food and disperse stagnation, especially when that stagnation is due to "meaty" foods. Meaty foods in Chinese medicine include milk products. Scutellaria clears heat from the lungs, stomach, and intestines. Forsythia and Lonicera clear heat toxins as well as abate fever. These are the three heat-clearing medicinals in this formula. Codonopsis and Red Dates fortify the spleen and supplement the qi. Pinellia, Orange Peel, and uncooked Ginger harmonize the stomach and transform phlegm and dampness. Ligusticum Wallichium and Bupleurum both upbear the qi and, hence, lead the other medicinals upward. They also both enter the shao yang. The shao yang channels encircle the ears and, even though the heat of pediatric earaches may not always come primarily from the liver, moving and out-thrusting the yang qi from these channels can disperse heat evils accumulated in the region of the ear which may have originated in the stomach and intestines. Further, because infants' livers inherently "have a surplus," any evil heat in a baby's body can mutually engender heat in the liver. Ligusticum also moves the blood. Thus, in short, these two medicinals in this formula are meant to stop ear pain. Acorus transforms phlegm and opens the orifices, including the orifices of the ear. Angelica Dahurica also opens the orifices of the ears and nose and strongly stops pain. Although it is an acrid, warm exterior-resolving medicinal, it also reduces swelling and expels pus, typically a damp heat/heat toxin phenomenon. And finally, uncooked Licorice is meant to A) harmonize the other ingredients in the formula, thus protecting the spleen and stomach from damage by bitter, cold medicinals, and B) aid in clearing heat and resolving toxins.

DOSAGE

Two capsules two times per day equal not less than 24g of raw medicinals. Since infants cannot swallow capsules, one or more capsules should be opened and their contents mixed with warm water. Stir the extract until dissolved. Then administer two eye-droppers of this liquid 4-6 times per day or even more as needed. Typically, babies do not require large doses and commonly respond better to repeated small doses.

NOTE

Over-feeding, as in feeding on demand, may cause food stagnation as may feeding hard-to-digest substances and substances which damage the spleen. This includes sugars and sweets, chilled, frozen foods and drinks, and raw, uncooked foods. Therefore, proper diet is crucially important in the overall treatment of children with either acute or chronic otitis media. In general, Chinese medicine recommends a clear, bland, hypoallergenic, yeast-free anti-candidal diet. Chinese doctors in China and the West have confirmed that antibiotics may also damage the spleen. Post-antibiotic spleen vacuity syndrome has now become a recognized syndrome in the Chinese medical literature.

MY PATIENT DOES HAVE SIGNS & SYMPTOMS OF

Food stagnation ☐ Yes ☐ No

Heat evils ☐ Yes ☐ No

Spleen vacuity ☐ Yes ☐ No

Dampness & phlegm ☐ Yes ☐ No

COLD QUELL

(FORMERLY MODIFIED MINOR BUPLEURUM & FOUR MATERIALS)

Xiao Chai Hu Tang He Si Wu Tang Jia Jian

This formula is a combination of two of the most famous formulas in Chinese herbal medicine. Xiao Chai Hu Tang comes from Zhang Zhong-jing's Shan Han Lun (Treatise on Damage [Due to] Cold). Si Wu Tang comes from the Tai Ping Hui Min He Ji Chu Fang (Tai Ping [Era] Imperial Grace Formulary), a famous formulary published in the Song dynasty. Our version is a 10:1 extract. 500mg. 60 capsules,

Rx

| | |
|--|-------------------------------|
| Radix Isatidis Seu Baphicacanthi (Ban Lan Gen) | Isatis tinctoria root |
| Fructus Forsythiae Suspensae (Lian Qiao) | Forsythia suspensa fruit |
| Flos Lonicerae Japonicae (Jin Yin Hua) | Lonicera japonica flower |
| Radix Scrophulariae Ningpoensis (Xuan Shen) | Scrophularia ningpoensis root |
| uncooked Radix Rehmanniae (Sheng Di) | Rehmannia glutinosa root |
| Radix Ligustici Wallichii (Chuan Xiong) | Ligusticum wallichium root |
| Radix Scutellariae Baicalensis (Huang Qin) | Scutellaria baicalensis root |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Rhizoma Pinelliae Ternatae (Ban Xia) | Pinellia ternata rhizome |
| Fructus Zizyphi Jujubae (Da Zao) | Zizyphus jujuba fruit |
| uncooked Rhizoma Zingiberis (Sheng Jiang) | Zingiber officinalis rhizome |
| Fructus Arctii Lappae (Niu Bang Zi) | Arctium lappa fruit |
| Radix Albus Paeoniae Lactiflorae (Bai Shao) | Paeonia lactiflora root |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| mix-fried Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |
| Radix Platycodi Grandiflori (Jie Geng) | Platycodon grandiflorum root |

INDICATIONS

This formula is for the treatment of a wind heat external invasion exterior pattern in a person with a righteous qi vacuity and liver depression qi stagnation. There may also be phlegm nodulation and/or heat toxins. Although Xiao Chai Hu Tang is the classic Chinese formula for a shao yang division disease, one can use the above modification of this formula whether or not the patient has a shao yang pattern. In this case, the rationale for this formula is not based on Zhang Zhong-jing's original indications, but rather on an analysis of each ingredient.

In terms of disease diagnosis, this formula is for common cold and epidemic influenza with possible bronchitis and especially in women as opposed to men, and even more especially perimenstrually. However, if the patient's pattern conforms, this formula may be taken by men and women alike and regardless of phase in the menstrual cycle. For instance, this formula is also often indicated for postpartum fevers and flus and for the recurrent fevers, sore throats, and swollen glands of people with chronic fatigue syndrome (CFS).

THE SYMPTOMS OF WIND HEAT EXTERNAL INVASION EXTERIOR PATTERN ARE PRIMARILY

- | | |
|--|--|
| <input type="checkbox"/> sore throat | <input type="checkbox"/> a floating, rapid pulse |
| <input type="checkbox"/> fever with light sweating | |

IF THERE IS A SHAO YANG PATTERN, THERE WILL BE

- | | |
|--|---|
| <input type="checkbox"/> alternating fever and chills | <input type="checkbox"/> cough |
| <input type="checkbox"/> a bowstring or wiry pulse | <input type="checkbox"/> lack of appetite |
| <input type="checkbox"/> half of the tongue fur may be yellow or yellow fur may encircle white | |

PHLEGM NODULATION IS EVIDENCED BY

- ☐ swollen, painful glands

HEAT TOXINS ARE EVIDENCED BY

- ☐ more pronounced sore throat
- ☐ possible purulence of the tonsillar membranes
- ☐ higher fever

RIGHTEOUS QI VACUITY IN THIS CASE MEANS BOTH A QI AND BLOOD VACUITY.**QI VACUITY MEANS PRIMARILY SPLEEN QI VACUITY EVIDENCED BY**

- ☐ fatigue
- ☐ a tendency towards loose stools
- ☐ lack of appetite
- ☐ lack of strength in the four limbs
- ☐ Blood vacuity is evidenced by a fine, bowstring or wiry pulse.

LIVER DEPRESSION QI STAGNATION IS EVIDENCED BY

- ☐ abdominal or breast distention and pain
- ☐ irritability
- ☐ a bowstring pulse

IF THIS DEPRESSION HAS TRANSFORMED INTO HEAT, THERE MAY BE

- ☐ red, painful eyes
- ☐ a red tongue with swollen rims and yellow fur
- ☐ a bowstring, rapid pulse

FORMULA EXPLANATION

Bupleurum, Forsythia, Lonicera, and Arctium all resolve the exterior and clear heat. Lonicera, Forsythia, Arctium, Scrophularia, and Isatis clear heat and resolve toxins. Arctium, Scrophularia, and Platycodon disinhibit the throat. Bupleurum also courses the liver and rectifies the qi. Pinellia and Platycodon transform phlegm, while Scrophularia scatters nodulation. Uncooked Ginger primarily helps Pinellia and Platycodon transform phlegm and eliminate dampness, but also harmonizes and opens the stomach, thus helping to restore the appetite. Scutellaria clears heat, especially from the lungs, stomach, and liver-gall-bladder. Uncooked Rehmannia clears heat and cools the blood, engenders fluids and enriches yin. Combined with Dang Gui and Peony, these ingredients prevent evil heat from damaging yin blood. They also harmonize both the constructive and defensive and the liver. Ligusticum Wallichium moves the qi within the blood and also acts as a messenger, leading the other medicinals upward. Thus Ligusticum Wallichium relieves head and throat pain by quickening the blood. Codonopsis, mix-fried Licorice, and Red Dates all fortify the spleen and supplement the qi, thus supporting the righteous. Further, Licorice, Red Dates, and Ginger harmonize all the other ingredients in the formula, thus protecting the stomach qi.

Premenstrually, the blood in women collects in the uterus. The blood is the mother of the qi. Therefore, this may A) leave the defensive and constructive unharmonized, allowing easy invasion by external evils, and B) may leave the liver undernourished. Blood must nourish the liver in order for the liver to do its duty of controlling coursing and discharge. This means that a liver blood vacuity may cause or aggravate liver depression qi stagnation. If the liver becomes depressed, the spleen becomes vacuous. A vacuous spleen cannot move and transform body fluids normally which, therefore, gather and collect and may transform into phlegm. A vacuous spleen cannot engender and transform the qi and blood, including the defensive qi. If liver depression worsens or endures, it may transform into depressive heat. Heat by its nature rises to collect in the florid canopy above, i.e., the lungs. Therefore, the lungs often harbor deep-lying or hidden heat due to liver depression transforming heat below. If external evils invade because of a defensive qi vacuity in turn due to spleen vacuity, these external evils hinder the lungs' dispersion and downbearing. Thus, remembering that the lungs are the upper source of water,

body fluids may gather and collect, transforming into phlegm. Then this dampness and phlegm may hinder and obstruct the free flow of qi all the more.

In addition, external heat evils may mutually inflame depressive heat in the lungs, stomach, and liver. In other words, wind heat evils may mutually engender depressive heat already harbored in the body or make the transformation of depression into heat all the more likely. When depressive heat is engendered internally, it tends to move outward and upward.

The above are the mechanisms when women have recurrent flus or colds before, during, or after their menses, and the combination of Xiao Chai Hu Tang and Si Wu Tang is the standard tcm gynecological treatment of this complicated pattern. For more information about this, see Bob Flaws's A Handbook of Menstrual Diseases in Chinese Medicine published by Blue Poppy Press.

DOSAGE

Three capsules two times per day. This formula is made from a 10:1 extract. That means the above dosage is equivalent to not less than 30 grams of raw herbs. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount it is actually more like the equivalent to 45-60 grams of bulk-dispensed herbs.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF:

- | | | | |
|-----------------------------|------------------------------|-----------------------------|----------------------------|
| Wind heat external invasion | <input type="checkbox"/> Yes | <input type="checkbox"/> No | |
| Shao yang pattern | <input type="checkbox"/> Yes | <input type="checkbox"/> No | (Not absolutely necessary) |
| Qi & blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No | |
| Phlegm nodulation | <input type="checkbox"/> Yes | <input type="checkbox"/> No | (Not absolutely necessary) |
| Heat toxins | <input type="checkbox"/> Yes | <input type="checkbox"/> No | (Not absolutely necessary) |
| Liver depression | <input type="checkbox"/> Yes | <input type="checkbox"/> No | |

CLEAR & CALM

Xie Xin Dao Chi San Jia Jian

This formula is a combination of Li Dong-yuan's Sheng Yang San Huo Tang (Uphear Yang & Scatter Fire Decoction) and the Yi Zong Jian Jian (Golden Mirror of Ancestral Medicine)'s Xie Xin Dao Chi San (Drain the Heart & Abduct the Red Powder) with additions and subtractions. Our version is a 12:1 extract.

Rx

| | |
|--|--------------------------------------|
| uncooked Radix Rehmanniae (Sheng Di) | Rehmannia glutinosa root |
| Tuber Ophiopogonis Japonici (Mai Men Dong) | Ophiopogon japonicum tuber |
| Sclerotium Poriae Cocos (Fu Ling) | Poria cocos |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Rhizoma Atractylodis Macrocephalae (Bai Zhu) | Atractylodes ovata rhizome |
| Herba Lophatheri Gracilis (Dan Zhu Ye) | Lophatherum gracilis herb |
| Radix Rubrus Paeoniae Lactiflorae (Chi Shao) | red Paeonia lactiflora root |
| Radix Albus Paeoniae Lactiflorae (Bai Shao) | white Paeonia laciflora root |
| Radix Et Rhizoma Notopterygii (Qiang Huo) | Notopterygium incisum root & rhizome |
| Radix Ledebouriellae Divaricatae (Fang Feng) | Ledebouriella divaricata root |
| Semen Plantaginis (Che Qian Zi) | Plantago asiatica seed |
| Rhizoma Cimicifugae (Sheng Ma) | Cimicifuga racemosa rhizome |
| Medulla Junci Effusi (Deng Xin Cao) | Juncus effusus pith |
| Rhizoma Coptidis Chinensis (Huang Lian) | Coptis chinensis rhizome |
| Succinum (Hu Po) | Amber |
| Extremitas Radicis Glycyrrhizae (Gan Cao Shao) | Glycyrrhiza uralensis root tips |

INDICATIONS

This formula treats irritability, vexation and agitation, insomnia, sores on the tip of the tongue, and urinary urgency, frequency, and burning hot pain due to heart fire effulgence in turn due to a liver-spleen-stomach disharmony.

SIGNS AND SYMPTOMS OF HEART FIRE EFFULGENCE INCLUDE

- ☐ vexation & agitation
- ☐ restlessness
- ☐ insomnia
- ☐ possible heart palpitations
- ☐ a red tongue with especially red tip
- ☐ sores on the tip of the tongue
- ☐ a surging, rapid pulse in the inch position

SIGNS AND SYMPTOMS OF HEAT BEING TRANSMITTED FROM HEART TO SMALL INTESTINE-BLADDER INCLUDE

- ☐ urinary frequency & urgency
- ☐ difficult urination
- ☐ dark colored urine
- ☐ burning urinary pain
- ☐ possible hematuria

SIGNS AND SYMPTOMS OF LIVER (STOMACH) DEPRESSION

TRANSFORMING HEAT INCLUDE

- ☐ irritability & easy anger
- ☐ a bitter taste in the mouth
- ☐ possible chest, breast, rib-side &/or abdominal pain
- ☐ possible yellow fur
- ☐ a bowstring, rapid pulse

SIGNS AND SYMPTOMS OF SPLEEN VACUITY INCLUDE

- ☐ fatigue, especially after eating
- ☐ lack of strength in the four extremities
- ☐ a tendency to loose stools
- ☐ dizziness when standing up
- ☐ easy bruising
- ☐ a swollen tongue with teeth-marks on its edges

DISEASE MECHANISMS

Because the lifegate or ministerial fire is the root of all yang qi in the body, liver-stomach depression transforming heat may cause mutually engendering upward stirring of ministerial fire. Li Dong-yuan called upwardly stirring ministerial fire “yin fire.” He also said that yin fire damages the spleen, while spleen vacuity allows such upward stirring by yin fire. Therefore, this upward stirring causes or aggravates spleen vacuity, and spleen vacuity makes upward stirring of ministerial fire all the more likely. Since heat and fire are yang in nature, they inherently ascend. Thus even though yin fire begins in the lower burner, heat evils ascend to the heart where they harass the spirit, resulting in its disquietude. This then causes restlessness, vexation and agitation, and insomnia or profuse dreams. When such depressive heat causes an especially red tongue tip and/or sores on the tip of the tongue, possible accompanied by heart palpitations, and a surging pulse in the inch position, this is called heart fire effulgence. Heart fire effulgence is most commonly an episodic exacerbation of depressive heat due to a combination of stress, faulty diet, and fatigue. If the heart shifts some of these heat evils to the small intestine and thence to the bladder, there is frequent, urgent, dark, difficult, and/or burning urination. When this heart fire abates, the patient typically returns to their chronic, underlying liver-spleen disharmony. Most out-patients only manifest a heart fire effulgence pattern for a few days at a time when under special stress or due to dietary indiscretions (e.g., overeating greasy, oily, fried, spicy, hot, acrid foods and drinking alcohol).

FORMULA EXPLANATION

Most Western patients with heart fire effulgence manifest this pattern episodically as an aggravation of liver-stomach depressive heat with concomitant spleen vacuity. Dao Chi San does not address this underlying liver-spleen disharmony. Sheng Yang San Huo Tang treats a yin fire scenario resulting in evil heat at the same time as fatigue. However, it treats depressive heat solely by acridly out-thrusting, does not specifically clear or drain the heart, and also does not address any urinary symptoms. When these two formulas are combined with suitable additions and subtractions, it is Bob Flaws’s experience that they fit a larger percentage of Western patients with fewer side effects and quicker, more complete therapeutic effects.

Within this formula, Codonopsis, Atractylodes, and Poria fortify the spleen and supplement the qi, while uncooked Rehmannia and Ophiopogon enrich yin and engender fluids, thus protecting yin from damage caused by flaming fire. When the spleen qi is exuberant, ministerial fire is automatically down-

borne. Similarly, when kidney water is exuberant, heart fire is automatically downborne. Poria, Plantago, Succinum, Juncus, and Lophatherum all clear heat from the heart by seeping water and disinhibiting urination. In particular, Poria and Plantago are used to take over the roles of Caulis Akebiae (Mu Tong), which is avoided in Blue Poppy Herbs' formulas due to issues about contamination with aristocholic acid. Coptis and Ophiopogon bitterly and coldly clear heat from the heart. Uncooked Rehmannia and Red Peony clear heat and cool the blood, thus helping to clear heat from both the liver and heart. According to Bensky and Gamble, the combination of Red and White Peony is especially good for relieving irritability due to liver depression.¹ White Peony and uncooked Rehmannia also nourish the blood and moisten the liver, therefore helping it to soften and relax. Further, White Peony's sour astringence protects yin fluids from damage by the windy natured yang-upbearing, exterior-resolving medicinals in this formula. Ledebouriella, Notopterygium, and Cimicifuga are those yang-upbearing, windy natured medicinals. They out-thrust depressive heat. In addition, Ledebouriella harmonizes the liver and spleen, while Cimicifuga clears heat from the stomach and hence is empirically specific for treating sores in the mouth and on the tongue. Ledebouriella & Notopterygium both enter the bladder channel. Succinum also enters the bladder channel as well as the heart and liver. It quiets the spirit at the same time as it frees the flow of urination. Licorice rootlets harmonize all the other medicinals in this formula in addition to "relaxing the tension of wood,"² which is one of the main mechanisms of heart fire effulgence.

DOSAGE

Three capsules two times per day equal not less than 36g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe that this amount of our extract is actually more like the equivalent of 48-72g of bulk-dispensed herbs.

MAY PATIENT DOES HAVE THE SIGNS AND SYMPTOMS OF

| | | |
|----------------------------------|------------------------------|-----------------------------|
| Heart fire effulgence | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver depression-depressive heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

¹ Bensky, Dan & Gamble, Andrew, Chinese Herbal Medicine: Materia Medica, Eastland Press, Seattle, 1993, p. 278

² Gu Qin Ming Yi Fang Lun (A Treatise on Famous Ancient & Modern Doctor's Formulas)

CYSTIQUELL

Xiao Chai Hu Tang Jia Wei

This formula is based on a modification of Zhang Zhong-jing's Xiao Chai Hu Tang (Minor Bupleurum Decoction) from his late Han dynasty Shang Han Lun (Treatise on Damage [Due to] Cold). It was created by Gan Guo-dong and Huang Qiu-xing from the Shunde Municipal Integrated Chinese-Western Medical Hospital. Our version is a 9:1 extract. 500mg 60 capsules.

Rx

| | |
|--|--|
| Radix Bupleuri (Chai Hu) | Radix Codonopsis Pilosulae (Dang Shen) |
| Sclerotium Poriae Cocos (Fu Ling) | Radix Scutellariae Baicalensis (Huang Qin) |
| Radix Albus Paeoniae Lactiflorae (Bai Shao) | Fructus Zizyphi Jujubae (Da Zao) |
| processed Rhizoma Pinelliae Ternatae (Ban Xia) | Radix Angelicae Sinensis (Dang Gui) |
| Radix Achyranthis Bidentatae (Niu Xi) | Pericarpium Citri Reticulatae (Chen Pi) |
| Radix Polygalae Tenuifoliae (Yuan Zhi) | Radix Ledebouriellae Divaricatae (Fang Feng) |
| Tuber Ophiopogonis Japonici (Mai Men Dong) | Radix Glycyrrhizae (Gan Cao) |
| Caulis Polygoni Multiflori (Ye Jiao Teng) | uncooked Rhizoma Zingiberis (Sheng Jiang) |
| Radix Astragali Membranacei (Huang Qi) | |

INDICATIONS

A liver-spleen disharmony with dampness pouring downward resulting in urinary frequency, urgency, and possible pain. In addition, liver depression has resulted in depressive heat affecting the functions of the stomach, heart, and lungs, while spleen qi vacuity has resulted in nonconstruction of the heart spirit. Hence there is disquietude of the spirit and association and aggravation of the urinary symptoms with psychoemotional stress.

In terms of disease diagnosis, this formula is mainly for the treatment of neurogenic bladder. If the patterns fit, this formula may also be used to treat interstitial cystitis.

THE SIGNS AND SYMPTOMS OF LIVER DEPRESSION QI STAGNATION INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> A bowstring pulse | <input type="checkbox"/> Possible PMS and/or dysmenorrhea |
| <input type="checkbox"/> Irritability | <input type="checkbox"/> A dark tongue |

THE SIGNS AND SYMPTOMS OF DEPRESSIVE HEAT AFFECTING THE HEART AND/OR STOMACH INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> Easy hunger | <input type="checkbox"/> Possible rapid pulse |
| <input type="checkbox"/> Possible redness of the tongue tip and/or sides | <input type="checkbox"/> Possible yellow tongue fur |
| <input type="checkbox"/> Possible swelling of the tongue sides | |
| <input type="checkbox"/> Restlessness and agitation, possible profuse dreams or poor sleep | |

THE SIGNS AND SYMPTOMS OF SPLEEN VACUITY WITH DAMPNES INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> Fatigue | <input type="checkbox"/> A fine pulse |
| <input type="checkbox"/> Lack of strength | <input type="checkbox"/> A swollen tongue with teeth-marks on its edges |
| <input type="checkbox"/> A tendency to loose stools | |

THE SIGNS AND SYMPTOMS OF NONCONSTRUCTION OF THE HEART SPIRIT INCLUDE

- | | |
|--|---------------------------------------|
| <input type="checkbox"/> Excessive worry and anxiety | <input type="checkbox"/> Restlessness |
|--|---------------------------------------|

- ☐ Poor sleep
- ☐ Possible palpitations
- ☐ Confusion and/or impaired memory

FORMULA EXPLANATION

Although this formula in Chinese is named after Xiao Chai Hu Tang (Minor Bupleurum Decoction), it is actually a modified combination of Xiao Chai Hu Tang, Xiao Yao San (Rambling Powder), and Bu Zhong Yi Qi Tang (Supplement the Center & Boost the Qi Decoction). In this formula, Bupleurum, Ledebouriella, Orange Peel, and uncooked Ginger course the liver and rectify the qi, while Peony and Dang Gui nourish the blood and emolliate the liver. Astragalus, Codonopsis, Poria, Licorice, and Red Dates supplement the spleen and construct the heart spirit. Poria, Pinellia, Orange Peel, and uncooked Ginger seep and transform dampness. Scutellaria clears heat from the liver, stomach, and lungs. Depressive heat from the liver drafts upward, affecting the stomach and lungs. In Chinese medicine, it is said that, “The kidneys are the sluice-gate of the stomach.” This means that the stomach and kidneys are related in terms of the production of urine. If the stomach is hot and hyperactive, it not only disperses food too quickly downward, it also disperses liquids too quickly downward, thus contributing to urinary frequency and urgency. Similarly, depressive heat from the liver and stomach may accumulate in the lungs, affecting the lungs’ control over the water passageways. Ophiopogon clears heat from the stomach and heart, helps transform dampness and phlegm, and nourishes yin, therefore, preventing the ruling ingredient, Bupleurum, from plundering yin. Achyranthes helps move the blood and thus also heat and fluids downward, while empirically also treating any tendency to low back pain. Polygala and Caulis Polygoni both quiet the spirit. In addition, Polygala rectifies the qi and transforms phlegm, while Caulis Polygoni nourishes the blood and treats both irritability and insomnia.

This formula has achieved a 90.3% total amelioration rate in one study of 31 patients with urinary bladder neck syndrome and neurogenic bladder, with a 61.2% cure rate.

COMBINATIONS

If symptoms of spleen qi vacuity or central qi falling downward are more pronounced, this formula may be combined with Bu Zhong Yi Qi Wan (Supplement the Center & Boost the Qi Pills). If stomach heat is marked, it may be combined with Huang Lian Su (Coptis Simple) or Ban Xia Xie Xin Tang (Pinellia Drain the Heart Decoction). If dampness and turbidity are more marked, this formula can be combined with Er Chen Wan (Two Aged [Ingredients] Pills). If heart spirit nonconstruction and malnourishment are more pronounced, it can be combined with Gan Mai Da Zao Wan (Licorice, Wheat & Red Date Pills). If kidney qi not securing complicates the picture, it can be combined with Jin Suo Gu Jing Wan (Golden Lock Secure the Essence Pills). If complicated by blood stasis, this formula can be combined with Shao Fu Zhu Yu Tang Wan (Lower Abdomen Dispel Stasis Decoction Pills).

DOSAGE

Three capsules two times per day. This formula is made from a 9:1 extract. That means the above dosage is equivalent to not less than 30 grams of raw herbs. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount it is actually more like the equivalent to 45-60 grams of bulk-dispensed herbs.

MAY PATIENT DOES HAVE

- | | | |
|---|------------------------------|-----------------------------|
| Liver depression qi stagnation: | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Spleen vacuity with dampness: | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Depressive heat (Not absolutely necessary): | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

DANG GUI & ANEMARRHENA

Dang Gui Nian Tong Tang

This formula is originally found in the “Gynecology” section of Li Dong-yuan’s Lan Shi Mi Cang (Orchid Chamber Secret Treasury). Its Chinese name translates as Dang Gui Assuage Pain Decoction. Our version is a 10:1 extract. 500mg. 60 capsules,

Rx

| | |
|--|--------------------------------------|
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Rhizoma Atractylodis Macrocephalae (Bai Zhu) | Atractylodes macrocephala rhizome |
| Rhizoma Atractylodis (Cang Zhu) | Atractylis ovata rhizome |
| Sclerotium Polypori Umbellati (Zhu Ling) | Polyporus umbellatus |
| Rhizoma Alismatis (Ze Xie) | Alisma Plantago-aquatica rhizome |
| Rhizoma Anemarrhenae Aspheloidis (Zhi Mu) | Anemarrhena aspheloides rhizome |
| Radix Scutellariae Baicalensis (Huang Qin) | Scutellaria baicalensis root |
| Herba Artemisiae Capillaris (Yin Chen Hao) | Artemisia capillaris herb |
| Radix Sophorae Flavescentis (Ku Shen) | Sophora flavescens root |
| Radix Puerariae (Ge Gen) | Pueraria lobata root |
| Radix Et Rhizoma Notopterygii (Qiang Huo) | Notopterygium incisum root & rhizome |
| Radix Ledebouriellae Divaricatae (Fang Feng) | Ledebouriella divaricata root |
| Rhizoma Cimicifugae (Sheng Ma) | Cimicifuga racemosa rhizome |
| Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |

INDICATIONS

This formula is for the treatment of wind damp heat impediment joint pain with concomitant spleen qi vacuity. This is a commonly encountered pattern in the following autoimmune diseases: rheumatoid arthritis (RA), systemic lupus erythematosus (SLE), and dermatomyositis/ polymyositis. It is also a common pattern in fibromyalgia and myalgic encephalopathy (ME) or what is called chronic fatigue immune deficiency syndrome (CFIDS) in the United States.

SIGNS AND SYMPTOMS OF WIND DAMP HEAT IMPEDIMENT INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> joint or muscle pain accompanied by redness, swelling and heat and which is aggravated by warmth decreased by cool or cold | <input type="checkbox"/> yellowish red urination |
| <input type="checkbox"/> acid, hot stools | <input type="checkbox"/> cough with profuse yellow or yellowish green nasal mucus |
| <input type="checkbox"/> vaginal itching and/or inflammation | <input type="checkbox"/> curd-like white or yellow creamy abnormal vaginal discharge |
| <input type="checkbox"/> damp, hot skin lesions of various kinds | <input type="checkbox"/> a red tongue with slimy, yellow coating |
| <input type="checkbox"/> possible other signs and symptoms of damp heat in the body, such as burning anus after defecation | <input type="checkbox"/> burning urination |
| | <input type="checkbox"/> a slippery, bowstring, rapid pulse |

SIGNS AND SYMPTOMS OF SPLEEN QI VACUITY INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> fatigue, especially after eating | <input type="checkbox"/> dizziness when standing up |
| <input type="checkbox"/> cold hands and feet | <input type="checkbox"/> easy bruising |
| <input type="checkbox"/> abdominal bloating after eating | <input type="checkbox"/> a swollen tongue with teeth marks on its edges |
| <input type="checkbox"/> lack of strength in the four extremities | <input type="checkbox"/> tendency to loose stools but possibly constipation |
| <input type="checkbox"/> fine pulse which is often soggy or soft in the right bar position | |

COMBINATIONS

This formula’s range of application can be extended and refined if it is combined with other common-

ly available Chinese ready-made medicines. For instance, if there is the complication of yin vacuity, then this formula can be combined with Liu Wei Di Huang Wan (Six Flavors Rehmannia Pills) or Zuo Gui Wan (Return the Left [Kidney] Pills), or with Zhi Bai Di Huang Wan (Anemarrhena & Phellodendron Rehmannia Pills) if there is more marked vacuity heat. If there is concomitant kidney yang vacuity, it may be combined with You Gui Wan (Return the Right [Kidney] Pills). If there is simultaneous blood stasis in the network vessels, then it can be combined with pills for that disease mechanism, such as Xiao Huo Luo Dan (Minor Quicken the Network Vessels Elixir). However, if there is concomitant yin vacuity and blood stasis in the network vessels, do not use this combination. If there is phlegm nodulation, it can be combined with pills for that, such as Hai Zao Wan (Sargassum Pills). To increase this formula's functions of supplementing the spleen, transforming dampness, and dispelling wind, it may be combined with Yu Ping Feng San Wan (Jade Windscreen Powder Pills), etc.

FORMULA EXPLANATION

Ginseng, Atractylodes Macrocephala, and Atractylodes (a.k.a. Atractylis) fortify the spleen and supplement the qi. Polyporus and Alisma seep dampness, while the two Atractylodes dry dampness. In addition, the Shen Nong Ben Cao (Divine Farmer's Materia Medica) says that Polyporus treats gu toxins. Dang Gui both nourishes and quickens the blood. Scutellaria, Artemisia Capillaris, and Sophora clear heat and eliminate dampness. Artemisia Capillaris has some ability to also course the liver and rectify the qi. Cimicifuga and Pueraria both upbear clear yang. Pueraria also works with Notopterygium and Ledebouriella to dispel wind damp and free the flow of impediment. Further, Pueraria nourishes stomach yin, thus protecting fluids from damage due to the use of windy, exterior-resolving medicinals. Anemarrhena nourishes the kidneys and clears vacuity heat, while Licorice clears heat and harmonizes the other medicinals while protecting the stomach.

DOSAGE

Three capsules two times per day equal not less than 30g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount of our extract is actually more like the equivalent of 40-60g of bulk-dispensed herbs.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

| | | |
|---------------------------|------------------------------|-----------------------------|
| Wind damp heat impediment | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

DIAQUELL

Yi Qi Yang Yin Huo Xue Tang

This formula is for qi and yin dual vacuity complicated by blood stasis resulting in diabetes mellitus. 60 Capsules, 500 mg each.

Rx

Radix Astragali Membranacei (Huang Qi)
Radix Panacis Quinquefolii (Xi Yang Shen)
uncooked Radix Rehmanniae (Sheng Di)
Radix Dioscoreae Oppositae (Shan Yao)
Radix Salviae Miltiorrhizae (Dan Shen)

Radix Puerariae (Ge Gen)
Radix Scrophulariae Ningpoensis (Xuan Shen)
Radix Rubrus Paeoniae Lactiflorae (Chi Shao)
Tuber Ophiopogonis Japonici (Mai Men Dong)
Sclerotium Poriae Cocos (Fu Ling)

FORMULA EXPLANATION

Classical descriptions of thirsting and wasting all involve heat. However, these descriptions typically describe the later stages of diabetes mellitus, and, today, many people are diagnosed with diabetes without being symptomatic and without marked signs of heat. In fact, most contemporary Chinese sources agree that qi and yin dual vacuity is the most common early pattern of diabetes. Typically, this evolves from a liver-spleen disharmony based on the saying from the Nei Jing (Inner Classic), “[At] forty years, yin is automatically half.” In other words, on top of a pre-existing spleen qi vacuity, there is now a yin vacuity as well. Although some patients develop diabetes early on in life, for most people, diabetes is a condition associated with aging. Therefore, in addition to qi and yin vacuity, blood stasis is a common complication. This is based on Yan De-xin’s assertion that essentially all chronic diseases associated with aging are complicated by at least an element of blood stasis. Blood stasis is definitely present in most of the complications of diabetes, such as neuropathy, nephropathy, retinopathy, and diabetic dermopathy. Thus the appropriateness of the principles of boosting the qi, nourishing yin, and quickening the blood.

Within this formula, Xi Yang Shen, Huang Qi, Fu Ling, and Shan Yao fortify the spleen and boost the qi. Shan Yao not only fortifies the spleen but also supplements the kidney qi. Xi Yang Sheng, Xuan Shen, Sheng Di, Mai Men Dong, and Ge Gen nourish yin and engender fluids. Xuan Shen also clears vacuity heat, while Ge Gen also disinhibits the qi mechanism by upbearing clear yang. Because of its cool nature, Ge Gen also clears stomach heat, the most common locus of heat in those with diabetes. Dan Shen, Sheng Di, and Chi Shao quicken, cool, and nourish the blood. Fu Ling additionally seeps dampness, thus leading yang into the yin tract (via urination).

COMBINATIONS

If yin vacuity-fire effulgence is marked, this formula can be combined with Zhi Bai Di Huang Wan (Anemarrhena & Phellodendron Rehmannia Pills) or Da Bu Yin Wan (Greatly Supplementing Yin Pills). If lung yin vacuity is pronounced, it may be combined with Bai He Gu Jin Wan (Lily Secure Metal Pills) or Mai Wei Di Huang Wan (Ophiopogon & Schisandra Rehmannia Pills). If kidney yin vacuity is pronounced, it may be combined with Gu Ben Wan (Secure the Root Pills). If liver blood and kidney yin is marked with more prominent vision problems, one may consider combining this formula with Ming Mu Di Huang Wan (Brighten the Eyes Rehmannia Pills). If heart yin vacuity is pronounced, it may be combined with Bai Zi Yang Xin Wan (Biota Nourish the Heart Pills) or Tian Wan Bu Xin Dan (Heavenly Emperor Supplement the Heart Elixir). If kidney qi vacuity is marked, it may be combined with Jin Su Gu Jing Wan (Golden Lock Secure the Essence Pills). To increase supplementation of the qi, combine it with Shen Qi Da Bu Wan (Ginseng & Astragalus Greatly Supplementing Pills). If there is both yin and yang vacuity, combine it with Jin Gui Shen Qi Wan (Golden Cabinet Kidney Qi Pills). If blood stasis is more pronounced, it may be combined with either Ge Xia Zhu Yu Tang Wan (Below the Diaphragm Dispel Stasis Decoction Pills), Shao Fu Zhu Yu Tang Wan (Lower Abdomen Dispel Stasis Decoction Pills), Xue Fu Zhu Yu Tang Wan (Blood Mansion Dispel Stasis Decoction Pills), or Tong Qiao Hue Xue Tang Wan (Free the Flow of the Orifices & Quicken the Blood Decoction Pills) depending on the location of the blood stasis.

SIGNS AND SYMPTOMS OF QI VACUITY INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> Fatigue | <input type="checkbox"/> Orthostatic hypotension |
| <input type="checkbox"/> Lack of strength | <input type="checkbox"/> A swollen tongue with teethmarks on its edges |
| <input type="checkbox"/> Easy bruising | <input type="checkbox"/> Possible frequent urination |

SIGNS AND SYMPTOMS OF YIN VACUITY INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> Dry skin | <input type="checkbox"/> Possible red tongue or red-tipped tongue with scanty fur |
| <input type="checkbox"/> Dry mouth & thirst | <input type="checkbox"/> A fine pulse |
| <input type="checkbox"/> Reduced sleep at night | |

SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> Static spots or macules on the tongue | <input type="checkbox"/> Spider nevi |
| <input type="checkbox"/> Distended, engorged sublingual veins | <input type="checkbox"/> Varicose veins |
| <input type="checkbox"/> Cherry hemangiomas | <input type="checkbox"/> Diabetic dermopathy |

DOSAGE

Three capsules two times per day equal not less than 30g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe that this amount of our extract is actually more like the equivalent of 35-50g of bulk-dispensed herbs.

CONTRAINDICATIONS

Loose stools, diarrhea, or nausea and indigestion due to dampness.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

- | | | |
|--------------|------------------------------|-----------------------------|
| Qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Yin vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

Chinese research has shown this formula to be 16.3% more effective in lowering blood glucose than the antidiabetic drug glyburide (Micronase) in a comparison study involving 73 patients (42 in the treatment wing, 31 in the comparison wing). [He Nan Zhong Yi Za Zhi (Henan Journal of Chinese Medicine), #5, 2001, p. 19 & 28]

FREE THE FLOW

Modified Ji Chuan Jian

This formula is a combination of Zhang Jie-bin's Ji Chuan Jian (Flow the River Decoction) and Li Dong-yuan's Bu Zhong Yi Qi Tang (Supplement the Center & Boost the Qi Decoction) with additions and subtractions based on Bob Flaws's personal clinical experience. Blue Poppy Herbs' version is a 10:1 extract. 500mg. 60 capsules.

Rx

| | |
|---|------------------------------|
| Radix Astragali Membranacei (Huang Qi) | Astragalus membranaceus root |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Radix Polygoni Multiflori (He Shou Wu) | Polygonum multiflorum root |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Herba Cistanchis Deserticolae (Rou Cong Rong) | Cistanches salsa herb |
| Semen Pruni Persicae (Tao Ren) | Prunus persica seed |
| Radix Scutellariae Baicalensis (Huang Qin) | Scutellaria baicalensis root |
| Radix Achyranthis Bidentatae (Niu Xi) | Achyranthes bidentata root |
| Rhizoma Alismatis (Ze Xie) | Alisma orientalis rhizome |
| Fructus Citri Aurantii (Zhi Ke) | Citrus aurantium fruit |
| Rhizoma Cimicifugae (Sheng Ma) | Cimicifuga racemosa rhizome |

INDICATIONS

This formula is for the treatment of chronic constipation due to a combination of qi, blood, yin, and yang vacuities with qi stagnation and blood stasis complicated by internal heat. This is a common complicated scenario, especially in perimenopausal women and older patients.

THE SIGNS AND SYMPTOMS OF QI VACUITY INCLUDE

- ☐ Fatigue, especially after eating
- ☐ Dizziness when standing up
- ☐ Easy bruising

THE SIGNS AND SYMPTOMS OF BLOOD VACUITY INCLUDE

- ☐ Dry stools
- ☐ Dry, falling hair
- ☐ A pale or swallow yellow complexion
- ☐ Pale, brittle nails
- ☐ Dry, scaly skin

THE SIGNS AND SYMPTOMS OF YIN VACUITY INCLUDE

- ☐ Dizziness
- ☐ Dry mouth and throat
- ☐ Tinnitus
- ☐ Greying hair
- ☐ Matitudinal insomnia

THE SIGNS AND SYMPTOMS OF YANG VACUITY INCLUDE

- ☐ Cold hands and feet and especially feet
- ☐ Low back pain and/or upper back chill

THE SIGNS AND SYMPTOMS OF QI STAGNATION INCLUDE

- ☐ Bound stool
- ☐ Depression
- ☐ Irritability

THE SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE

- ☐ Visible, engorged varicosities, including small hemangiomas, spider, nevi, and hemorrhoids
- ☐ Fixed, sharp, and/or severe pain, especially lower abdominal pain
- ☐ A sooty facial complexion
- ☐ A possibly choppy and/or deep pulse
- ☐ Worsening of symptoms at night
- ☐ Blood clots in the menstruate
- ☐ A purplish tongue or possible static macules or spots

THE SIGNS AND SYMPTOMS OF INTERNAL HEAT INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> Dark colored stools | <input type="checkbox"/> A possible bitter taste in the mouth |
| <input type="checkbox"/> Yellow tongue fur, possibly only at the root of the tongue | <input type="checkbox"/> Possible bad breath |
| <input type="checkbox"/> A rapid pulse | <input type="checkbox"/> Possible bleeding gums |

FORMULA EXPLANATION

Chronic constipation is typically due to a combination of disease mechanisms and is especially common in perimenopausal women and the elderly in general. In such cases, most Western patients present with qi, blood, and yang vacuities complicated by liver depression qi stagnation transforming internal heat and possible blood stasis. As we age, first the spleen becomes vacuous and weak. Since it is the latter heaven root of qi and blood engenderment and transformation, both qi and blood tend to become vacuous and insufficient. Because the clear is not upborne, the turbid is not downborne. Inhibition of the qi mechanism is then aggravated by liver depression qi stagnation. This means that there is no power to move the stools through the intestines, insufficient fluids to “float the boat,” or lack of free and uninhibited flow. Because blood and essence share a common source, blood vacuity over time may evolve into blood and yin vacuity. Because the former and latter heavens are mutually rooted, spleen qi vacuity eventually becomes complicated by kidney yang vacuity. In that case, there will also be a lack of yang to warm and transform the qi mechanism, especially in the lower burner, liver, and intestines. This further negatively affects fluid metabolism and the movement and transportation of the stools. Long-term qi stagnation, qi, blood, yin, and yang vacuity combined with non-freely flowing stools must eventually become complicated by blood stasis. Conversely, blood stasis further complicates both qi stagnation and blood vacuity. And finally, long-term depression may transform internal heat which further consumes and damages yin, blood, and fluids. Thus a vicious circle is created which tends to be self-perpetuating.

Astragalus and Codonopsis fortify the spleen and boost the qi. Dang Gui and Polygonum Multiflorum nourish the blood and moisten the intestines. Dang Gui also quickens the blood and transforms stasis. Cistanches nourishes the blood, invigorates yang, and frees the flow of the stools. Persica quickens the blood and dispels stasis at the same time as it moistens the intestines and frees the flow of the stools. Scutellaria clears heat from the stomach, intestines, and liver-gallbladder. Achyranthes supplements the kidneys and enriches yin, quickens the blood and moves the blood downward. Alisma seeps dampness. Thus it has a descending nature which also helps downbear turbidity, especially when combined with Achyranthes. In addition, it helps downbear any upward stirring of ministerial fire. Aurantium moves and descends the qi, Cimicifuga upbears the clear, and upbearing and downbearing are reciprocal. If the clear is upborne, the turbid can be downborne. If the turbid is downborne, the clear can be upborne. Hence Aurantium downbears, while Cimicifuga upbears, and the entire qi mechanism is regulated and rectified.

DOSAGE

Three capsules two times per day equal not less than 30g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount of our extract is actually more like the equivalent of 45-60g of bulk-dispensed herbs.

COMBINATIONS

For more severe perimenopausal or senile qi, blood, yin, and yang vacuity, this formula can be combined with Supplement Yin. This is especially so if there is yin vacuity-fire effulgence. For greater supplementation of qi, it may be combined with Bu Zhong Yi Qi Wan (Supplement the Center & Boost the Qi Pills) or Shen Qi Da Bu Wan (Ginseng & Astragalus Greatly Supplementing Pills). For greater supplementation of blood, it may be combined with Shou Wu Pian (Polygonum Multiflorum Tablets) or Si Wu Tang Wan (Four Materials Decoction Pills). For more moistening of the intestines and free-

ing the flow of the stools, it can be combined with Wu Ren Wan (Five Seeds Pills). For more marked liver depression qi stagnation, it can be combined with Xiao Yao Wan (Rambling Pills), and for more marked blood stasis, it can be combined with Tao Hong Si Wu Tang Wan (Persica & Carthamus Four Materials Decoction Pills).

CONTRAINDICATIONS

Loose stools or diarrhea, even if diarrhea alternates with constipation, as in irritable bowel syndrome

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

| | | |
|--|------------------------------|-----------------------------|
| Qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Yin vacuity (not absolutely necessary) | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Yang vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Qi stagnation | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Internal heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

HYPERQUELL

Hong Jing Tian Sheng Yang Jiang Ya Fang

This formula treats qi and (liver) blood vacuity with wind, heat, and/or blood stasis resulting in hypertension.

Rx

Herba Rhodiolae Roseae (Hong Jin Tian)

Semen Zizyphi Spinosae (Suan Zao Ren)

Radix Pseudostellariae Heterophyllae (Tai Zi Shen)

Ramulus Uncariae Cum Uncis (Gou Teng)

Radix Salviae Miltiorrhizae (Dan Shen)

Radix Astragali Membranacei (Huang Qi)

Radix Puerariae (Ge Gen)

Fructus Tribuli Terrestris (Bai Ji Li)

Armillaria (Tian Ma Mi Huan Jun)

Flos Chrysanthemi Morifolii (Ju Hua)

Sclerotium Poriae Cocos (Fu Ling)

Radix Albus Paeoniae Lactiflorae (Bai Shao)

Rhizoma Cimicifugae (Sheng Ma)

FORMULA EXPLANATION

In Chinese medical textbooks, hypertension is predominantly associated with ascendant liver yang hyperactivity. However, many patients with hypertension have very few symptoms. Typically, the blood pressure must be quite high before high blood pressure becomes symptomatic. Nonetheless, blood pressure tends to rise with age and many patients suffer from asymptomatic hypertension. Further, in real life, most hypertension patients manifest complex combinations of vacuity and repletion. According to Li Dong-yuan's yin fire theory, spleen qi vacuity may result in ascendant liver yang hyperactivity or, at the very least, coexist with such hyperactivity. In that case, simply downbearing yang with heavy, yang-subduing, counterflow-downbearing medicinals (such as Os Draconis, Long Gu, Concha Ostreae, Mu Li, Concha Haliotidis, Shi Jue Ming, and Haemitum, Dai Zhe Shi) may actually work against the successful lowering of the blood pressure. According to Wang Mao-song, in those cases, one must upbear the clear yang at the same time as clearing the liver and extinguishing wind. Upbearing of the clear yang is generally accomplished by combining one of more spleen-fortifying medicinals with one or more acrid, exterior-resolving medicinals. Because the qi mechanism's upbearing and downbearing are reflexive and depression leads to heat and hyperactivity, upbearing of the clear leads to downbearing of the turbid, resolution of depression, and clearing of heat via out-thrusting. 60 Capsules, 500 mg each.

Within this formula, Huang Qi, and Tai Zi Shen fortify the spleen and supplement the qi, while Ge Gen acridly upbears clear yang. Tai Zi Shen and Ge Gen both engender fluids, so that acrid upbearing and out-thrusting does not damage fluids and lead to even further yin vacuity loss of control over yang. Suan Zao Ren and Bai Shao nourish liver blood, emolliate and relax the liver, and quiet the spirit. Gou Teng, Tian Ma, and Bai Ji Li level the liver and extinguish wind. Gou Teng and Ju Hua clear the liver and drain heat. Fu Ling fortifies the spleen, leads yang downward into the yin tract (via urination), and quiets the spirit, Sheng Ma helps Ge Gen upbear clear yang while also clearing heat from the stomach, and Dan Shen and Hong Jing Tian quicken and nourish the blood and eliminates vexation.

According to Traditional Chinese Treatment for Hypertension by Hou Jing-lun et al. (Academy Press, Beijing, 195), Gou Teng, Tian Ma, Ju Hua, Ge Gen, Sheng Ma, Bai Shao, Suan Zao Ren, and Bai Ji Li are all known to lower blood pressure. Hong Jing Tian has also been shown to lower blood pressure at the same time as strengthening and improving heart function. Suan Zao Ren and Dan Shen are known to be effective for treating arrhythmias, and many patients with hypertension also suffer from arrhythmias. According to Yan De-xin, all chronic diseases associated with aging involve at least an element of blood stasis, and hypertension is just such a disease. This also explains the presence of Dan Shen and Hong Jing Tian.

COMBINATIONS

If there is more marked liver blood-kidney yin vacuity, this formula may be combined with Qi Ju Di Huang Wan (Lycium & Chrysanthemum Rehmannia Pills). If there is yin vacuity-fire effulgence, it may be combined with Zhi Bai Di Huang Wan (Anemarrhena & Phellodendron Rehmannia Pills). If there is concomitant constipation, it may be combined with Blue Poppy Herbs' Free the Flow. If heart palpitations are more severe due to nonconstruction and malnourishment of the heart spirit complicated by phlegm heat, it may be combined with Blue Poppy Herbs' 11 Flavors Warm the Gallbladder. If hypertension is due to chong and ren disharmony associated with perimenopausal syndrome, it may be combined with Blue Poppy Herbs' Ultimate Immortals. If blood stasis in the chest is more pronounced causing chest impediment symptoms, it may be combined with Dan Shen Yin Wan (Salvia Drink Pills, a.k.a. Salvia Teapills). If phlegm turbidity is more, it may be combined with Er Chen Wan (Two Aged [Ingredients] Pills).

SIGNS AND SYMPTOMS OF QI VACUITY INCLUDE

- ☐ Fatigue
- ☐ Lack of strength
- ☐ A swollen tongue with teeth-marks on its edges

SIGNS AND SYMPTOMS OF YINBLOOD VACUITY INCLUDE

- ☐ Grey hair
- ☐ Brittle nails
- ☐ Dry skin
- ☐ Poor night vision

SIGNS AND SYMPTOMS OF ASCENDANT LIVER YANG HYPERACTIVITY INCLUDE

- ☐ Headache
- ☐ Dizziness
- ☐ A bowstring, surging pulse

SIGNS AND SYMPTOMS OF INTERNALLY STIRRING WIND INCLUDE

- ☐ Tics
- ☐ Tremors
- ☐ A tendency to shiver or shake under stress

SIGNS AND SYMPTOMS OF LIVER HEAT INCLUDE

- ☐ Red eyes
- ☐ Irritability
- ☐ A tendency to shiver or shake under stress
- ☐ A red tongue (tip and/or sides)

SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE

- ☐ Static spots or macules on the tongue
- ☐ Distended, engorged sublingual veins
- ☐ Cherry hemangiomas
- ☐ Spider nevi
- ☐ Varicose veins
- ☐ Black spots or lines in the visual field

DOSAGE

Three capsules two times per day equal not less than 30g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe that this amount of our extract is actually more like the equivalent of 40-60g of bulk-dispensed herbs.

MY PATIENT DOES HAVE THE SIGNS AND SYMPTOMS OF

- | | | |
|------------------------------------|------------------------------|-----------------------------|
| Qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Yin-blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Ascendant liver yang hyperactivity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver wind | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

(There only need to be signs and symptoms of either liver yang, liver heat, or liver wind, not all three.)

MODIFIED ASTRAGALUS & GINSENG

Huang Qi Ren Shen Tang Jia Jian

This formula is a modification of Li Dong-yuan's Huang Qi Ren Shen Tang as found in the Pi Wei Lun (Treatise on the Spleen & Stomach). It may also be referred to as a combination of Bu Zhong Yi Qi Tang (Supplement the Center & Boost the Qi Decoction) plus Yu Ping Feng San (Jade Wind-screen Powder) with added ingredients. Our version is a 10:1 extract. 500mg. 60 capsules.

Rx

| | |
|--|-----------------------------------|
| Fructus Corni Officinalis (Shan Zhu Yu) | Cornus officinalis fruit |
| Radix Astragali Membranacei (Huang Qi) | Astragalus membranaceus root |
| Tuber Ophiopogonis Japonicae (Mai Men Dong) | Ophiopogon japonicum tuber |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Rhizoma Atractylodis Macrocephalae (Bai Zhu) | Atractylodes macrocephala rhizome |
| Rhizoma Atractylodis (Cang Zhu) | Atractylis ovata rhizome |
| Fructus Zizyphi Jujubae (Da Zao) | Zizyphus jujuba fruit |
| uncooked Rhizoma Zingiberis (Sheng Jiang) | Zingiber officinalis rhizome |
| Radix Ledebouriellae Divaricatae (Fang Feng) | Ledebouriella divaricata root |
| Fructus Schisandrae Chinensis (Wu Wei Zi) | Schisandra chinensis fruit |
| Fructus Pruni Mume (Wu Mei) | Prunus mume fruit |
| Rhizoma Pinelliae Ternatae (Ban Xia) | Pinellia ternata rhizome |
| Cortex Phellodendri (Huang Bai) | Phellodendron amurense bark |
| mix-fried Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |
| Pericarpium Citri Reticulatae (Chen Pi) | Citrus reticulata peel |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |
| Rhizoma Cimicifugae (Sheng Ma) | Cimicifuga racemosa rhizome |

INDICATIONS

This formula is for the treatment of spleen qi vacuity resulting in lung qi vacuity, and thus insecure defensive qi and/or lingering wind evils retained in the defensive exterior. Because of the close reciprocal relationship of the lungs, spleen, and kidneys vis à vis the engenderment and functioning of the qi or due to immaturity, such a lung-spleen vacuity is often complicated by a kidney vacuity. In addition, because the lungs, spleen, and kidneys are the three viscera which control the movement and transformation of body fluids, there is concomitant, enduring phlegm dampness.

In terms of diseases, this formula is meant to be taken preventively for allergic rhinitis of wind cold nature. That means allergic rhinitis with profuse, clear, phlegm, sneezing, and nasal congestion. However, this formula, by itself, is not meant for the treatment of acute allergic episodes. In particular, this formula is best for the prevention of allergic rhinitis occurring in the fall. In that case, one can begin administration of these capsules in June to prevent autumn attacks or at least two weeks before expected seasonal recurrences.

THE SYMPTOMS OF SPLEEN QI VACUITY INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> fatigue, especially after eating | <input type="checkbox"/> a typically slippery pulse |
| <input type="checkbox"/> a tendency towards loose stools | <input type="checkbox"/> a possible history of antibiotic use |
| <input type="checkbox"/> abdominal bloating after eating | <input type="checkbox"/> a wet, swollen tongue with teeth marks on its edges |
| <input type="checkbox"/> a craving for sweets | <input type="checkbox"/> possible cold hands and feet (though often not) |
| <input type="checkbox"/> possible white, slimy tongue fur at least at the tongue root | |

However, according to many Chinese doctors, if one has allergic rhinitis, one does have at least a constitutional spleen-lung vacuity. This is based on the middle burner being the source of the engenderment of the defensive qi. Also, everyone who is invaded by an unseen airborne pathogen which does not cause problems for the majority of other people exposed to such allergens does have, ipso facto, a defensive qi vacuity.

Symptoms of a kidney qi vacuity may not be readily apparent. Often such kidney vacuity is a function of immaturity or, on the other end of the spectrum, aging.

PHLEGM DAMPNESS IS EVIDENCED BY

- ☐ profuse phlegm
- ☐ a wet tongue with possibly slimy fur
- ☐ a tendency towards runny nose

According to Chinese medical theory, the vast majority of allergic rhinitis sufferers do have chronic, enduring deep-lying phlegm dampness. “The spleen is the root of phlegm engenderment; the lungs are the place where phlegm is stored.”

In addition, most sufferers of allergic rhinitis will have some element of liver depression, as evidenced by the almost ubiquitous bowstring or wiry pulse. Such liver depression qi stagnation negatively effects the lung and spleen function and the movement and transportation of body fluids. Conversely, phlegm dampness and poor lung-spleen function adversely effect the free and easy flow of qi.

COMBINATIONS

During acute allergic rhinitis episodes, this formula can be taken with Bi Yan Pian (Rhinitis Tablets). In cases with pronounced symptoms of kidney yang vacuity, it can be combined with Ba Wei Di Huang Wan (Eight Flavors Rehmannia Pills) or Shen Qi Wan (Kidney Qi Pills). In cases with pronounced symptoms of yin vacuity, this formula can be combined with Liu Wei Di Huang Wan (Six Flavors Rehmannia Pills). For more pronounced phlegm dampness, it may be combined with Er Chen Wan (Two Aged [Ingredients] Pills). For more pronounced liver depression, it may be combined with Xiao Yao Wan (Rambling Pills). If cold evils have transformed into heat, it may be combined with either Dan Zhi Xiao Yao Wan (Moutan & Gardenia Rambling Pills) or Xiao Chai Hu Tang Wan (Minor Bupleurum Decoction Pills). If allergic episodes recur monthly around a woman's menses and there are signs and symptoms of blood vacuity and/or blood stasis, consider combining with Tao Hong Si Wu Tang Wan (Persica & Carthamus Four Materials Decoction Pills). For more obvious fluid dryness, combine with Sheng Mai San Wan (Engender the Pulse Powder Pills).

FORMULA EXPLANATION

Astragalus, Codonopsis, the two Atractylodes, mix-fried Licorice, and Red Dates all fortify the spleen the spleen and supplement the qi. Because the spleen is the source of the lung qi, and the latter heaven supports and bolsters the former heaven, these medicinals also supplement the lung and kidney qi. This is why Li Dong-yuan referred to the spleen qi as the original qi and said that these medicinals supplement the original qi. Bupleurum and Cimicifuga both upbear yang, thus helping to boost the qi and supplement the great or lung qi. Schisandra, Mume, and Cornus are all astringents. They secure the exterior, thus preventing invasion by external evils, and they astringe leakage. In addition, although Cornus is described as a kidney yang supplement, it supplements kidney yin and yang in a balanced manner. Hence it addresses elements of either kidney yin or yang vacuity, depending on the individual case. Pinellia, Orange Peel, and uncooked Ginger transform phlegm and eliminate dampness. Ophiopogon and Dang Gui help Licorice prevent the windy, dry-natured medicinals in this formula from damaging yin fluids. Ophiopogon also transforms phlegm and Dang Gui also softens and, therefore, harmonizes the liver. Ledebouriella resolves the exterior and dispels wind without harming the

righteous qi. It is used to out-thrust any evils which might be lingering in the exterior. Phellodendron clear any vacuity and/or damp (i.e., summerheat) heat which may be damaging the spleen, lung, and kidney qi.

On page 85 of the Pi Wei Lun (Blue Poppy edition), Li says, “When the spleen and stomach are vacuous and weak, the qi of the upper burner is insufficient.” Li then goes on to say that, if due to invasion of external evils taking advantage of this vacuity, symptoms of lung (respiratory) and large intestine (defecatory) disturbance may arise. In that case, one must first assist the original qi (meaning the spleen qi) and regulate insufficient lung and large intestine metal. For this, Li recommends Huang Qi Ren Shen Tang. Li further goes on to describe how the heat of summer may damage the spleen, lungs, and kidneys and how one can use this formula to treat and prevent such damage.

If, in the heat of summer, a person with perduring disease due to vacuous and damaged spleen and stomach neglects to nurture and adapt themselves, acting counter to the season..., they will inevitably contract drowsiness and weakness, disinclination to speak, shortness of breath, qi weakness, dyspneic distressed rapid breathing, fatigued and weak bones, a dreamy appearance, clouded vision as if shrouded in clouds of smoke, and lack of consciousness of one’s own body.

In the following paragraph, Li goes on to explain how, in this case, invading wind may give rise to a “struggle between wind and dampness (with) headache, heavy-headedness, congested exuberant heat in the upper (burner or part of the body), shortness of breath through mouth or nose, distressed, rapid breathing, vexed and agitated body and heart, pessimism, sadness, and despondency (all emotions associated with the lungs, which) demonstrate yin overwhelming yang in the extreme.”

DOSAGE

Three capsules two times per day. Since Blue Poppy Herb’s version of this formula is a 10:1 extract, this equals not less than 30 grams of raw herbs. However, because our ability to extract the active ingredients from these herbs is so much more efficient than stovetop decoction at home, we believe that this amount of this formula is actually more like the equivalent of 45-60 grams of bulk-dispensed herbs.

NOTE

For more information about the Chinese medical prevention and treatment of allergic rhinitis, see Bob Flaws’s Curing Hayfever Naturally with Chinese Medicine published by Blue Poppy Press.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

- | | |
|---|--|
| Lung-spleen qi vacuity | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Kidney qi vacuity | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| (Not absolutely necessary) | |
| Phlegm dampness | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| (These signs and symptoms may only be apparent during acute episodes.) | |
| Liver depression | <input type="checkbox"/> Yes <input type="checkbox"/> No |

MODIFIED ELEVEN FLAVORS WARM THE GALLBLADDER

Shi Yi Wei Wen Dan Tang Jia Jian

(Eleven Flavors Warm the Gallbladder Decoction with Additions & Subtractions)

This formula is a modification of Wan Ken-tang's Ming dynasty Shi Wei Wen Dan Tang (Ten Flavors Warm the Gallbladder Decoction) and Xu You-ling's contemporary Shi Yi Wei Wen Dan Tang (Eleven Flavors Warm the Gallbladder Decoction). Our version is a 10:1 extract. 500mg. 60 capsules,

Rx

| | |
|---|-----------------------------|
| Concha Ostreae (Mu Li) | Ostrea shell |
| Caulis Polygoni Multiflori (Ye Jiao Teng) | Polygonum multiflorum stem |
| Sclerotium Poriae Cocos (Fu Ling) | Poriae cocos |
| Semen Zizyphi Spinosae (Suan Zao Ren) | Zizyphus spinosa seed |
| Caulis Bambusae In Taeniis (Zhu Ru) | Phyllostachys nigra stem |
| Rhizoma Pinelliae Ternatae (Ban Xia) | Pinellia ternata rhizome |
| Rhizoma Acori Graminei (Shi Chang Pu) | Acorus gramineus rhizome |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Fructus Schisandrae Chinensis (Wu Wei Zi) | Schisandra chinensis fruit |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Fructus Zizyphi Jujubae (Da Zao) | Zizyphus jujubae fruit |
| mix-fried Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |
| Pericarpium Citri Reticulatae (Chen Pi) | Citrus reticulata peel |
| Fructus Immaturus Citri Aurantii | Citrus aurantium fruit |
| Radix Polygalae Tenuifoliae (Yuan Zhi) | Polygala tenuifolia root |
| uncooked Rhizoma Zingiberis (Sheng Jiang) | Zingiber officinale rhizome |
| Rhizoma Coptidis Chinensis (Huang Lian) | Coptis chinensis rhizoma |

INDICATIONS

This formula is for heart-gallbladder qi timidity with depressive heat in the heart, liver, and possibly stomach and intestines. Heart-gallbladder qi timidity is the shorthand name for a more complex pattern. The entire pattern is made up of a liver-spleen disharmony, i.e., liver depression and spleen qi vacuity, with depressive heat and phlegm harassing the heart spirit as well as heart qi and blood vacuity due to enduring spleen vacuity. In terms of disease indications, it mainly treats insomnia, heart palpitations, anxiety, depression, PMS, and perimenopausal syndrome. However, patients with this complex set of patterns also typically have digestive complaints, possible asthma or sinusitis, TMJ syndrome, and other liver-spleen disharmony diseases.

THE SIGNS AND SYMPTOMS OF SPLEEN VACUITY INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> Fatigue, especially after meals | <input type="checkbox"/> Possible lack of strength |
| <input type="checkbox"/> Abdominal bloating and borborygmus after meals | <input type="checkbox"/> A swollen tongue with teeth-marks on its edges |
| <input type="checkbox"/> Loose stools | |
| <input type="checkbox"/> A soggy pulse in the right bar position | |

THE SIGNS AND SYMPTOMS OF LIVER DEPRESSION QI STAGNATION INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> Chest oppression | <input type="checkbox"/> A bowstring pulse |
| <input type="checkbox"/> A tendency to sighing | <input type="checkbox"/> A dark-hued tongue |
| <input type="checkbox"/> Menstrual cramps | <input type="checkbox"/> Premenstrual breast distention and pain |
| <input type="checkbox"/> Abdominal distention and pain | <input type="checkbox"/> Rib-side pain |
| <input type="checkbox"/> Irritability | |

THE SIGNS AND SYMPTOMS OF DEPRESSIVE HEAT INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> A bitter taste in the mouth | <input type="checkbox"/> A red tongue tip |
|--|---|

- ☐ Vexation and agitation
- ☐ A red tongue with yellow fur

- ☐ Inflated and/or red sides of the tongue
- ☐ Possible yellow or green phlegm

THE SIGNS AND SYMPTOMS OF PHLEGM INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> Swollen glands | <input type="checkbox"/> Postnasal drip |
| <input type="checkbox"/> Plum pit qi | <input type="checkbox"/> Profuse phlegm |
| <input type="checkbox"/> Thick, white vaginal discharge | <input type="checkbox"/> Mucus in the stools |
| <input type="checkbox"/> Slimy tongue fur | <input type="checkbox"/> A slippery pulse |

THE SIGNS AND SYMPTOMS OF HEART QI AND BLOOD VACUITY INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> Heart palpitations | <input type="checkbox"/> Insomnia |
| <input type="checkbox"/> Anxiety | <input type="checkbox"/> Easy fright |
| <input type="checkbox"/> Restlessness | <input type="checkbox"/> Lassitude of the spirit |
| <input type="checkbox"/> Possible shortness of breath | <input type="checkbox"/> Spontaneous perspiration |
| <input type="checkbox"/> A fine pulse and weak inch positions, especially the left inch | <input type="checkbox"/> A pale tongue |

NOTE

The key to discriminating the complex pattern of heart-gallbladder qi timidity is a combination of fatigue, PMS, a bowstring, slippery pulse, and a tendency to wake in the middle of the night in a fright or with heart palpitations plus phlegm in the back of the throat. To use this formula, the patient must also have signs of heat.

COMBINATIONS

If there is more marked liver depression and spleen vacuity, this formula can be combined with either Xiao Chai Hu Tang Wan (Minor Bupleurum Decoction Pills). If liver-spleen disharmony is marked and there is also more marked blood vacuity, it can be combined with Xiao Yao Wan (Rambling Pills). If there is more marked phlegm, it can be combined with Er Chen Wan (Two Aged [Ingredients] Pills). If there is more marked great or chest qi vacuity, it can be combined with Bu Zhong Yi Qi Wan (Supplement the Center & Boost the Qi Pills). If there is concomitant damp heat in the stomach and intestines, it can be combined with Ban Xia Xie Xin Wan (Pinellia Drain the Heart Decoction Pills). If heart fire shifts to the small intestines and bladder, it can be combined with Dao Chi Wan (Abduct the Red Pills). If there is concomitant yin vacuity, it can be combined with Liu Wei Di Huang Wan (Six Flavors Rehmannia Pills). If there is dual yin and yang vacuity, it can be combined with either Shen Qi Wan (Kidney Qi Pills) or Er Xian Wan (Two Immortals Pills). If there is concomitant blood stasis, it can be combined with Tong Qiao Huo Xue Wan (Free the Flow of the Orifices & Quicken the Blood Pills). If there is more marked heart qi and blood vacuity, it can be combined with Gan Mai Da Zao Wan (Licorice, Wheat & Red Date Pills).

FORMULA EXPLANATION

Within this formula, Codonopsis, Poria, and mix-fried Licorice all fortify the spleen and boost the qi. The heart receives its qi from the clear upborne by the spleen. Therefore, supplementing the spleen qi automatically supplements the heart qi. In addition, Schisandra and Polygala both also supplement the heart qi, while Red Dates, Dang Gui, Zizyphus Spinoso, and Caulis Polygoni supplement heart blood. Further, Schisandra protects stomach, lung, and heart yin from damage due to enduring heat. Orange Peel, Caulis Bambusae, Immature Aurantium, and uncooked Ginger all course the liver and rectify the qi, disinhibit and harmonize the qi mechanism and resolve depression. In addition, if the liver receives sufficient nourishment by the blood due to Dang Gui and Zizyphus Spinoso above, it will therefore be enabled to do its duty of coursing and discharging. Pinellia, Caulis Bambusae, Acorus, Polygala, Orange Peel, and uncooked Ginger all transform phlegm. Caulis Bambusae also eliminates vexation, while both

Acorus and Polygala free the flow of the heart orifices and quiet the spirit. Other spirit-quieting medicinals in this formula include Caulis Polygoni, Poria, Zizyphus Spinosa, Licorice, Red Dates, and Oyster Shell. Polygala also frees the flow between the heart and kidneys, while Oyster Shell subdues yang. Hence upward stirring ministerial fire is led back to its lower source. Coptis clears depressive heat in the heart, liver, gallbladder, stomach, and intestines, and Licorice, Red Dates, and uncooked Ginger all harmonize the other ingredients in this formula.

DOSAGE

Three capsules two times per day equal not less than 30g of raw medicinals. However, because our extraction process is far more efficient than stove-top decoction, we believe that this amount of extract is actually more like the equivalent of 40-60g of bulk dispensed herbs.

To get the most out of this treatment, the patient also needs to adhere to a yeast-free, sugar-free, clear bland diet for at least three months, and better for 6-12 months. In particular, the patient should avoid chilled, uncooked foods, greasy, fatty foods, and sweets. In addition they should get regular physical exercise combined with regular deep relaxation and stress reduction.

MY PATIENT DOES HAVE THE SIGNS AND SYMPTOMS OF

| | | |
|--------------------------|------------------------------|-----------------------------|
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver depression | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Phlegm | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Depressive heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Heart qi & blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

MODIFIED PERILLA & MENTHA

Jia Jian Su He Tang

The basis for this formula is Su He ShengDi Tang (Perilla, Mentha & Uncooked Rehmannia Decoction) as found in the Qing dynasty book, Yan Fang Xin Bian (A New Compilation of Tested Formulas) published in 1846. This has been modified based on a combination of Heiner Fruehauf's published research and Bob Flaws's clinical experience. This formula is also based, in part, on the rationales for Ban Xia Xie Xin Tang (Pinellia Drain the Heart Decoction), Xiao Chai Hu Tang (Minor Bupleurum Decoction), Bu Zhong Yi Qi Tang (Supplement the Center & Boost the Qi), and Xiao Yao San (Rambling Powder). Our version is a 10:1 extract. 500mg. 60 capsules.

Rx

| | |
|---|------------------------------|
| Radix Albus Paeoniae Lactiflorae (Bai Shao) | Paeonia lactiflora root |
| Radix Astragali Membranacei (Huang Qi) | Astragalus membranaceus root |
| Sclerotium Poriae Cocos (Fu Ling) | Poria cocos |
| mix-fried Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |
| Tuber Ophiopogonis Japonici (Mai Men Dong) | Ophiopogon japonicum tuber |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |
| Radix Angelicae Sinensis (Dang Gui) | Angelica Sinensis root |
| Radix Polygoni Multiflori (He Shou Wu) | Polygonum multiflorum root |
| Fructus Forsythiae Suspensae (Lian Qiao) | Forsythia suspensa fruit |
| Radix Scutellariae Baicalensis (Huang Qin) | Scutellaria baicalensis root |
| Rhizoma Pinelliae Ternatae (Ban Xia) | Pinellia ternata rhizome |
| Folium Perillae Frutescentis (Zi Su Ye) | Perilla frutescens leaf |
| Radix Angelicae Dahuricae (Bai Zhi) | Angelica dahurica root |
| Herba Menthae Haplocalycis (Bo He) | Mentha haplocalyx herb |
| Fructus Pruni Mume (Wu Mei) | Prunus mume fruit |
| Pericarpium Citri Reticulatae (Chen Pi) | Citrus reticulata peel |

INDICATIONS

This formula is for spleen qi vacuity with stomach and intestinal dampness and heat complicated by liver depression, stomach fluid dryness, and heart qi and blood vacuity. In terms of disease indications, it treats gu parasites with abdominal distention, loose stools or diarrhea, and abdominal cramping. Patients with this scenario have usually been diagnosed as suffering from intestinal parasites, intestinal dysbiosis, candidiasis, leaky gut syndrome, food allergies, and/or hypoglycemia. They may have irritable bowel syndrome, Crohn's disease, ME, or chronic allergic rhinitis/sinusitis.

THE SIGNS AND SYMPTOMS OF SPLEEN QI VACUITY INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> fatigue, especially after eating | <input type="checkbox"/> dizziness when standing up |
| <input type="checkbox"/> easy bruising | <input type="checkbox"/> lack of strength in the four extremities |
| <input type="checkbox"/> abdominal bloating after eating | <input type="checkbox"/> a tendency to loose stools, but possibly constipation |
| <input type="checkbox"/> a swollen tongue with teeth marks on its edges | <input type="checkbox"/> cold hands and feet |
| <input type="checkbox"/> a fine pulse which is often soggy or soft in the right bar position | |

THE SIGNS AND SYMPTOMS OF STOMACH AND INTESTINE DAMP HEAT INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> loose stools or diarrhea which is either very dark or bright yellow in color | <input type="checkbox"/> a slippery, rapid pulse |
| <input type="checkbox"/> foul smelling, possibly explosive stools accompanied by tenesmus | <input type="checkbox"/> slimy, yellow fur on the root of the tongue |
| | <input type="checkbox"/> hot, acid stools or anal burning after defecation |

THE SIGNS AND SYMPTOMS OF LIVER DEPRESSION INCLUDE

- ☐ premenstrual or menstrual lower abdominal distention
- ☐ irritability
- ☐ worsening of symptoms due to emotional stress or upsetment
- ☐ premenstrual breast distention and pain
- ☐ lower abdominal cramping
- ☐ a bowstring pulse

THE SIGNS AND SYMPTOMS OF STOMACH FLUID DRYNESS INCLUDE

- ☐ thirst with a desire for chilled drinks
- ☐ a dry mouth and throat
- ☐ possible chapped lips
- ☐ dry or scanty tongue fur
- ☐ possible patches of peeled fur on the tongue

THE SIGNS AND SYMPTOMS OF HEART QI AND BLOOD VACUITY INCLUDE

- ☐ insomnia
- ☐ lassitude of the spirit
- ☐ disquieted spirit
- ☐ a swollen tongue with a crack or crease down its center reaching to the tip
- ☐ impaired memory
- ☐ vexation and agitation
- ☐ heart palpitations

COMBINATIONS

If there is constipation, this formula can be combined with Da Huang Jiang Zhi Wan (Rhubarb Lower Fat Pills). If there is stomach and intestinal heat and/or heart-stomach fire, it can be combined with Huang Lian Su Wan (Coptis Simple Pills). If there is concomitant kidney yang vacuity, then this formula may be combined with Wu Mei Wan (Mume Pills). This formula can also be combined with Xiao Chai Hu Tang Wan (Minor Bupleurum Decoction Pills), Xiao Yao Wan (Rambling Pills), Jia Wei Xiao Yao San (Added Flavors Rambling Pills, a.k.a. Dan Zhi Xiao Yao Wan, Moutan & Gardenia Rambling Pills), Ban Xia Xie Xin Tang (Pinellia Drain the Heart Decoction, i.e., Pills), or Bu Zhong Yi Qi Wan (Supplement the Center & Boost the Qi Pills) in order to emphasize those aspects and functions of this formula which are similar to those.

FORMULA EXPLANATION

Forsythia and Scutellaria clear heat and resolves toxins without damaging the spleen. Mix-fried Licorice, Astragalus, and Codonopsis all supplement the spleen and heart qi, thus quieting the spirit by nourishing it. Dang Gui, Polygonum Multiflorum, and Peony all nourish the blood and moisten dryness, harmonizing and emolliating the liver. Pinellia harmonizes the stomach, eliminates dampness, and transforms phlegm. Poria seeps dampness at the same time as it helps supplement the heart and spleen and quiet the spirit. Ophiopogon engenders fluids, nourishes stomach, lung, and heart yin, clears heat from those same viscera and bowels, and transforms phlegm. Citrus harmonizes the stomach and downbears counterflow, thus rectifying the qi. It also aids Pinellia and Poria in eliminating dampness and transforming phlegm. Mume aids Ophiopogon in engendering fluids. However, it also has a pronounced and specific effect of killing worms or parasites. This effect seems to be strengthened even more when Mume is combined with Perilla. This is an exterior-resolver, but that classification does not begin to do justice to this often overlooked medicinal. According to gu parasite theory, Perilla has a strong gu-killing, toxin-resolving effect which should not be underestimated. Mentha is acrid and warm is also an exterior-resolver. It courses the liver, clears heat, and resolves depression. According to gu parasite theory, it also is a specific for gu conditions. Likewise, so is Angelica Dahurica. It too is an exterior-resolver which is often not fully understood or appreciated by rank and file Chinese medical practitioners. Although it is described as being acrid and warm, nevertheless, it does treat damp heat conditions, such as intestinal damp heat, vaginal tract damp heat, and damp heat in the sinuses.

To get the most out of this treatment, the patient also needs to adhere to a yeast-free, sugar-free, clear bland diet for at least three months, and better for 6-12 months.

DOSAGE

Three capsules two times per day equal not less than 30g of raw medicinals. However, because our extraction process is far more efficient than stove-top decoction, we believe that this amount of extract is actually more like the equivalent of 40-60g of a bulk-dispensed herbs.

NOTE

This formula is not the same as described in Heiner Fruehauf's essay on gu parasites discussed by Bob Flaws. Although that formula is also called Jia Jian Su He Tang in Chinese, its ingredients are different. Since jia jian simply means additions and subtractions or modifications, depending on what was added or subtracted, there could be an almost infinite number of modifications of this formula.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

| | | |
|--------------------------------|------------------------------|--|
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Stomach & intestinal damp heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver depression | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Stomach fluid dryness | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Heart qi & blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No (Not absolutely necessary) |

RESOLVE DEPRESSION & STABILIZE SLEEP

Jie Yu Ding Mian Fang

This formula was designed by Dr. Gao Tian-jun of the No. 1 Long Hai Municipal Hospital in Long Hai, Fujian. It is for the treatment of recalcitrant, nonhealing insomnia. Our version is a 10:1 extract.

Rx

| | |
|---|--------------------------------|
| Radix Salviae Miltiorrhizae (Dan Shen) | Salvia miltiorrhiza root |
| stir-fried Semen Zizyphi Spinosae (Suan Zao Ren) | Zizyphus spinosa seed |
| Cortex Albizziae Julibrissinis (He Huan Pi) | Albizzia julibrissin root bark |
| Os Draconis (Long Gu) precooked | Fossilized bone |
| Spica Prunellae Vulgaris (Xia Gu Cao) | Prunella vulgaris spikes |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |
| Fructus Citri Aurantii (Zhi Ke) | Citrus aurantium fruit |
| Radix Ligustici Wallichii (Chuan Xiong) | Ligusticum wallichium root |
| Radix Cyathulae (Chuan Niu Xi) | Cyathula officinalis root |
| Rhizoma Pinelliae Ternatae (Ban Xia) | Pinelliae ternata rhizome |
| Gelatinum Corii Asini (E Jiao) dissolved in decoction | Donkey skin gelatin |
| Succinum (Hu Po) added at end | Amber |
| uncooked Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |

INDICATIONS

This formula is for the treatment of recalcitrant insomnia which has lasted for more than three months due to a combination of liver depression qi stagnation (with possible depressive heat) and blood stasis with malnourishment and disquietude of the heart spirit. It can be used when other, more conventional Chinese therapies for insomnia have failed. Patients may not be able to sleep at all or only 1-2 hours per night.

FORMULA EXPLANATION

According to Dr. Gao, most recalcitrant insomnia involves blood stasis which has not been addressed in previous therapy. Liver depression (with possible depressive heat) results in qi stagnation, and, if the qi moves, the blood moves; if the qi stops, the blood stops. Since static blood hinders and obstructs the engenderment of new or fresh blood, qi stagnation and blood stasis are commonly complicated by blood vacuity. In that case, there may be insufficient blood to construct and nourish the heart spirit which thus becomes disquieted or restless. If liver depression transforms heat, depressive heat may also ascend to harass the spirit, thus further disquieting it.

Within this formula, Chuan Xiong, Dan Shen, and Chuan Niu Xi quicken the blood and transform stasis. Chai Hu, Zhi Ke, and Chuan Xiong course the liver and resolve depression. Thus the qi and blood are regulated and the qi mechanism is harmonized. Chuan Xiong and Zhi Ke promote the upbearing of yang, while Chuan Niu Xi downbears yin. The combination of these three regulates and harmonizes yin and yang. Ban Xia and Xia Gu Cao are a little known but extremely effective empirical combination for the treatment of insomnia that come from the Yi Xue Mi Zhi (The Secret Purport of the Study of Medicine). Ban Xia harmonizes the stomach, downbears counterflow, and transforms phlegm. Xia Gu Cao clears liver heat. Dan Shen, Suan Zao Ren, and E Jiao supplement liver blood and quiet the heart spirit, while Long Gu and Hu Po heavily settle and still. In addition, He Huan Pi moves the qi and quickens the blood, resolves depression and quiets the spirit. Gan Cao harmonizes all the other medicinals in this formula.

COMBINATIONS

If there is definite depressive heat with heart vexation, agitation, easy anger, a bitter taste in the mouth, a red tongue, and a bowstring, rapid pulse, combine with *Rhizoma Coptidis Chinensis* (Huang Lian) and *Fructus Gardeniae Jasminoidis* (Zhi Zi) in powdered extract form. If there is phlegm heat with profuse phlegm, a bitter taste in the mouth, slimy yellow tongue fur, and a slippery, bowstring, rapid pulse, combine with Eleven Flavors Warm the Gallbladder. If there is heart qi vacuity with easy fright and heart palpitations, combine with *Radix Codonopsis Pilosulae* (Dang Shen), *Radix Polygalae Tenuifoliae* (Yuan Zhi), and *Fructus Schisandrae Chinensis* (Wu Wei Zi) in powdered extract form. If there is dual qi and blood vacuity with a sallow yellow or pale facial complexion, dizziness, fatigue, and lack of strength, combine with Ba Zhen Wan (Eight Pearls Pills). If there is perimenopausal insomnia with liver blood-kidney yin vacuity, spleen qi-kidney yang vacuity and vacuity heat, combine with Ultimate Immortals.

RESEARCH OUTCOMES

In 38 patients with recalcitrant insomnia lasting for more than three months, 23 were cured, 12 improved, and only three got no effect, for a total amelioration rate of 92.1%. The shortest course of treatment was 10 days, the longest was 49 days, and the average duration was 18.6.¹

SIGNS & SYMPTOMS OF LIVER DEPRESSION

- | | |
|---|--|
| <input type="checkbox"/> Irritability | <input type="checkbox"/> Breast, epigastric, rib-side and/or lower abdominal distention and pain |
| <input type="checkbox"/> Emotional depression | <input type="checkbox"/> A bowstring pulse |
| <input type="checkbox"/> Chest oppression | <input type="checkbox"/> PMS and/or menstrual irregularities in women |
| <input type="checkbox"/> Frequent sighing | |

SIGNS & SYMPTOMS OF BLOOD STASIS

- | | |
|--|--|
| <input type="checkbox"/> A sooty, dark facial complexion | <input type="checkbox"/> Varicosities |
| <input type="checkbox"/> Dark, purplish lips | <input type="checkbox"/> Cherry hemangiomas |
| <input type="checkbox"/> A dark, purple tongue and/or possible static spots or macules | <input type="checkbox"/> Dry, scaly skin |
| <input type="checkbox"/> Spider nevi | <input type="checkbox"/> Severe, fixed, and/or piercing pain |
| | <input type="checkbox"/> A history of recalcitrant, enduring disease |

DOSAGE

Three capsules two times per day. This formula is made from a 10:1 extract. That means the above dosage is equivalent to not less than 30 grams of raw herbs. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount it is actually more like the equivalent to 45-60 grams of bulk-dispensed herbs.

NOTE

In actual fact, the overt signs and symptoms of blood stasis may be minimal. In that case, this formula may be tried based on this condition's not responding to more standard previous Chinese medical approaches.

MY PATIENT DOES HAVE

- | | | |
|----------------------------|------------------------------|-----------------------------|
| Recalcitrant insomnia | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver depression | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Depressive heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| (Not absolutely necessary) | | |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

¹ Gao Tian-jun, "The Treatment of 38 Cases of Recalcitrant Insomnia with Jie Yu Ding Mian Fang (Resolve Depression & Stabilize the Sleep Formula), *Fu Jian Zhong Yi Yao* (Fujian Chinese Medicine & Medicinals), #5, 2000, p. 35

16 FLAVORS COURSE THE QI

Shi Liu Wei Shu Qi Yin

This formula is originally found in Gong Ding-xian's Wan Bing Hui Chun (Restoring Spring to the Tens of Thousands of Diseases). Our version is an 8:1 extract. 500mg. 60 capsules.

Rx

| | |
|--|-------------------------------|
| Radix Astragali Membranacei (Huang Qi) | Astragalus membranaceus root |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Radix Albus Paeoniae Lactiflorae (Bai Shao) | Paeonia lactiflora root |
| Radix Ligustici Wallichii (Chuan Xiong) | Ligusticum wallichium root |
| Radix Aucklandiae Lappae (Mu Xiang) | Aucklandia lappa root |
| Radix Linderae Strychnifoliae (Wu Yao) | Lindera strychnifolia root |
| Fructus Citri Aurantii (Zhi Ke) | Citrus aurantium fruit |
| Semen Arecae Catechu (Bing Lang) | Areca catechu seed |
| Cortex Magnoliae Officinalis (Hou Po) | Magnolia officinalis bark |
| Folium Perillae Frutescentis (Zi Su Ye) | Perilla frutescens leaf |
| Radix Ledebouriellae Divaricatae (Fang Feng) | Ledebouriella divaricata root |
| Ramulus Cinnamomi Cassiae (Gui Zhi) | Cinnamomum cassia stem |
| Radix Angelicae Dahuricae (Bai Zhi) | Angelica dahurica root |
| Radix Platycodi Grandiflori (Jie Geng) | Platycodon grandiflorum root |
| Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |

INDICATIONS

This formula treats qi and blood vacuity with some yang vacuity and qi stagnation and blood stasis with upward counterflow affecting the chong mai, du mai, and tai yang. In terms of diseases, it is primarily indicated for premenstrual breast distention and pain, fibrocystic breast disease, and benign breast lumps.

QI VACUITY MEANS SPLEEN QI VACUITY. ITS SIGNS AND SYMPTOMS INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> fatigue, especially after eating | <input type="checkbox"/> lack of strength in the four extremities |
| <input type="checkbox"/> easy bruising | <input type="checkbox"/> dizziness when standing up |
| <input type="checkbox"/> abdominal bloating after eating | <input type="checkbox"/> a swollen tongue with teeth marks on its edges |
| <input type="checkbox"/> cold hands and feet | |
| <input type="checkbox"/> a tendency to loose stools, but possibly constipation | |
| <input type="checkbox"/> a fine pulse which is often soggy or soft in the right bar position | |

THE SIGNS AND SYMPTOMS OF BLOOD VACUITY INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> pale or dry, brittle nails | <input type="checkbox"/> pale lips, pale tongue |
| <input type="checkbox"/> pale undersides of the eyelids | <input type="checkbox"/> decreased visual acuity at night |
| <input type="checkbox"/> dry skin | <input type="checkbox"/> a fine pulse |

THE SIGNS AND SYMPTOMS OF YANG VACUITY INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> low back pain | <input type="checkbox"/> decreased sexual desire |
| <input type="checkbox"/> cold feet | <input type="checkbox"/> nocturia |
| <input type="checkbox"/> frequent urination | |

THE SIGNS AND SYMPTOMS OF QI STAGNATION INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> irritability | <input type="checkbox"/> a bowstring pulse |
| <input type="checkbox"/> lower abdominal cramping | <input type="checkbox"/> premenstrual breast distention and pain |
| <input type="checkbox"/> premenstrual or menstrual lower abdominal distention | |

THE SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE

- ☐ fixed, sharp, and/or severe lower abdominal pain
- ☐ visible, engorged varicosities, including small hemangiomas, spider nevi, and hemorrhoids
- ☐ visible, engorged varicosities, including small hemangiomas, spider nevi, and hemorrhoids
- ☐ a purplish tongue or static spots or macules on the tongue
- ☐ a sooty facial complexion
- ☐ worsening of symptoms at night
- ☐ a possibly choppy and/or deep pulse
- ☐ fixed lumps in the breast that are painful to pressure
- ☐ blood clots in the menstruate

DISEASE MECHANISMS

This pattern is common in women 35-50 years of age with breast disease. It is said in Chinese:

In young women or new breast diseases, blame the liver. In older women or enduring breast disease, blame the chong [mai].

When young women have premenstrual breast distention, they primarily exhibit liver depression with possible depressive heat affecting the liver and stomach channels. However, after 35 years of age, liver depression is more and more complicated by spleen qi vacuity and even some kidney yang vacuity. In that case, simply coursing the liver and rectifying the qi does not work.

According to Li Dong-yuan and Zhu Dan-xi, extremes of emotions transforming into fire or heat and unfulfilled desires may cause yin fire in the heart and chong mai. In that case, heat, which is a yang evil, may pass into the du mai which is the sea of all yang. It then counterflows upward along the governing vessel and flows over into the tai yang at the level of the thorax. From there, it may also spill over into the shao yang, but this is really only secondary. The shao yang now is only the branch, and only treating the liver and shao yang does not get fully satisfactory results.

In such cases, besides breast distention, pain, and lumps, there are usually other painful symptoms located along the routes of the hand and foot tai yang. This may include chronic back of the neck and shoulder pain, headaches, including sinusitis, TMJ, bruxism, lumbosacral pain, and tai yang sciatica. Various heart spirit complaints may include vexation and agitation, disquietude or restlessness, heart palpitations, and insomnia. This formula can also be combined with other currently available pills for, for instance, phlegm nodulation.

FORMULA EXPLANATION

Astragalus and Codonopsis fortify the spleen and boost the qi. Dang Gui and Peony nourish and supplement the blood, while harmonizing and emolliating the liver.

Platycodon upbears clear yang while simultaneously loosening the chest and transforming phlegm. Ligusticum Wallichium also upbears yang while simultaneously quickening the blood and transforming stasis. Lindera, Aucklandia, Aurantium, Areca, and Magnolia all rectify the qi and downbear counterflow. Perilla, Ledebouriella, and Angelica Dahurica are all exterior-resolvers which upbear yang and rectify and move the qi. Cinnamon Twigs are also an exterior resolver. They upbear yang, but also quicken the blood and guide ministerial fire back to its lower source, i.e., the lower burner. Ledebouriella and Cinnamon Twigs both enter the tai yang. Licorice harmonizes all the other medicinals in the formula. In addition, Areca, Perilla, Angelica Dahurica, and Aucklandia all have a strong regulating effect on the intestinal fauna and flora. Although neither Angelica Dahurica or Aucklandia are bitter and cold, they both can be used for damp heat conditions where there is concomitant spleen vacuity.

DOSAGE

Three capsules two times per day equal not less than 24g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe that this amount of our extract is actually more like the equivalent of 24-48g of bulk-dispensed herbs.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

| | | |
|--------------------|------------------------------|---|
| Qi & blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Yang vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No (May be relatively minor) |
| Qi stagnation | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

SUPPLEMENT YIN

Bu Yin Tang

This formula is originally found in Gong Ding-xian's Wan Bing Hui Chun (Restoring Spring to the Tens of Thousands of Diseases). Our version is a 12:1 extract. 500mg. 60 capsules,

Rx

| | |
|---|----------------------------------|
| cooked Radix Rehmanniae (Shu Di) | Rehmannia glutinosa root |
| uncooked Radix Rehmanniae (Sheng Di) | Rehmannia glutinosa root, cooked |
| Sclerotium Poriae Cocos (Fu Ling) | Poria cocos |
| Rhizoma Anemarrhenae Aspheloidis (Zhi Mu) | Anemarrhena aspheloides rhizome |
| Cortex Phellodendri (Huang Bai) | Phellodendron amurense bark |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Radix Albus Paeoniae Lactiflorae (Bai Shao) | Paeonia lactiflora root |
| Radix Achyranthis Bidentatae (Niu Xi) | Achyranthes bidentata root |
| Fructus Psoraleae Corylifoliae (Bu Gu Zhi) | Psoralea corylifolia fruit |
| Cortex Eucommiae Ulmoidis (Du Zhong) | Eucommia ulmoidis bark |
| Fructus Foeniculi Vulgaris (Xiao Hui Xiang) | Foeniculum vulgare fruit |
| Pericarpium Citri Reticulatae (Chen Pi) | Citrus reticulata peel |
| Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |

INDICATIONS

This formula treats spleen qi and dual kidney yin and yang vacuity with vacuity heat complicated by liver depression and even possibly some blood stasis. Therefore, it is a good one for both perimenopausal syndrome and postmenopausal osteoporosis, in which case it can be taken preventively even by relatively asymptomatic women.

THE SIGNS AND SYMPTOMS OF SPLEEN QI VACUITY INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> fatigue, especially after eating | <input type="checkbox"/> dizziness when standing up |
| <input type="checkbox"/> easy bruising | <input type="checkbox"/> lack of strength in the four extremities |
| <input type="checkbox"/> abdominal bloating after eating | <input type="checkbox"/> a swollen tongue with teeth marks on its edges |
| <input type="checkbox"/> a tendency to loose stools, but possibly constipation | <input type="checkbox"/> a fine pulse which is often soggy or soft in the right bar position |
| <input type="checkbox"/> cold hands and feet | |

THE SIGNS AND SYMPTOMS OF KIDNEY YIN VACUITY INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> night sweats | <input type="checkbox"/> thirst or a dry mouth but no desire to drink |
| <input type="checkbox"/> heat in the five hearts or centers | <input type="checkbox"/> tinnitus and dizziness |
| <input type="checkbox"/> a pale red tongue or a pale tongue with red tip | <input type="checkbox"/> a fine, rapid or possibly floating, surging pulse |
| <input type="checkbox"/> hot flashes | |
| <input type="checkbox"/> scanty tongue fur | |

THE SIGNS AND SYMPTOMS OF YANG VACUITY INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> low back and/or knee pain | <input type="checkbox"/> decreased sexual desire |
| <input type="checkbox"/> cold feet | <input type="checkbox"/> nocturia |
| <input type="checkbox"/> frequent urination | |

THE SIGNS AND SYMPTOMS OF LIVER DEPRESSION INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> premenstrual breast distention and pain | <input type="checkbox"/> a bowstring pulse |
| <input type="checkbox"/> lower abdominal cramping | <input type="checkbox"/> irritability |
| <input type="checkbox"/> premenstrual or menstrual lower abdominal distention | |

THE SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE

- ☐ fixed, sharp, and/or severe lower abdominal pain
- ☐ a purplish tongue or static spots or macules on the tongue
- ☐ fixed lumps in the breast that are painful to pressure
- ☐ visible, engorged varicosities, including small hemangiomas, spider nevi, and hemorrhoids
- ☐ a sooty facial complexion
- ☐ blood clots in the menstruate
- ☐ worsening of symptoms at night
- ☐ a possibly choppy and/or deep pulse

COMBINATIONS

For visceral agitation, heart palpitations, vexation and agitation, and insomnia, this formula can be combined with Gan Mai Da Zao Wan (Licorice, Wheat & Red Dates Pills). For greater supplementation of the qi in order to treat more pronounced fatigue, one can combine this formula with Shen Qi Da Bu Wan (Ginseng & Astragalus Greatly Supplementing Pills). For greater supplementation of yin, it may be combined with Da Bu Yin Wan (Greatly Supplementing Yin Pills) or Zuo Gui Wan (Return the Left [Kidney] Pills). For greater supplementation of spleen qi and kidney yang, it may be combined with You Gui Wan (Return the Right [Kidney] Pills). For more marked qi stagnation and blood stasis with possible chest pain, one can combine this formula with Dan Shen Yin Wan (Salvia Drink Pills). For more marked qi and yin vacuity, it can be combined with Gu Ben Wan (Secure the Root Pills). If there is yang vacuity and fluid dryness constipation, this formula may be combined with Cong Rong Bu Shen Wan (Cistanches Supplement the Kidneys Pills). If constipation is primarily due to intestinal dryness, it can be combined with Tao Ren Wan (Persica Seed Pills). If there are generalized symptoms of fluid dryness, one can combine this formula with Sheng Mai San (Engender the Vessels [or Pulse] Powder, i.e., Pills). If there is concomitant headaches and/or dizziness due to yin vacuity and ascendant yang hyperactivity or stirring of internal wind, it may be combined with Tian Ma Gou Teng Wan (Gastrodia & Uncaria Pills), etc.

FORMULA EXPLANATION

Anemarrhena nourishes the kidneys and clears vacuity heat, while Phellodendron clears heat and eliminates dampness. By leading yang back down to its lower source, Li Dong-yuan even says these two medicinals in combination supplement the essence, although this effect may only be indirect. Codonopsis fortifies the spleen and boosts the qi. Dang Gui, Peony, and cooked Rehmannia nourish the blood and enrich yin. Ligusticum Wallichium upbears yang and also quickens the blood, rectifying the qi within the blood. Achyrantes downbears the blood and also quickens the blood. Uncooked Rehmannia clears heat from the blood, also quickens the blood, and has some ability to enrich yin as well. Psoralea fortifies the spleen and supplements the kidneys. This means it supplements the spleen qi and kidney yang. It is assisted in supplementing kidney yang by Eucommia which nourishes the liver and invigorates the kidneys. When Achyrantes, Psoralea, and Eucommia are used together, they strengthen the low and knees. Poria assists Codonopsis in fortifying the spleen.

However, it also seeps dampness and leads fire to move downward. In addition, it quiets the spirit. Citrus rectifies the qi, harmonizes the stomach, eliminates dampness, and transform phlegm. Fennel moves the qi, specifically in the liver channel. It stops pain and also relieves abdominal distention (and flatulence). Licorice harmonizes all the other medicinals in the formula, while nourishing the heart and quieting the spirit.

DOSAGE

Three capsules two times per day equal not less than 36g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe that this amount of our extract is actually more like the equivalent of 48-72g of bulk-dispensed herbs.

CONTRAINDICATIONS

Loose stools, diarrhea, or nausea and indigestion due to dampness

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

- | | | | |
|---------------------------------|------------------------------|-----------------------------|---|
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No | |
| Kidney yin vacuity/vacuity heat | <input type="checkbox"/> Yes | <input type="checkbox"/> No | |
| Kidney yang vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No | |
| Liver depression | <input type="checkbox"/> Yes | <input type="checkbox"/> No | |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No | (Blood stasis not absolutely necessary) |

ULTIMATE IMMORTALS

Er Zhi Xian Fang

This formula is a combination of Er Xian Tang (Two Immortals Decoction), Er Zhi Wan (Two Ultimates Pills), and Gan Mai Da Zao Tang (Licorice, Wheat & Red Dates Decoction) with modifications based on the teachings of Dr. Yu Jin at the Yue Yang Chinese Medical Hospital in Shanghai and Bob Flaws's personal clinical experience. Blue Poppy Herbs' version is a 10:1 extract. 500mg. 60 capsules,

Rx

| | |
|--|---------------------------|
| Fructus Levis Tritici Aestivi (Fu Xiao Mai) | Blighted Wheat seed |
| Concha Ostreae (Mu Li) | Oyster shell |
| Os Draconis (Long Gu) | Fossilized bone |
| Caulis Polygoni Multiflori (Ye Jiao Teng) | Chinese knotweed vine |
| Cortex Albizziae Julibrissinis (He Huan Pi) | Mimosa tree bark |
| Fructus Ligustri Lucidi (Nu Zhen Zi) | Ligustrum fruit |
| Herba Ecliptae Prostratae (Han Lian Cao) | Eclipta herb |
| Fructus Zizyphi Jujubae (Da Zao) | Jujube fruit |
| Sclerotium Poriae Cocos (Fu Ling) | Poria cocos |
| Rhizoma Anemarrhenae Aspheolidis (Zhi Mu) | Anemarrhena rhizome |
| Cortex Phellodendri (Huang Bai) | Phellodendron bark |
| Rhizoma Curculiginis Orchoidis (Xian Mao) | Golden eye grass rhizome |
| Herba Epimedii (Xian Ling Pi) | Epimedium herb |
| Radix Angelicae Sinensis (Dang Gui) | Dang gui root |
| mix-fried Radix Glycyrrhizae Uralensis (Gan Cao) | Licorice root |
| Radix Dioscoreae Oppositae (Shan Yao) | Chinese yam root |
| Fructus Meliae Toosendan (Chuan Lian Zi) | Sichuan pagoda tree fruit |
| white Radix Panacis Ginseng (Bai Ren Shen) | Chinese ginseng root |

INDICATIONS

Indications: This formula is for the treatment of menopausal syndrome due to liver blood-kidney yin and yang vacuity complicated by vacuity heat, heart blood-spleen qi vacuity, and liver depression. The main symptoms it addresses are hot flashes, night sweats, palpitations, anxiety, depression, fatigue, insomnia, and irritability.

THE SIGNS AND SYMPTOMS OF LIVER-KIDNEY YIN VACUITY INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> Hot flashes | <input type="checkbox"/> A fine, rapid or surging, possibly rapid pulse |
| <input type="checkbox"/> Night sweats | <input type="checkbox"/> Low back aching and soreness |
| <input type="checkbox"/> Insomnia | <input type="checkbox"/> Possible tinnitus and/or dizziness |
| <input type="checkbox"/> A pale tongue with red tip or a red tongue with scanty, possibly yellow and/or dry fur | <input type="checkbox"/> Vexatious heat in the five hearts |

THE SIGNS AND SYMPTOMS OF KIDNEY YANG VACUITY INCLUDE

- | | |
|------------------------------------|---|
| <input type="checkbox"/> Cold feet | <input type="checkbox"/> Decreased sexual desire |
| <input type="checkbox"/> Nocturia | <input type="checkbox"/> A deep pulse in the right cubit position |

THE SIGNS AND SYMPTOMS OF SPLEEN VACUITY INCLUDE

- | | |
|--|---|
| <input type="checkbox"/> Fatigue | <input type="checkbox"/> Possible loose stools |
| <input type="checkbox"/> Lack of strength | <input type="checkbox"/> Possible orthostatic hypotension |
| <input type="checkbox"/> Lassitude of the spirit | |

THE SIGNS AND SYMPTOMS OF LIVER DEPRESSION INCLUDE

- | | |
|---|---|
| <input type="checkbox"/> Irritability | <input type="checkbox"/> A possibly dark tongue |
| <input type="checkbox"/> Emotional depression | <input type="checkbox"/> A bowstring pulse |

THE SIGNS AND SYMPTOMS OF HEART QI & BLOOD VACUITY INCLUDE

- | | |
|---|---------------------------------------|
| <input type="checkbox"/> Heart palpitations | <input type="checkbox"/> Restlessness |
| <input type="checkbox"/> Insomnia | <input type="checkbox"/> Anxiety |
| <input type="checkbox"/> A pale, swollen tongue with teeth-marks on its edges | |

COMBINATIONS

For more serious insomnia, anxiety, and heart palpitations, this formula can be combined with Suan Zao Ren Tang (Zizyphus Spinosa Decoction Pills) or Tian Wang Bu Xin Dan (Heavenly Emperor Supplement the Heart Elixir). For more serious yin vacuity, it may be combined with Yi Guan Jian Wan (One Link Decoction Pills). For more serious vacuity heat, it may be combined with Da Bu Yin Wan (Greatly Supplementing Yin Pills). For more serious qi vacuity, it may be combined with Shen Qi Da Bu Wan (Ginseng & Astragalus Greatly Supplementing Pills) or with Shen Qi Wu Wei Zi Wan (Ginseng, Astragalus & Schisandra Pills). For spleen vacuity and dampness resulting in diarrhea, it may be combined with Shen Ling Bai Zhu Wan (Ginseng, Poria & Atractylodes Pills), and for more serious liver-spleen disharmony, it may be combined with Xiao Yao Wan (Rambling Pills).

FORMULA EXPLANATION

Curculigo and Epimedium supplement the liver and kidneys, invigorate yang, and nourish the blood, thus filling the essence. Eclipta and Ligustrum strongly nourish blood and enrich yin without being slimy and stagnating. They are assisted by Dang Gui which nourishes the blood as well as quickens it. Anemarrhena enriches yin at the same time as it drains fire, while Phellodendron clears heat. It clears vacuity above and damp heat below. Together, these two medicinals clear vacuity heat and fire effulgence. Dioscorea supplements both the spleen and kidneys. Ginseng, Poria, mix-fried Licorice, and Red Dates all supplement the spleen. However, in addition, they also supplement the heart qi and/or blood, thus constructing and nourishing the heart spirit. Likewise, Blighted Wheat supplements the heart and quiets the spirit. In addition, it astringes yin and stops abnormal sweating. Oyster Shell and Dragon bone also astringe yin and stop sweating at the same time as they settle the spirit and quiet the mind, subdue yang and downbear counterflow. Albizzia and Caulis Polygoni both quiet the spirit by nourishing the heart and resolving depression. Albizzia also quickens the blood. And finally, Melia helps course the liver and rectify the qi without plundering yin.

CAUTIONS & CONTRAINDICATION

Epimedium and Curculigo have a pronounced empirical effect on regulating female hormonal function in general and ovarian function in particular. However, because Curculigo is considered to have some toxins according to Chinese medicine, it is generally considered inappropriate for long-term use. After such menopausal symptoms as hot flashes, night sweats, and heart palpitations have been brought under control (2-8 weeks), patients should be switched to Supplement Yin for long-term prevention of osteoporosis and other postmenopausal complaints.

DOSAGE

Three capsules two times per day. This formula is made from a 10:1 extract. That means the above dosage is equivalent to not less than 30 grams of raw herbs. However, because our extraction process is so much more efficient than stovetop decoction, we believe this amount it is actually more like the equivalent to 45-60 grams of bulk-dispensed herbs.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

- | | | |
|--------------------------|------------------------------|-----------------------------|
| Liver-kidney yin vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Kidney yang vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Heart qi & blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Liver depression | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

UPBEAR YANG & LIFT THE MENSES

Sheng Yang Ju Jing Tang

This formula is originally found in the “Gynecology” section of Li Dong-yuan’s Lan Shi Mi Cang (Orchid Chamber Secret Treasury). Our version is a 15:1 extract. 500mg. 60 capsules.

Rx

| | |
|---|--------------------------------------|
| Radix Astragali Membranacei (Huang Qi) | Astragalus membranaceus root |
| cooked Radix Rehmanniae (Shu Di) | Rehmannia glutinosa root, cooked |
| Cortex Cinnamomi Cassiae (Rou Gui) | Cinnamomum cassia bark |
| Radix Albus Paeoniae Lactiflorae (Bai Shao) | Paeonia lactiflora root |
| Flos Carthami Tinctorii (Hong Hua) | Carthamus tinctorius flower |
| Radix Codonopsis Pilosulae (Dang Shen) | Codonopsis pilosula root |
| Radix Ligustici Wallichii (Chuan Xiong) | Ligusticum wallichium root |
| Radix Angelicae Pubescentis (Du Huo) | Angelica pubescens root |
| Radix Et Rhizoma Notopterygii (Qiang Huo) | Notopterygium incisum root & rhizome |
| Radix Et Rhizoma Ligustici Sinensis (Gao Ben) | Ligusticum Sinensis root & rhizome |
| Radix Ledebouriellae Divaricatae (Fang Feng) | Ledebouriella divaricata root |
| Rhizoma Atractylodis Macrocephalae (Bai Zhu) | Atractylodes macrocephala rhizome |
| Radix Angelicae Sinensis (Dang Gui) | Angelica sinensis root |
| Radix Bupleuri (Chai Hu) | Bupleurum falcatum root |
| Semen Pruni Persicae (Tao Ren) | Prunus persica seed |
| mix-fried Radix Glycyrrhizae (Gan Cao) | Glycyrrhiza uralensis root |
| Radix Angelicae Dahuricae (Bai Zhi) | Angelica dahurica root |
| Radix Lateralis Praeparatus Aconiti Carmichaeli (Fu Zi) | Aconitum carmichaelum root, prepared |

INDICATIONS

This formula treats menstrual pain, menstrual movement head pain, and menstrual movement body pain due to qi stagnation and blood stasis complicated by spleen qi vacuity, kidney yang vacuity, and blood vacuity.

SIGNS AND SYMPTOMS OF QI STAGNATION INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> lower abdominal distention | <input type="checkbox"/> irritability |
| <input type="checkbox"/> lower abdominal cramping | <input type="checkbox"/> a bowstring pulse |
| <input type="checkbox"/> premenstrual breast distention and pain | |

SIGNS AND SYMPTOMS OF BLOOD STASIS INCLUDE

- | | |
|---|--|
| <input type="checkbox"/> fixed, sharp, and/or severe lower abdominal pain | <input type="checkbox"/> small hemangiomas, spider nevi, hemorrhoids |
| <input type="checkbox"/> blood clots in the menstruate | |
| <input type="checkbox"/> a sooty facial complexion | <input type="checkbox"/> a possibly choppy and/or deep pulse |
| <input type="checkbox"/> worsening of symptoms at night | <input type="checkbox"/> visible engorged varicosities |
| <input type="checkbox"/> a purplish tongue or static spots or macules on the tongue | |

SIGNS AND SYMPTOMS OF SPLEEN QI VACUITY INCLUDE

- | | |
|--|--|
| <input type="checkbox"/> fatigue, especially after eating | <input type="checkbox"/> dizziness when standing up |
| <input type="checkbox"/> abdominal bloating after eating | <input type="checkbox"/> easy bruising |
| <input type="checkbox"/> cold hands and feet | <input type="checkbox"/> lack of strength in the four extremities |
| <input type="checkbox"/> a swollen tongue with teeth marks on its edges | <input type="checkbox"/> a fine pulse which is often soggy or soft in the right bar position |
| <input type="checkbox"/> most commonly a tendency to loose stools, but possibly constipation | |

SIGNS AND SYMPTOMS OF KIDNEY YANG VACUITY INCLUDE

- ☐ low back pain
- ☐ decreased sexual desire
- ☐ cold feet
- ☐ nocturia

SIGNS AND SYMPTOMS OF BLOOD VACUITY INCLUDE

- ☐ pale or dry brittle nails
- ☐ pale lips
- ☐ dry skin
- ☐ pale tongue
- ☐ decreased visual acuity at night
- ☐ a fine pulse
- ☐ pale undersides of the eyelids

DISEASE MECHANISMS

The qi moves the blood. If the qi moves, the blood moves. If the qi stops, the blood stops. If there is enduring liver depression, then there is blood stasis. If there is enduring blood stasis, stasis will enter the network vessels. Liver depression is inversely proportional to a sufficiency of blood, spleen qi, and kidney yang. If any of these are insufficient, then liver depression will be worse. In addition, blood stasis prevents the creation of new blood and blood is the mother of the qi. Hence blood stasis is often complicated by, or accompanies qi and/or blood vacuity.

The Nei Jing (Inner Classic) says that by 35, women become spleen vacuous, while Western women are even more prone to spleen vacuity due to faulty diet, over-taxation, under-exercise, too much thinking, and unfilled desires which damage the liver. The liver becomes depressed and replete and then invades the spleen which becomes vacuous and weak. The spleen and kidneys are mutually rooted. Spleen qi vacuity eventually leads to kidney yang vacuity. Many, if not most, Western women exhibit symptoms of some kidney yang vacuity by the early to mid-40s.

This formula takes into account all the above interrelated theories and disease mechanisms. Because endometriosis worsens during the mid-30s and on into the 40s (probably due to an autoimmune ovariitis), this formula is a good one for treating endometriosis and secondary infertility due to endometriosis in Western women who are 35 years or older and who exhibit a combination of vacuity and repletion patterns.

COMBINATIONS

This formula's range of applications can be extended by combining it with other already available patent pills. For instance, if there is yin vacuity and not just blood vacuity, it can be combined with Liu Wei Di Huang Wan (Six Flavors Rehmannia Pills). If there is concomitant dampness and phlegm, it can be combined with Er Chen Wan (Two Aged [Ingredients] Pills). For greater pain relief, one may combine this formula with Yan Hu Suo Wan (Corydalis Pills). For even more pronounced blood vacuity and blood stasis, one can combine this formula with Tao Hong Si Wu Tang Wan (Persica & Carthamus Four Materials Decoction Pills), etc.

FORMULA EXPLANATION

Within this formula, Codonopsis, Astragalus, Atractylodes Macrocephala, and mix-fried Licorice all fortify the spleen and supplement or boost the qi. Peony, Dang Gui, and cooked Rehmannia all nourish the blood and enrich essence as well as emolliate and harmonize the liver. Cinnamon, Angelica Dahurica, and Aconite all invigorate and warm yang. Angelica Pubescens, Notopterygium, Ledebouriella, and Ligusticum Sinensis dispel and eliminate wind, cold, and dampness, free the flow of impediment, and stop pain. Persica, Carthamus, Dang Gui, and Ligusticum Wallichium quicken the blood and transform stasis. Bupleurum and Cimicifuga upbear yang and disinhibit the qi mechanism. Angelica Dahurica and Ligusticum Sinensis are both powerful pain-relievers and especially pain in the head. However, Angelica Dahurica also treats both damp cold and damp heat in the lower burner. The Ben Cao Jing Jie (Materia Medica Classic Explained) says it enters the foot jue yin liver channel, and the

Yao Xing Lun (Treatise on Medicinal Natures) says it treats flooding and leaking in women as well as low back and abdominal pain. Licorice also acts to harmonize all the medicinals in this formula.

DOSAGE

Three capsules two times per day equal not less than 45g of raw medicinals. However, because our extraction process is so much more efficient than stovetop decoction, we believe that this amount of our extract is actually more like the equivalent of 60-90g of bulk-dispensed herbs.

MY PATIENT DOES HAVE SIGNS AND SYMPTOMS OF

| | | |
|---------------------|------------------------------|-----------------------------|
| Qi stagnation | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood stasis | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Spleen qi vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Kidney yang vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| Blood vacuity | <input type="checkbox"/> Yes | <input type="checkbox"/> No |

ANTIFUNGAL OINTMENT

Called Qing Dai Gao in Chinese, this famous contemporary ointment is first found in Wai Ke Xue (A Study of External Medicine) compiled by the Guangzhou College of Chinese Medicine.

FUNCTIONS

Clears heat and resolves toxins, disperses inflammation and stops itching

INGREDIENTS

Pure vegetable oils

Beeswax

Gypsum Fibrosum (Shi Gao)

Talcum (Hua Shi)

Pulvis Indigonis Levis (Qing Dai)

Cortex Phellodendri (Huang Bai)

INDICATIONS

Tinea corporis (ringworm) and other types of dry, nonserous fungal conditions as well as chronic, dry, nonserous eczema

CONTRAINDICATIONS

Do not apply this or other oil-based ointments to wet, weeping lesions.

METHOD OF USE

Apply externally to the affected area. Not for internal consumption. Keep out of the reach of children.

1/2 oz. jars available.

BURN OINTMENT

Formulated by Bob Flaws, world famous practitioner and teacher of Chinese medicine, this ointment is for the topical treatment of burns and scalds. Based on a highly efficacious formula designed and researched at the Ping-yi County Chinese Medical Hospital in Henan,¹ Bob has modified this formula using Chinese medicinals commonly available in the West with which Western practitioner are familiar. It incorporates the ingredients of Chen Shi-gong's famous Ming dynasty Zi Cao Gao (Lithospermum Ointment) plus several more to make it even more specific and effective for burns and scalds.

FUNCTIONS

Clears heat and dries dampness, cools the blood and resolves toxins, quickens the blood and stops pain, transforms stasis and eliminates the putrid, closes sores and engenders flesh.

INGREDIENTS

Sesame oil
Beeswax
Herba Taraxaci Mongolici Cum Radice (Pu Gong Ying)
Radix Sanguisorbae (Di Yu)
Radix Lithospermi Seu Arnebiae (Hong Tiao Zi Cao)
Flos Carthami Tinctorii (Hong Hua)
Radix Illicis Pubescentis (Mao Dong Qing)

INDICATIONS

Burns and scalds of all types including sun, electrical, and chemical burns.

METHOD OF USE

Apply to affected area several times per day.

FORMULA RATIONALE

Pu Gong Ying, Mao Dong Qing, Ku Shen, Jin Yin Hua, and Zi Cao all clear heat and resolve fire toxins, dry dampness and close sores, disperse swelling and stop pain. Di Yu and San Qi clear heat and cool the blood, transform stasis and stop pain. Bing Pian resolves toxins and settles pain, clears heat and eliminates turbidity. Xue Jie, Hong Hua, Niu Xi, and Dang Gui transform stasis and eliminate the putrid (i.e., the necrotic), close sores and engender (new) flesh. Beeswax (Feng La) resolves toxins, engenders flesh, and stops pain. Sesame oil (Zhi Ma You) cools the blood and resolves fire toxins as well as nourishes and moistens the skin.

For external use only. Not for internal consumption. Keep out of the reach of children.

1/4 oz. jars available.

¹ Zhang Lin, Zhu Qi & Zhang Fu-xu, "The Treatment of 129 Cases of Burn & Scald Injury with Self-composed Su Xiao Shao Tang Ye (Speedy, Efficacious Burn & Scald Liquid)," He Nan Zhong Yi (Henan Chinese Medicine), #9, 2000, p. 47

CHAPPED NIPPLE OINTMENT

Nipple chapping and cracking are variously called ru tou po sui, nipple cracking, ru tou jun lie, nipple chapping, ru tou feng, nipple wind, and ru xian, suckling lichen. According to Liang Jian-hui, in *A Handbook of Chinese Dermatology* (Blue Poppy Press, 1993):

Failure to discharge liver fire and accumulation of damp heat in the yang ming are the causes. It is also believed that the baby's suckling and the stimulation of their saliva are also factors.

According to Yang Shi-xing and Qiao Cheng-lin, in *Zhong Yi Fu Ke Zhi Liao Shou Ce* (A Handbook of Chinese Medical Gynecological Treatments), Shanxi Science & Technology Press, Xian, 1991):

The disease mechanisms are due to depression and anger damaging the liver or liver channel damp heat smoldering and binding. Treatment should course the liver and resolve depression or clear heat and disinherit dampness.

However, all Chinese medicinal formulas for the external treatment of this condition primarily clear heat, moisten dryness, and stop pain and itching.

This formula is a minor modification of a formula found in Wang Jin-quan and Cai Yu-hua's *Nu Bing Wai Zhi Liang Fang Miao Fa* (Fine Formulas & Miraculous Methods for the External Treatment of Women's Diseases), Chinese National Chinese Medicine & Medicinals Press, Beijing, 1993.

FUNCTIONS

Clears heat and cools the blood, moistens dryness and stops pain

INGREDIENTS

Radix Lithospermi Seu Arnebiae (Hong Tiao Zi Cao)
Radix Angelicae Sinensis (Dang Gui)
uncooked Radix Rehmanniae (Sheng Di)
Bulbus Fritillariae Thunbergii (Zhe Bei Mu)
Radix Angelicae Dahuricae (Bai Zhi)

INDICATIONS

Chapped and/or cracked nipples

METHOD OF USE

Apply several times per day directly to the affected nipple(s). For best results, this treatment should be combined with internally administered Chinese medicinals based on the mother's personal pattern discrimination. In addition, the baby should be checked for oral thrush and treated for that commonly seen condition if present. Wash the nipples before breast-feeding with Blue Poppy's Angelica & Myrrh Soap.

FORMULA RATIONALE

Zi Cao clears heat from the blood aspect and resolves toxins. Sheng Di cools and quickens the blood. Dang Gui nourishes and quickens the blood. Bai Zhi disperses swelling and expels pus in the early stages of sores. It also strongly stops pain. Ru Xiang and Mo Yao quicken the blood and also strongly stop pain. In addition, Mo Yao engenders flesh. Zhe Bei Mu clears heat and scatters nodulations. It is also used in the early stages of welling abscesses and toxic sores. Bing Pian clears heat, resolves toxins, and stops itching. It is a commonly found ingredient in external formulas designed to help engender flesh. Beeswax (Feng La) resolves toxins, engenders flesh, and stops pain.

For external use only. Not for internal consumption. Keep out of the reach of children.

1/4 oz. jar.

CHINESE HERBAL MASSAGE OIL

This massage oil has been formulated by world famous Chinese medical practitioner and teacher, Bob Flaws. In addition to being a Registered Acupuncturist and Diplomate of Chinese Herbs, Bob has been a massage therapist for 25 years. This massage oil is the fruit of his many years of experience in both Western massage and Chinese tuina.

FUNCTIONS

Moves the qi and quickens the blood, dispels stasis and stops pain

INGREDIENTS

Apricot kernel oil
Fructus Caryophylli (Ding Xiang)
Fructus Foeniculi Vulgaris (Xiao Hui Xiang)
Resina Olibani (Ru Xiang)
Resina Myrrhae (Mo Yao)
Lignum Santali Albi (Tan Xiang)
Styrax Benzoinum (An Xi Xiang)

INDICATIONS

Post work out muscle soreness and stiffness or any time one wants to move the qi and quicken the blood

METHOD OF USE

Apply externally for use as a massage oil

FORMULA RATIONALE

Every ingredient in this super high quality massage oil is a Chinese herbal medicinal with a 2000 plus year history of use. Three of the ingredients in this formula are categorized as qi-rectifiers, two are blood-quickeners, and one is an orifice-opener. When combined together, these ingredients move the qi and quicken the blood, thus dispelling stasis and helping to stop pain. This is based on the Chinese medical dictum, "If there is free flow, there is no pain; if there is pain, there is no free flow."

For external use only. Not for internal consumption.

8 oz. bottles available.

CHINESE HERBAL MOISTURIZING MASSAGE OIL

This formula is a combination of Ge Hong, Sun Si-miao, and Wang Tao's favorite Chinese herbs for making skin-moisturizing and smoothing ointments for the face and body. These medicinals have been used in Chinese moisturizing creams for at least 1,700 years. Typically, Chinese formulas for moistening and smoothing the skin are made from aromatic blood-quickening, wind-dispelling, and fluid-engendering herbs, remembering that the skin is nourished and moistened by the blood and blood and fluids share a common source.

FUNCTIONS

Quickens the blood and moistens dryness

INGREDIENTS

Apricot oil
Canola oil
Olive oil
Grapeseed oil
Vitamin E
Semen Pruni Persicae (Tao Ren)
Radix Angelicae Sinensis (Dang Gui)
Radix Ligustici Wallichii (Chuan Xiong)
Radix Angelicae Dahuricae (Bai Zhi)
Radix Glycyrrhizae (Gan Cao)
Essential oil fragrances

INDICATIONS

Dry, scaly, and/or chapped skin

METHOD OF USE

Use as massage oil, especially in dry climates or when there is dry, chapped, rough, or scaly skin. Several capfuls may be added to baths as a bath oil. For external use only. Contains no mineral oil. No animal testing.

FORMULA RATIONALE

Grapeseed oil is currently the rage in skin care products. However, it has been used for more than a thousand years in Chinese skin moisturizing and softening ointments. Grapeseed oil contains procyanidolic oligomers (PCOs), also called pycogenols and vitamin P, which are powerful antioxidants that scavenge free radicals. In addition, the PCOs in grapeseed oil increase intracellular levels of Vitamin C, decrease capillary fragility by stabilizing collagen, help protect collagen structure from destructive forces, and maintain elastin. Apricot oil nourishes and moistens the skin at the same time as it quickens the blood. Canola oil is used as a base in which to infuse the following Chinese herbs. Tao Ren moistens dryness at the same time as it quickens the blood and transforms stasis. Dang Gui nourishes and moves the blood which then irrigates and moistens the skin. Chuan Xiong quickens the blood and transforms stasis, while Bai Zhi moves the qi in the exterior. This is based on the idea that, if the qi moves, the blood moves. Although Bai Zhi is classified as an acrid, warm exterior-resolving medicinal, based on empirical experience, it has been used as a main cosmetic and beautification medicinal for the skin for almost two thousand years. Gan Cao (Licorice), from which we get glycerin, is famous both in China and the West for treating dry, chapped skin.

8 oz. bottles available

CLEAR HEAT OINTMENT

This traditional Chinese ointment is called Si Huang Gao (Four Yellows Ointment) in Chinese. This is because all four of the Chinese names of its ingredients contain the word huang or yellow. These four ingredients, Huang Lian, Huang Qin, Huang Bai, and Da Huang are all bitter and cold in flavor and nature and clear heat and drain fire in function. Si Huang Gao is an old and famous Chinese herbal topical application for the treatment of hot toxic skin lesions.

FUNCTIONS

Clears heat and resolves toxins, disperses swelling and stops pain

INGREDIENTS

Pure vegetable Oils
Beeswax (Cera Flava, Feng La)
Rhizoma Coptidis Chinensis (Huang Lian)
Radix Scutellariae Baicalensis (Huang Qin)
Radix Et Rhizoma Rhei (Da Huang)
Cortex Phellodendri (Huang Bai)

INDICATIONS

Any replete hot toxic skin lesion, such as erysipelas, boils, furuncles, and other localized infections.

CONTRAINDICATIONS

Do not use for wet, weeping skin lesions, such as poison ivy and impetigo. In that case, oil-based external applications are generally contraindicated since they trap and increase damp turbid evils.

METHOD OF USE

Apply to non-weeping, red, raised, hot-to-the-touch skin lesions several times per day, covering if necessary with a dressing.

For external use only. Not for internal consumption. Keep out of the reach of children.

1/2 oz. jars available

CUT & SORE OINTMENT

This formula is a modification of Sheng Ji Yu Hong Gao (Engender Flesh Jade Red Ointment) found in Shang Ke Zheng Zong (Assembly of Orthodox Traumatology) which is itself a combination of two formulas, Sheng Ji Gao (Engender Flesh Ointment) and Yu Hong Gao (Jade Red Ointment). In fact, there are more than 25 different versions of Sheng Ji Gao as well as numerous versions of Yu Hong Gao in the Chinese medical literature.

FUNCTIONS

Clears heat and resolves toxins, moves the blood and stops pain, engenders flesh and eliminates putridity

INGREDIENTS

| | |
|---|-------------------------------------|
| Olive oil | Radix Angelicae Dahuricae (Bai Zhi) |
| Castor oil | Radix Angelicae Sinensis (Dang Gui) |
| Beeswax | Resina Myrrhae (Mo Yao) |
| Radix Lithospermi Seu Arnebiae (Zi Cao) | Sanguis Draconis (Xue Jie) |
| Radix Cynanchi Atrati (Bai Wei) | Borneolum (Bing Pian) |

INDICATIONS

Cuts, abrasions, and open wounds, including nonhealing sores

CONTRAINDICATIONS

Do not apply to profusely weeping or suppurating sores.

METHOD OF USE

Apply to open cuts or sores one or more times per day.

FORMULA RATIONALE

Within the Blue Poppy version, Zi Cao and Bai Wei clear heat, cool the blood, and resolve toxins. Dang Gui, Mo Yao, and Xue Jie quicken the blood and stop pain. Mo Yao also engenders the flesh. Borneol clears heat and alleviates pain. According to Bensky and Gamble, it is “commonly used in topically applied powders to regenerate the flesh.”¹ Both olive and castor oils resolve toxins, engender flesh, and eliminate putridity, while beeswax resolves toxins and engenders flesh when applied externally.

Contains no mineral oil. No animal testing.

For external use only. Not for internal consumption. Keep out of the reach of children.

1/2 oz. jars available

¹ Bensky, Dan & Gamble, Andrew, Chinese Herbal Medicine: Materia Medica, Eastland Press, Seattle, 1993, p.414

HEMORRHOID OINTMENT

This formula is for the external treatment of hemorrhoids. It is a formula created by Wang Ji Pin's contemporary.

FUNCTIONS

Clears heat and disperses swelling, quickens the blood and stops bleeding, moves the qi and stops pain

INGREDIENTS

Pure vegetable oils
Beeswax
Shea butter
Radix Linderæ Strychnifoliae (Wu Yao)
Radix Et Rhizoma Rhei (Da Huang)
Radix Angelicae Sinensis (Dang Gui)
Sanguis Draconis (Xue Jie)
Radix Sanguisorbæ (Di Yu)
Cortex Phellodendri (Huang Bai)
Rhizoma Coptidis Chinensis (Huang Lian)
Rhizoma Acori Graminei (Shi Chang Pu)
Flos Carthami Tinctorii (Hong Hua)
Borneolum (Bing Pian)
Alum (Ku Fan)

INDICATIONS

Heat stasis hemorrhoids.

METHOD OF USE

Apply externally several times per day as needed.
For external use only. Do not take internally. Keep out of the reach of children.

FORMULA RATIONALE

In the treatment of 60 cases of external hemorrhoids, 41 cases or 68.3% were cured, 17 cases or 28.3% improved, and only two cases got no effect. Thus the total amelioration rate was 93.6%.¹ Within this formula, Wu Yao moves the qi; Dang Gui, Xue Jie, and Hong Hua quicken the blood and transform stasis; Da Huang, Huang Lian, Huang Bai, Ku Fan, and Bing Pian clear heat; Di Yu stops bleeding; and Shi Chang Pu stops pain when used externally. In addition, Ku Fan resolves toxins and stops itching, and Bing Pian stops pain and itching and disperses swelling.

1/2 oz. jars available

JADE DEW OINTMENT

This formula is from the Zhong Yi Wai Ke Xue Jiang Yi (Chinese Medicine External Medicine Teaching Materials), a contemporary Chinese medical textbook on external conditions, including dermatology. Ma Chao-ying and Li Yuan-shi recommend it for the treatment of herpes simplex in Bing Du Xing Ji Bing De Zhong Yi Zhi Liao (The Chinese Medical Treatment of Viral Diseases).

FUNCTIONS

Clears heat and cools the blood, disperses swelling and resolves toxins

INGREDIENTS

Pure vegetable oils
Beeswax
Flos Hibisci Mutabilis (Fu Rong Hua)

INDICATIONS

Pain, swelling, and redness associated with herpes simplex outbreaks or cold sores when applied before the blister has formed and broken.

CONTRAINDICATIONS

Do not use on an already open and especially not on an oozing, wet sore.
For external use only. Not for internal consumption. Keep out of the reach of children.

METHOD OF USE

Apply externally at the first sign of a cold sore eruption before the lesion has ruptured.

FORMULA RATIONALE

According to the Zhong Yao Da Ci Dian (Great Dictionary of Chinese Medicinals), Fu Rong Hua is acrid and neutral and enters the lung and liver channels. It clears heat and cools the blood, resolves toxins and disperses swelling. It is used externally for the treatment of various kinds of sores and welling abscesses. Hong-yen Hsu et al., in *Oriental Materia Medica: A Concise Guide*, say that this medicinal is specifically indicated for herpes zoster, while Shen De-hui et al., in *Manual of Dermatology in Chinese Medicine*, say that it treats “all patterns of herpes simplex.”

1/4 oz. jars available

MASTITIS OINTMENT

This formula is from Wang Jin-quan and Cai Yu-hua's Nu Bing Wai Zhi Liang Fang Miao Fa (Five Formulas & Miraculous Methods for the External Treatment of Women's Diseases).

FUNCTIONS

Quickens and cools the blood, resolves depression and scatters nodulations

INGREDIENTS

Pure vegetable oils
Beeswax
Resina Olibani (Ru Xiang)
Resina Myrrhae (Mo Yao)
Cortex Phellodendri (Huang Bai)
Radix Et Rhizoma Rhei (Da Huang)
Borneolum (Bing Pian)

INDICATIONS

Unruptured breast welling abscess (mastitis)

METHOD OF USE

Apply several times per day directly over the site of pain. For best results, use in conjunction with acupuncture and/or internally administered Chinese medicinals. In terms of internal administration, if the patient has fever and chills and a combination of heart evils with a righteous qi vacuity, consider prescribing Blue Poppy Herbs' Cold Quell (Minor Bupleurum & Four Materials with Additions & Subtractions).

FORMULA RATIONALE

Ru Xiang and Mo Yao quicken the blood and stop pain, while Huang Bai and Da Huang clear heat and resolves toxins. Bing Pian clears heat, scatters nodulation, and also stops pain. Beeswax (Feng La) resolves toxins, engenders flesh, and stops pain.

For external use only. Not for internal consumption. Keep out of the reach of children.

Contains no mineral oil. No animal testing.

1/2 oz. jars available

PSORIAQUELL

This formula is for the topical treatment of dry, scaly psoriasis. It is based on Qing Liang Gao (Clearing & Cooling Ointment) found in A Collection of Zhao Bing-nan's Clinical Experiences as described in Li Lin's Treatment of Psoriasis with Traditional Chinese Medicine. It has then been modified by Bob Flaws based on his own personal clinical experience and research.

Rx

Radix Angelicae Sinensis (Dang Gui)

Radix Lithospermi Seu Arnebiae (Zi Cao)

Radix Et Rhizoma Rhei (Da Huang)

Succus Herbae Aloes (Lu Hui Zhi)

Borneolum (Bing Pian)

In a base of: Pure vegetable oil, castor oil, beeswax, and vitamins A, D & E

Contains no coal or pine tars and no steroids.

FUNCTIONS

Nourishes and quickens the blood, moistens dryness and clears heat

INDICATIONS

Blood heat pattern psoriasis with dry, red lesions & silvery scales

METHOD OF USE

Apply to the affected area 1-3 times per day

FORMULA RATIONALE

Dang Gui nourishes and quickens the blood. It is the ruling medicinal in this formula. Zi Cao, Da Huang, and Lu Hui Zhi clear heat and cool the blood. Zi Cao also resolves the toxins typically associated with psoriasis and is a famous, topically applied Chinese dermatological medicinal. Lu Hui Zhi has been shown to be particularly effective for combating dermatological inflammation and for penetrating the barrier of the skin. Randomized, double-blind trials involving the topical application of Aloe Vera (Succus Herbae Aloes, Lu Hui Zhi) to psoriasis lesions have shown a cure rate of 83% after 12 months compared to a 7% cure rate for the placebo and no relapses.¹ Bing Pian is a common ingredient in Chinese dermatological treatments in general and in psoriasis treatments in particular. When applied topically, it clears heat and scatters nodulation, stops itching and engenders new flesh. Castor oil (Oleum Semen Ricini Communis, Bi Ma You) disperses swelling and resolves toxins, moistens dryness and quickens the blood when applied externally. It is used for the external treatment of psoriasis in both Chinese dermatology and Western naturopathy. Vitamins A, D, and E are all also commonly used for the treatment of this recalcitrant skin condition.

¹ www.jr2.ox.ac.uk/bandolier/booth/alternat/at125.html

CONTRAINDICATIONS

Do not use in cases of wet, suppurating, progressive psoriasis.

ABOUT PSORIASIS

Psoriasis is a non-contagious, chronic skin disease of unknown etiology. Although its Western medical cause is not known, most researchers agree it is an immune-mediated disorder that has a strong genetic component. It is estimated that 4% of the U.S. population or more than seven million Americans suffer from psoriasis. The incidence of psoriasis rises to 28% if one parent has this condition and to 68% if both parents suffer from psoriasis. Although the condition may occur at any age, most patients do not show signs till their 20s, with an average age at diagnosis of 28. Somewhere between 150,000-260,000 new cases of psoriasis are diagnosed per year in the U.S.

SPIRIT-QUIETING MASSAGE OIL

This massage oil is made from several Chinese herbs which are all famous for calming the heart, coursing the liver, quieting the spirit, and resolving depression. Oil-based massage is especially effective for treating chaotic qi states associated with mental-emotional stress and anxiety

FUNCTIONS

Courses the liver and rectifies the qi, resolves depression and quiets the spirit

INGREDIENTS

Apricot oil
Canola oil
Olive oil
Flos Albizziae Julibrissinis (He Huan Hua)
Bulbus Lili (Bai He)
Rhizoma Acori Graminei (Shi Chang Pu)
Lignum Aquilariae Agallochae (Chen Xiang)
Radix Polygalae Tenuifoliae (Yuan Zhi)
Sweet Orange essential oil

INDICATIONS

Restlessness, anxiety, insomnia, profuse dreams, vexation and agitation.

METHOD OF USE

This massage oil can be used in any of three ways: 1) As a full body massage oil, 2) as a self-massage oil during times of stress, and 3) as a bath oil. For self-massage, rub a small amount of this oil into Tai Yang (M-HN-9), Yin Tang (M-HN-3), Feng Chi (GB 20), Da Zhui (GV 14), Dan Zhong (CV 17), and the spinous processes of T4 and T5. As a bath oil, stir 3-5 capfuls in a tub of hot water.

FORMULA RATIONALE

He Huan Pi courses the liver and resolves depression, quickens the blood and quiets the spirit. Bai He nourishes and enriches the heart, clears heat from the heart and quiets the spirit. Shi Chang Pu opens the orifices, dispels phlegm, and quiets the spirit. Chen Xiang courses the liver and moves the qi, down-bears counterflow and resolves depression. Yuan Zhi quiets the heart and calms the spirit, dispels phlegm and opens the orifices. Sweet Orange oil is added as a fragrance and also moves and harmonizes the qi.

For external use only.

8 oz. bottless available.

SPRAIN OINTMENT

This ointment was created by Zhou Guo-jun et al. at the Guanzhou Qian Southeast Autonomous Region Chinese Medical Hospital. Published research has shown this ointment to be 99% effective within three days for the treatment of sprained ankle when treatment was initiated in the first 48 hours after injury and when combined with acupressure.

FUNCTIONS

Quickens the blood and dispels stasis, clears heat, disperses swelling, and stops pain

INGREDIENTS

Pure vegetable oils
Beeswax (Cera Flava, Feng La)
Radix Et Rhizoma Rhei (Da Huang)
Herba Lycopi Lucidi (Ze Lan)
Lumbricus (Di Long)
Fructus Gardeniae Jasminoidis (Zhi Zi)
Pasta Acaciae Catechu (Er Cha)
Resina Olibani (Ru Xiang)
Borneolum (Bing Pian)

INDICATIONS

Recent sprains

METHOD OF USE

Apply to the affected area and fix with a dressing. Change daily. In addition, needle Shang Qiu (Sp 5), Jie Xi (St 41), Qiu Xu (GB 40), Kun Lun (Bl 60), and/or Tai Xi (Ki3) depending on the site of sprain. For best results, keep the affected limb elevated and restrict use. Acupressure at the above points may also be used instead of acupuncture for home treatment by the patient or a family member.

FORMULA RATIONALE

Da Huang clears heat, quickens the blood, and dispels stasis. Ze Lan also quickens the blood and dispels stasis. It is a very commonly used medicinal externally for the treatment of traumatic injuries. Di Long clears heat and frees the flow of the network vessels. Therefore, it is commonly used for heat impediment conditions. Zhi Zi clears heat and stops bleeding, disperses swelling and dispels stasis due to traumatic injury. Er Cha stops bleeding when applied externally. Ru Xiang moves the qi and quickens the blood, disperses swelling, relaxes the sinews, and stops pain. Bing Pian clears heat and stops pain due to its extremely acrid, penetrating, aromatic, and moving nature. When used together, these medicinals quicken the blood and dispel stasis, clear heat, disperse swelling, and stop pain.

For external use only. Not for internal consumption. Keep out of the reach of children.

2 oz. jars available

STOP ITCHING TINCTURE

Zhi Yang Ding, or Stop Itching Tincture, is a well-known Chinese dermatological formula for external applications. Our version is based on precedents from A Handbook of Traditional Chinese Dermatology by Liang Jian-hui and Zhong Yi Wai Ke Xue (A Study of Chinese External Medicine).

FUNCTIONS

Stops itching and kills worms*.

INGREDIENTS

50% Isopropyl Alcohol
Fructus Cnidii Monnieri (She Chuang Zi)
Radix Stemonae (Bai Bu)
Herba Menthae Haplocalycis (Bo He)
Alumen (Ming Fan)
Borneol (Bing Pian)

INDICATIONS

For the first aid treatment of a wide variety of itching, including neuro-dermatitis, eczema, hives, senile pruritus, scabies, and lice. It is especially good for all types of wind heat or damp heat pruritus and dermatomycoses. In general, the key to the successful treatment of dermatological conditions is the combined use of topical remedies with internal treatments and/or acupuncture.

METHOD OF USE

Apply to a small area first in order to assess each individual's reaction. Peoples' skin is highly variable in its reaction. As long as there are no side or unwanted effects, apply to larger areas as necessary.

For external use only. Keep out of reach of children.

2 oz. bottles available

* This is the Chinese medical idea of chong or worms. "Invisible" worms are frequently posited as a cause of dermatological conditions in Chinese medicine.

STOP PAIN TINCTURE

This tincture is based on a formula created by De Xi-fang at the Nanchang Hongdu Chinese Medical Hospital called Hong Song Yao Jiu (Carthamus & Nardostachys Medicinal Wine).¹

FUNCTIONS

Moves the qi, quickens the blood, and stops pain.

INGREDIENTS

Isopropyl alcohol
Flos Carthami Tinctorii (Hong Hua)
Rhizoma Nardostachytis (Gan Song Xiang)

INDICATIONS

For the symptomatic relief of any external or internal pain.

METHOD OF USE

Apply externally to the site of pain. For best results, combine with an external heat source, such as a TDP lamp, hot water bottle, heating pad, or indirect moxibustion with a moxa roll.

FORMULA RATIONALE

Hong Hua is a blood-quickenning medicinal. It quickens the blood and transforms stasis. Hong Hua is a commonly used medicinal in liniments and tinctures for both traumatological and impediment pain conditions. Gan Song Xiang, i.e., Chinese Spikenard, is an acrid, sweet, and warm, aromatic, dampness-drying medicinal.² However, despite its most common categorization, its main functions are that it rectifies the qi and stops pain. Only secondly does it arouse the spleen and clear away turbidity (when taken internally).³ In terms of its pain-stopping ability, this medicinal is commonly applied externally. Gan Song Xiang is a member of the Valerianaceae family. Like Valerian, this medicinal has pronounced sedative and anodyne effects.

When Hong Hua and Gan Song Xiang are combined together, Gan Song Xiang moves the qi and Hong Hua moves the blood. In addition, alcohol enters all the channels and network vessels where it strongly moves the qi and quickens the blood. Alcohol also potentizes the medicinal effects of other ingredients combined with it. Therefore, the alcohol in this medication is both a medium and an active ingredient in its own right.

The central saying about pain in Chinese medicine is:

If there's free flow, there is no pain.
If there is no free flow, there is pain.

¹ De Xi-fang, "The Clinical Uses of Channel Point Flapping Fire Treatment Method," *Jiang Xi Zhong Yi Yao* (Jiangxi Chinese Medicine & Medicinals), #4, 2000, p. 41

² Hsu Hong-yen et al., *Oriental Materia Medica: A Concise Guide*, Oriental Healing Arts Institute, Long Beach, CA 1986, p. 394-395

³ Pharmacopeia Commission of the Ministry of Public Health, *A Coloured Atlas of Chinese Materia Medica Specified in Pharmacopeia of the Peoples Republic of China*, Joint Publishing Co., Ltd., Hong Kong, 1996, p.105

Therefore, in Chinese medicine, every type of pain is due to some sort of non-free flow. Within Chinese medicine, the two main things which might not be freely flowing are qi and blood. Non-free flow of the qi leads to distention, intermittent or movable pain, and gripping or cramping pain. Non-free flow of the blood leads to more intense, localized, sharp, stabbing pain. Because the qi and blood move together, if one becomes stagnant or static, so must the other. Since fluids are moved by and flow with the blood, stagnation of qi and blood stasis will also be commonly accompanied by swelling. Since qi is yang and, therefore, warm in nature, qi accumulation may transform into heat or inflammation. Hence it is easy to see that the two main principles in Chinese medicine for treating any kind of pain are to move the qi and quicken the blood. Once the qi and blood are flowing freely again through an area, pain automatically disappears. It is axiomatic in Chinese medicine that, "If there's free flow, there is no pain."

De Xi-fang has done a study of 525 patients suffering from such diverse types of pain as tennis elbow, lumbar vertebral hyperplasia, lumbar disk protrusion, osteoarthritis arthritis, rheumatoid arthritis, dysmenorrhea, and stomach and duodenal ulcers treated with this tincture. In that study, the total amelioration rate in terms of the relief of pain was 88.8%. In those whose pain was caused by traumatological injury, the total effectiveness rate was 98.0%. In those with periartthritis of the shoulder, it was 82.0%; in those with lumbar hyperplasia, it was 85.0%; and in those with dysmenorrhea, it was 77.8%.⁴ When this formula is used by Dr. De, he applies an external heat source over the affected area after the medicinal tincture has been applied.

For external use only. Keep out of reach of children.

2 oz spray bottles available

⁴ De Xi-fang, op. cit., p. 41

OTHER LINIMENTS

DRAGON'S BLOOD LINIMENT

This liniment is for the treatment of blood stasis due to traumatic injury when there is pronounced pain and ecchymosis. It quickens the blood and dispels stasis, moves the qi, disperses swelling, and stops pain. Dragon's Blood is for relatively recent closed traumatic injuries such as contusions, sprains, and strains, characterized by pain, swelling, and pronounced ecchymosis.

INSTRUCTIONS: Apply liberally to affected area 3-5 times a day. For external use only. DO NOT TAKE INTERNALLY.

INGREDIENTS: Isopropyl alcohol, Sanguis Draconis, Pinus Nodus, Camphora, Olibanum, Myrrha, Rheus, Carthamus, Sappan, Pseudoginseng & Borneolum AVAILABLE IN 4OZ.

SHAOLIN DEE DAT JOW

This liniment is for the treatment of swelling, pain, and inflammation from traumatic injury. It moves the qi, disperses swelling, and stops pain.

Dee Dat Jow is for recent closed traumatic injuries characterized primarily by pain and swelling without marked ecchymosis.

INSTRUCTIONS: Apply liberally to affected area 3-5 times a day. For external use only. DO NOT TAKE INTERNALLY.

INGREDIENTS: Isopropyl alcohol, Angelica Sinensis, Ligusticum Wallichium, Cyathula, Sappan, Carthamus, Caryophyllum, Aucklandia, Olibanum, Santalum Album & Foeniculum AVAILABLE IN 4 OZ.

GREEN WILLOW LINIMENT

This liniment is for wind damp cold impediment pain of the joints, sinews, and bones possibly complicated by static blood but no signs of heat. It warms the channels and moves the qi, quickens the blood and frees the flow of the network vessels, and strengthens the sinews and bones.

Green Willow is excellent for rheumatic complaints and old, non-healing, closed traumatic injuries after all swelling, redness, and heat have disappeared.

INSTRUCTIONS: Apply liberally to affected area 3-5 times a day. For external use only. DO NOT TAKE INTERNALLY.

INGREDIENTS: Isopropyl alcohol, Carthamus, Aconitum, Angelica Sinensis, Persica, Zingiber, Glycyrrhiza, Rheus, Pyritum, Strychnos, Cinnamomum, Aucklandia, & Myrrha AVAILABLE IN 4 OZ.

THREE ANGELS LINIMENT

This liniment is for wind damp heat impediment pain. It clears heat and eliminates dampness, alleviates impediment and disinhibits the joints.

Three Angels is designed for damp heat joint pain. Such damp heat impediment is often associated with autoimmune diseases, such as lupus erythematosus, rheumatoid arthritis, and fibromyalgia.

It treats pain of the muscles and joints characterized by pain, heat, swelling and possible redness not due to traumatic injury.

INSTRUCTIONS: Apply liberally to affected area 3-5 times a day. For external use only. DO NOT TAKE INTERNALLY.

INGREDIENTS: Isopropyl alcohol, Phellodendron, Atractylodes, Achyranthes, Trachelospermum, Caulis Lonicerae, Angelica Dahurica, Angelica Pubescens, Angelica Sinensis, Rheus, Camphora & Borneolum AVAILABLE IN 4 OZ.

BLUE POPPY LIQUID MOXA

Called “herbal application moxa” and “cold moxa” in Chinese, the application of stimulating medicinals to the skin has long been a traditional “nonmugwort moxa method” in Chinese medicine. Blue Poppy Liquid Moxa is the perfect solution if you cannot or do not want to burn mugwort in your practice.

Liquid Moxa moves the qi and quickens the blood, warms the channels and frees the flow of the network vessels

INSTRUCTIONS: Apply to the affected area or acupuncture points chosen for stimulation similar to regular moxibustion. For best results, use in conjunction with a TDP or regular heat lamp, hair-dryer, or some other external heat source. Avoid contact with eyes and genitalia. For external use only. Do not take internally.

INGREDIENTS: Isopropyl alcohol, Artemisia Argium, Asarum, Cinnamomum, Zanthoxylum & Capsicum

AVAILABLE IN 2 & 4 OZ. SIZES

CHINESE HERBAL EXFOLIATING SOAP

This is a handmade, cold-processed soap. It's formula has been created by Bob Flaws and Lauren McKeon of Lauren's Garden Soaps.

FUNCTIONS

Gently exfoliates at the same time as it quickens the blood and moistens and smoothes the skin.

INGREDIENTS

Saponified olive oil
Coconut oil
Palm oil
Palm kernel
Castor oil
Hempseed oil
Fragrance oil
Radix Angelicae Dahuricae (Bai Zhi),
Ground oatmeal
Honey
Spring water

INDICATIONS

Use as a gentle exfoliating soap.

METHOD OF USE

Use externally as a face and body soap.

FORMULA RATIONALE

In Chinese medicine, olive oil (Qing Guo You) moistens and nourishes the skin at the same time as it resolves toxins and engenders the flesh. It also stops itching. Castor oil (Bi Ma Zi You) likewise nourishes the skin, resolves toxins, and engenders the flesh as well as quickens the blood. Hempseed oil (Huo Ma Ren You) primarily nourishes and enriches the skin. Since the late Han dynasty 1800 years ago, Bai Zhi is the single most commonly used Chinese medicinal for external application in formulas for the skin and hair. It warmly and acridly moves the qi to move the blood at the same time as it kills gu on the skin. In Chinese medicine, gu are a type of invisible worm causing various sorts of dermatological conditions. When used externally, honey (Feng Mi) moistens dryness and resolves toxins. Oats (Yan Mai) are high in oils and fats and vitamins B₁ and B₂. In Chinese medicine they are believed to be very nutritious and supplement vacuity. In this soap, therefore, their role is to both gently exfoliate old, dead skin at the same time as nourish and enrich the skin. In Western herbal medicine, oats are used externally to stop various kinds of itching.¹

Contains no mineral oil. No animal testing.

4.25 oz. or more.

¹Ody, P., *The Complete Medicinal Herbal*, Dorling Kindersely, NY, 1993, p. 40; McIntyre, A., *The Complete Woman's Herbal*, Henry Holt Co., NY, 1995, p. 52; *Naturopathic Handbook of Herbal Formulas*, 4th edition, Herbal Research Publications, NY, 1996, p. 114

CHINESE HERBAL LIP BALM

This formula is created from Sun Si-miao's and Wang Tao's favorite Chinese herbs for soothing, smoothing, and moisturizing the lips. The Chinese herbs in this formula have been used to promote lip health and beauty for over 1,000 years.

FUNCTIONS

Moves the qi, quickens the blood, and moistens the skin

INGREDIENTS

| | |
|---------------|--|
| Sesame oil | Flos Caryophylli (<i>Ding Xiang</i>) |
| Grapeseed oil | Santali Albi (<i>Tan Xiang</i>) |
| Shea butter | Radix Angelicae Dahuricae (<i>Bai Zhi</i>) |
| Beeswax | Radix Angelicae Sinensis (<i>Dang Gui</i>) |
| Castor oil | Semen Pruni Persicae (<i>Tao Ren</i>) |
| Coconut oil | Rhizoma Nardostachydis (<i>Gan Song Xiang</i>) |
| Vitamin E | Essential oil fragrance |

INDICATIONS

Dry, chapped lips.

METHOD OF USE

To protect the skin, apply to the lips several times per day in dry and/or cold climates or as needed for dry, chapped, split, or cracked lips.

FORMULA RATIONALE

Sesame oil is the most commonly used oil in making Chinese medicinal skin creams and ointments. It nourishes and moistens the skin. Grapeseed oil is currently the rage in skin care products. However, it has been used for more than a thousand years in Chinese skin moisturizing and softening ointments. Grapeseed oil contains procyanidolic oligomers (PCOs), also called pycogenols and vitamin P, which are powerful antioxidants that scavenge free radicals. In addition, the PCOs in grapeseed oil increase intracellular levels of Vitamin C, decrease capillary fragility by stabilizing collagen, help protect collagen structure from destructive forces, and maintain elastin. Beeswax is likewise a traditional Chinese herbal medicinal which not only adds body to the ointment but also "engenders flesh," meaning that it promotes the growth of new skin and tissue. *Tao Ren* moistens dryness at the same time as it quickens the blood and transforms stasis. *Dang Gui* nourishes and moves the blood which then irrigates and moistens the skin. *Ding Xiang*, *Tan Xiang*, *Gan Song Xiang*, and *Bai Zhi* all fragrantly move the qi in the exterior. This is based on the idea that, if the qi moves, the blood moves. In particular, although *Bai Zhi* is classified as an acrid, warm exterior-resolving medicinal, based on empirical experience, it has been used as a main cosmetic and beautification medicinal for the skin for almost 2000 years. Likewise, although *Gan Song Xiang* is not a commonly used Chinese medicinal, it shows up again and again in Chinese lip balm formulas dating from the Tang dynasty. Shea butter is made from the seeds of the Karite tree in Africa. Modern research has shown that shea butter is a particularly good skin moisturizer which accelerates blood flow superficially, combats skin thinning, promotes healing of injured skin, and improves skin suppleness. Castor oil both moistens the skin and quickens the blood. Coconut oil moistens and emolliates the skin. Vitamin E's effects as an antioxidant which helps scavenge free radicals are well-known.

Does not contain mineral oil. No animal testing.

1/4 oz. jars available

CHINESE HERBAL MOISTURIZING LOTION

This super high quality skin-moisturizing lotion has been specially created by Bob Flaws.

FUNCTIONS

Warmly and acridly moves the qi and quickens the blood in the skin in order to fragrantly smooth and unguently moisten the skin.

INGREDIENTS

Purified water
Glyceryl stearate SE
Stearic acid
Caprylic-capric triglyceride
Vegetable glycerine
Triethanolamine
Methyl paraben
Propyl paraben
Vitamin E
Grapeseed (*Man Jing Zi*) oil
Apricot (*Xing Ren*) oil
Radix Angelicae Dahuricae (*Bai Zhi*)
Radix Ligustici Wallichii (*Chuan Xiong*)
Radix Angelicae Sinensis (*Dang Gui*)
Radix Ledebouriellae Divaricatae (*Fang Feng*)
Flos Magnoliae Lileflorae (*Xin Yi Hua*)
Fragrance oils

METHOD OF USE

Apply externally one or more times of the day to dry skin of the body and face.

FORMULA RATIONALE

The Chinese medicinal ingredients in this formula have been used by Chinese doctors for 1,800 years to smooth and moisten the skin. When applied externally, *Bai Zhi*, *Chuan Xiong*, *Dang Gui*, *Fang Feng*, and *Xin Yi Hua* all warmly and acridly move the qi and quicken the blood in the skin. Since the skin is irrigated by the blood and kept firm and toned by the qi, improving the flow of qi and blood in the skin promotes the health and youthfulness of the skin. Grapeseed and Apricot oil both acridly move the qi as well as unguently moisten the skin. Vitamin E's antioxidant and healing benefits for the skin are well known.

Contains no mineral oil or animal byproducts. No animal testing.

For external use only. Keep out of the reach of children.

8 oz. bottles available.

CHINESE HERBAL MOISTURIZING SOAP

This is a handmade, cold-processed soap made from a combination of saponified olive, coconut, palm, and palm kernel oils, shea butter, grapeseed oil, and *Bai Zhi*.

FUNCTIONS

Moistens, enriches, and smoothes the skin, quickens the blood and promotes the engenderment of new skin

INGREDIENTS

Saponified olive oil
Coconut oil
Palm oil
Palm kernel oil
Shea butter
Grapeseed oil
Orange essential oil
Lemongrass essential oil
Radix Angelicae Dahuricae (*Bai Zhi*)

INDICATIONS

Dry, chapped scaly or rough skin

METHOD OF USE

Use externally as a face and body soap for at least several weeks.

FORMULA RATIONALE

Bai Zhi is the single most important Chinese medicinal for beautifying the skin and has been used in a host of Chinese herbal skin beautification products for more than 1,500 years. Grapeseed oil has likewise been used as prime ingredient in Chinese skin formulas since Ge Hong and Hua Tuo. Coconut and olive oils are both recognized in Chinese medicine for their particular abilities to enrich yin and engender fluids. Although shea butter is not a Chinese medicinal, its Chinese medical functions are that it nourishes and moistens the skin, quickens the blood and engenders the skin. Skin applications containing 5% shea butter (such as this soap) have been clinically proven to increase skin moisture. Another clinical report has demonstrated that the external use of shea butter results in smoother, clearer skin, combats skin thinning, and diminishes skin wrinkles in up to 75% of users.

4.25 oz. or more

CHINESE HERBAL NIGHT CREME

This formula is a combination of Ge Hong, Sun Si-miao, and Wang Tao's favorite Chinese herbs for making skin-moisturizing and smoothing ointments for the face and body in a base of Zhao Bing-nan's contemporary *Gan Cao You* (Licorice Oil). These medicinals have been used in Chinese moisturizing ointments for at least 1,700 years. Typically, Chinese formulas for moistening and smoothing the skin are made from aromatic blood-quickeners, wind-dispelling, and fluid-engendering herbs, remembering that the skin is nourished and moistened by the blood and blood and fluids share a common source.

FUNCTIONS

Quickens the blood and moistens dryness

INGREDIENTS

Sesame oil
Grapeseed oil
Beeswax
Coconut oil
Semen Pruni Persicae (*Tao Ren*)

METHOD OF USE

Apply to externally to dry, chapped, rough, or scaly skin or use as a regular night creme.

FORMULA RATIONALE

Sesame oil is the most commonly used oil in making Chinese medicinal skin creams and ointments. It nourishes and moistens the skin. Grapeseed oil is currently the rage in skin care products. However, it has been used for more than a thousand years in Chinese skin moisturizing and softening ointments. Grapeseed oil contains procyanidolic oligomers (PCOs), also called pycogenols and vitamin P, which are powerful antioxidants that scavenge free radicals. In addition, the PCOs in grapeseed oil increase intracellular levels of Vitamin C, decrease capillary fragility by stabilizing collagen, help protect collagen structure from destructive forces, and maintain elastin. Beeswax is likewise a traditional Chinese herbal medicinal which not only adds body to the ointment but also "engenders flesh," meaning that it promotes the growth of new skin and tissue. *Tao Ren* moistens dryness at the same time as it quickens the blood and transforms stasis. *Dang Gui* nourishes and moves the blood which then irrigates and moistens the skin. *Chuan Xiong* quickens the blood and transforms stasis, while *Bai Zhi* moves the qi in the exterior. This is based on the idea that, if the qi moves, the blood moves. Although *Bai Zhi* is classified as an acrid, warm exterior-resolving medicinal, based on empirical experience, it has been used as a main cosmetic and beautification medicinal for the skin for almost two thousand years. The combination of *Gan Cao* (Licorice) and sesame oil is a famous contemporary combination for treating dry, chapped skin. While coconut oil is not described as a Chinese medicinal, coconuts have long been known by the Chinese to strongly engender fluids and moisten dryness.

Contains no mineral oil. No animal testing. 2 oz.jars. available

CHINESE HERBAL SHAMPOO

This super high quality shampoo has been created by Bob Flaws from the finest shampoo ingredients and Chinese herbal extracts.

FUNCTIONS

Moves the qi and quickens the blood in the scalp.

INGREDIENTS

| | |
|--------------------------------|--|
| Purified water | Panthenol |
| Sodium laureth sulfate | Methyl paraben |
| Cocamide DEA | Aloe Vera (<i>Lu Hui</i>) |
| Cocamidopropyl betaine | Radix Angelicae Sinensis (<i>Dang Gui</i>) |
| Citric acid | Radix Angelicae Dahuricae (<i>Bai Zhi</i>) |
| Ascorbic acid (vitamin C) | Folium Steviae Rebaudiani (<i>Gan Ye Ju</i>) |
| Tocopherol acetate (vitamin E) | Peppermint essential oil |

INDICATIONS

For use as a shampoo.

METHOD OF USE

Use externally as a shampoo. Massage into the scalp for two minutes before rinsing.

FORMULA RATIONALE

Chinese doctors have been writing prescriptions for herbal hair care formulas for not less than 1,700 years. Typically, these formulas contain acid-flavored medicinals which move the qi and quicken the blood. This is based on the idea that the qi moves the blood and the hair is the surplus of the blood. Therefore, if the blood in the scalp is healthy, so will be the hair. Within this formula, *Dang Gui* and *Bai Zhi* have been used for externally applied herbal hair care products in China for many centuries. When it comes to the beautification of the skin and hair, *Bai Zhi* is the most commonly used medicinal for external application found in Chen Guan-ting *et al.*'s *Zhong Yi Mei Rong Da Quan (Great Collection of Chinese Medicine Cosmetology)*, Chinese National Medicine & Medicinal Science & Technology Press, Beijing, 1989. *Lu Hui* is a more modern hair care ingredient. Pharmacological research has shown that *Lu Hui* contains emodin glycosides which are anti-inflammatory, bacteriostatic, and bacteriocidal. Other research has shown that *Lu Hui* has an exceptionally powerful ability to permeate the skin, thus giving this medicinal the ability to reach deep layers of the skin. Since *Lu Hui* also contains saccharides, amino acids, vitamins, and trace minerals, not only does it kill bacteria and resolve toxins, it also helps in tissue regeneration. *Gan Ye Ju* is also a more modern hair care ingredient. Used in South America as well as grown commercially in China, it is reported to retard the greying process, eliminate dandruff, and improve hair luster when applied externally. Contains no animal products or mineral oil.

For external use only. Not for internal consumption.

No animal testing. Contains no animal products or mineral oil.

8 oz. bottles available

CHINESE HERBAL SKIN-TONING SOAP

Blue Poppy Chinese Herbal Skin-toning Soap is a handmade, cold process soap. The recipe for this soap is based on a formula recorded by Sun Si-miao in the Tang dynasty (circa 700 AD).

FUNCTIONS

Moistens the skin, quickens the blood, kills yeasts and fungi, engenders the flesh

INGREDIENTS

Saponified olive oil
Coconut oil
Palm oil
Palm kernel oil
Castor oil
Radix Angelicae Dahuricae (*Bai Zhi*)
Radix Angelicae Sineusis (*Dang Gui*)
Resina Myrrhae (*Mo Yao*)
Myrrh fragrance oil

INDICATIONS

The daily cleansing of the face and body.

METHOD OF USE

Use externally as a face and body soap for at least several weeks.

FORMULA RATIONALE

According to Chinese medical theory, olive, soy, and coconut oils are moistening and lubricating to the skin, while castor oil both lubricates the skin and improves circulation. *Dang Gui* is sweet, acrid, bitter and warm. When used topically, it both quickens the blood (i.e., improves circulation) and moistens dry skin. *Mo Yao* is bitter and level (or neutral) in nature. It scatters the blood and dispels stasis. When used externally, it also promotes the growth of new, healthy tissue. It is a famous Chinese medicinal for the treatment of sores when used externally. *Bai Zhi* is acrid and warm. When used topically, it is a main medicinal in Chinese skin care and beautification formulas and is used for improving the skin color, tone and moisture. It is described in the Chinese medical literature as aiding skin growth and eliminating facial blemishes and scars. In addition, *Bai Zhi* has a strong antifungal effect and is used to help eliminate a wide variety of dermatomycoses.

4.25 oz. or more.

HONORA'S OWN PEPPERMINT-FLAVORED CHINESE HERBAL LIP BALM

This formula is created from Sun Si-miao's and Wang Tao's favorite Chinese herbs for soothing, smoothing, and moisturizing the lips. The Chinese herbs in this formula have been used to promote lip health and beauty for over 1,000 years.

FUNCTIONS

Moves the qi, quickens the blood, and moistens the skin

INGREDIENTS

| | |
|---------------------------------|--|
| Sesame oil | Radix Angelicae Dahuricae (Bai Zhi) |
| Cocoa butter | Radix Angelicae Sinensis (Dang Gui) |
| Beeswax | Semen Pruni Persicae (Tao Ren) |
| Vitamin E | Rhizoma Nardostachydis (Gan Song Xiang) |
| Flos Caryophylli (Ding Xiang) | Folium Steviae Rebaudianum (Gan Ye Ju) extract |
| Lignum Santali Albi (Tan Xiang) | Peppermint fragrance oil |

INDICATIONS

Dry, chapped lips.

METHOD OF USE

To protect the skin, apply to the lips several times per day in dry and/or cold climates or as needed for dry, chapped, split, or cracked lips.

FORMULA RATIONALE

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READINGS IN LI-ZHU MEDICINE

**Advanced Theory for Complex,
Difficult-to-Treat Conditions**

Published by:

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COMP Designation: Original work and connotative translations using a standard translational terminology

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10, 9, 8, 7, 6, 5, 4, 3, 2, 1

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PREFACE

This booklet is comprised of a number of essays and translations on Li-Zhu medicine (*li zhu yi xue*). Li-Zhu medicine is named after the two greatest of the Four Great Masters of Medicine of the Jin-Yuan dynasties, Li Gao, a.k.a. Dong-yuan, and Zhu Zhen-heng, a.k.a. Dan-xi. The Jin-Yuan dynasties are considered a renaissance within Chinese medicine when numerous new theories and practices were developed. I believe that the theories and formulas developed during this period in the evolution of Chinese medicine are the key to the effective treatment of the kinds of “knotty, difficult-to-treat diseases” which so many Western patients display. In China, such complex, multi-pattern presentations are typically reserved for “old Chinese doctors,” in other words, doctors with more than 20-30 years clinical experience. These kinds of diseases typically require knowledge and skills which go beyond those taught at most Western entry-level acupuncture and Chinese medical schools. However, if one understands the theories contained in these essays, one should be able to pattern-discriminate and, therefore, treat any patient with any disease with relative simplicity and straight-forwardness.

I hope you find the ideas and principles contained in this book as valuable as I have. In my own 20+ years of study and practice of Chinese medicine, I find them to be the very essence of successful practice here in the West. That is why all Blue Poppy Herbs formulas are based on the theories discussed in this book.

Good luck and best wishes.

Sincerely,

A handwritten signature in black ink, appearing to read 'Bob Flaws', with a stylized, flowing script.

Bob Flaws

LI DONG-YUAN'S THEORY OF YIN FIRE & DIFFICULT TO TREAT, KNOTTY DISEASES

by Bob Flaws, Dipl. Ac. & C.H., FNAAOM

INTRODUCTION

Based on my 20 years of clinical experience and research, Li Dong-yuan's yin fire theory is one of the most important theories within Chinese medicine for the treatment of "difficult to treat, knotty diseases." Li Dong-yuan was one of the Four Great Masters of the Jin-Yuan dynasties and arguably the greatest of these four. Chinese medicine made a huge conceptual leap forward during these two dynasties. From the end of the Han dynasty until the Jin-Yuan, no significant new theories were added to Chinese medicine. However, due to the influence of Neoconfucianism in the Song dynasty, some extremely important new theories and practices were added to Chinese medicine during the Jin and Yuan. Therefore, the Chinese medicine developed during this time period is often referred to as Jin-Yuan medicine or also as Li-Zhu medicine after the two most important medical thinkers of this time, Li Dong-yuan and Zhu Dan-xi.

YIN FIRE & ITS DISEASE MECHANISMS

Of the new theories developed in the Jin-Yuan dynasties none is more important than Li Dong-yuan's concept of yin fire. Yin fire refers to an evil heat, often damp in nature, which develops from the lower burner but which then counterflows upward. This theory of yin fire is found in Li's magnum opus, the *Pi Wei Lun (The Treatise on the Spleen & Stomach)*. If one looks at every instance in this monumentally important book (available in English as part of Blue Poppy's Great Masters Series) where Li describes various disease causes and mechanisms of yin fire, we can identify five basic causes of this condition. These are:

- | | |
|--------------------------------------|---------------------------------|
| 1. Spleen qi vacuity | 4. Yin & blood vacuity |
| 2. Damp heat | 5. Stirring of ministerial fire |
| 3. Liver depression, depressive heat | |

Although we must explain these one after the other in a linear fashion, the reader should understand that these five disease mechanisms are all mutually interdependent. This means that any one of these mechanisms can result in the creation of any of the others. Because of this, real-life patients do not typically exhibit only one or another of these five, but rather three, four, or all five *at one time*. However, Li begins his explanation of yin fire with the spleen, and that is where we will also begin.

If, due to over-thinking, anxiety and worry, under-exercise, over-taxation, faulty diet, or erroneous medical treatment, the spleen qi is damaged and become vacuous and weak, then the spleen will not be able to do its various duties and functions. One function of the spleen is to control water liquids in the body, moving and transforming these. If the spleen qi becomes vacuous and weak and, thus, cannot move

and transform water liquids, these may gather and accumulate and transform into dampness. This dampness may then hinder and obstruct the free flow of yang qi. Because yang qi is inherently warm, it too becomes stagnant and depressed. The yang qi backs up and transforms into depressive heat. If this depressive heat mutually binds with accumulated dampness, this will give rise to damp heat. Although this damp heat may be engendered in the middle burner, dampness, being turbid and heavy, typically percolates downward to the lower burner. However, because heat is yang, it tends to counterflow upward. If this heat counterflows upward, it may damage yin fluids and the qi of spleen, stomach, heart, and/or lungs.

If, due to unfilled desires or anger damaging the liver, the liver loses its command over coursing and discharge, the liver will become depressed and the qi become stagnant. Once again, because the qi is inherently yang and, therefore, warm, qi depression may transform into depressive heat. These heat evils will also counterflow upward to accumulate in and damage the spleen, stomach, heart, and/or lungs. Because liver depression is a repletion and replete liver wood may counterflow horizontally to assail the spleen, liver depression typically results in concomitant spleen qi vacuity.

If, for any of the above reasons, the spleen becomes vacuous and weak, it may also not engender and transform blood adequately. This may then give rise to blood vacuity. Blood and essence share a common source. This means that the liver and kidneys share a common source. Great or enduring blood vacuity may eventually reach the kidneys, resulting in kidney yin vacuity. If yin become insufficient to control yang, then yang may become hyperactive and also ascend.

In addition, it is the blood which nourishes the liver. The *Nei Jing (Inner Classic)* says that when the feet obtain blood, the feet can walk. When the hands obtain blood, the hands can grasp. When the eyes obtain blood, the eyes can see. And when the ears obtain blood, the ears can hear. This means that the function of any tissue or organ in the body is dependent on adequate nourishment by blood. If the spleen fails to engender and transform adequate blood, then the liver may be deprived of its nourishment. If the liver fails to obtain blood, then it cannot do its duty of coursing and discharging the qi. Therefore, liver blood vacuity leads to or aggravates liver depression qi stagnation. If this liver depression transforms into heat or fire, it can then eventually evolve into liver yang ascendant hyperactivity or vacuity heat.

The *Nei Jing* also states that ministerial fire, another name for lifegate fire, is only healthy and helpful in the body if it remains level or calm. The Chinese character for level or calm is *ping* (平). Whenever the word *ping* is used in a Chinese medical context, it means calm but also something more than the abstract concept of calmness. The word *ping* also means something that is level or flat in space. This is the opposite of something sticking or counterflowing upward. So when the *Nei Jing* says that ministerial fire is only healthy when it remains level, this means that it is only healthy and helpful when it remains in the lower burner. If it stirs, this is the opposite of calmness and stillness, and when the ministerial or lifegate fire stirs, it stirs upward.

What can cause such upward stirring of ministerial or lifegate fire? According to Li Dong-yuan, damp heat pouring downward can damage the liver and kidneys and also the large intestine and cause upward

stirring of lifegate fire. However, any stirring can cause the ministerial fire to stir. As Zhu Dan-xi went on to explain, any excessive mental, emotional, or physical stirring or activity can stir the lifegate fire. In particular, “sex, drugs, and rock ‘n roll” all stir the ministerial fire and lead it to counterflow upward.

Although most Westerners know that lifegate fire is synonymous with kidney yang or kidney fire, few also know that lifegate fire is larger than just kidney yang. Lifegate fire is the root of all yang in the body. This means that the yang qi of all the viscera and bowels join in and partake of the ministerial fire. If the yang qi in any viscera or bowel becomes hot or hyperactive for any reason, this may cause upward stirring of ministerial fire. This is called *xiang sheng* or mutual engenderment in Chinese. The reader should here remember the saying that, “The seven emotions when extreme may all transform into fire.” According to yin fire theory, this implies that any extreme emotion may also stir ministerial fire.

If the ministerial fire counterflows upward, several things may happen. First, Li says that the ministerial fire and the spleen qi are mutual enemies. In the *Pi Wei Lun*, Li says that the ministerial fire and spleen qi cannot both exist in the same place. Therefore, if the ministerial fire stirs upward, it may and commonly does damage the spleen qi. Secondly, if ministerial fire stirs upward, it may lose its root in its lower source. This means that upward stirring of ministerial or lifegate fire may leave the lower burner vacuous and cold below, while heat accumulates above. And third, if heat accumulates above, it will typically consume stomach yin, lie deeply or hide in and damage the lungs, and/or cause restlessness of the heart spirit.

Conversely, one way of preventing upward stirring of ministerial fire is to keep the spleen fortified and strong. According to Li, if the spleen qi is healthy and strong, than earth qi, *i.e.* dampness, will not pour downward to damage the kidneys and stir the lifegate. Another way of preventing upward stirring of ministerial fire is to keep the clear qi's upbearing and the turbid qi's downbearing freely flowing, and this immediately implies maintaining the liver's coursing and discharging of the qi.

THE COMPLICATIONS OF YIN FIRE

Therefore, it is easy to see that any one of the five basic mechanisms enumerated above can give rise to or aggravate any of the others. Then, because the qi is responsible for moving not only water liquids but also blood and food within the body, spleen qi vacuity and/or liver depression qi stagnation may be complicated by blood stasis and/or food stagnation. If dampness endures and congeals, it may transform into phlegm. Since static blood, stagnant food, and congealed phlegm are all yin substances, they may all hinder and obstruct the free flow of qi and thus cause or aggravate transformative or depressive heat or fire.

Because the spleen qi is the source of the lung qi, spleen qi vacuity may lead to a defensive qi vacuity and easy invasion by external evils. Because the heart spirit is nothing other than an accumulation of qi in the heart nourished by blood and the spleen is the latter heaven or postnatal root of qi and blood transformation and engenderment, spleen qi vacuity may easily give rise to heart qi and/or blood vacuity with concomitant disquietude of the spirit. In addition, if the ministerial fire stirs upward and yang qi loses its root in its lower source, this means that yang qi will not move and warm the blood in the lower

burner. Due to vacuity cold, this may also give rise to blood stasis below. Because static blood is also called dead or dry blood and impedes the creation of new or fresh blood, static blood usually leads to or aggravate blood vacuity, and round and round we go.

All this means that yin fire scenarios are typically complicated by the presence of external evils, deep-lying or hidden evils, or retained evils, phlegm congelation or nodulation, food stagnation, etc. Yin fire scenarios, therefore, are not just made up of the five basic patterns or mechanisms listed above but usually involve at least some other externally invading or internally engendered evil qi. The above explanations should also not be taken as categorically complete. They merely serve to indicate some of the main, most obvious complications of the five basic disease mechanisms identified by Li Dong-yuan as the root of yin fire.

THE TREATMENT OF YIN FIRE

When it comes to treating yin fire, it is like Alexander the Great and the Gordian Knot. When Alexander was in Anatolia (present-day Turkey), he was presented with the Gordian Knot and told that whoever was able to untie this knot would rule all of Asia. Many had tried, but all before Alexander had failed. Whenever one pulled on one side of this knot, it tightened up somewhere on the other side. Alexander pondered this problem for a bit, then drew his sword, and cut the knot in two all in one stroke. Yin fire scenarios must be managed in Chinese medicine with much the same technique. If one looks at the majority of Li's formulas in his two greatest books, the *Pi Wei Lun* and the *Lan Shi Mi Cang* (*The Orchid Chamber Secret Treasury*), one can identify five basic principles Li used to treat multi-pattern yin fire conditions.¹ These five principles are:

1. To fortify the spleen and boost the qi so that the clear can be upborne and the turbid downborne. Medicinally, it is sweet, warm medicinals which mostly do this.
2. To disinhibit the qi mechanism and promote the free flow of upbearing and downbearing. Medicinally, this is primarily accomplished by acrid, qi-rectifying, exterior-resolving medicinals.
3. Clear whatever kind of evil heat is present. Medicinally, this mainly implies using at least some bitter, cold medicinals.
4. Identify whatever disease mechanisms are also at work and also use ingredients which rebalance those mechanisms. Therefore, if there is blood stasis, use blood-quickeners. If there is phlegm, use phlegm-transforming medicinals. If there is disquieted spirit, use spirit-quieting medicinals, etc. In other words, do whatever else is necessary.

¹ I am indebted to my good friend, Charles Chace, who first identified these five principles in this way.

5. Determine the relative strengths and priorities between the above four principles and compose your treatment plan accordingly. This means that one may not start as the basis of their treatment with a qi-supplementing formula. If heat is the main thing, then the guiding formula will probably come from the heat-clearing category. However, in that case, if there is truly a yin fire scenario, the formula will need to be modified with at least some spleen-supplementing and liver-rectifying medicinals. Likewise, if the main condition is blood stasis but blood stasis occurs within a yin fire pattern, then one may begin with a blood-quickenening formula but then modify that with the probable inclusion of spleen supplements, heat-clearers, and liver-rectifiers.

In other words, although one may or may not start off with a spleen-fortifying formula, spleen fortification will be part of the treatment plan. Although one may or may not start off with a qi-rectifying formula, coursing the liver and rectifying the qi will be part of the treatment plan. Although one may or may not start off with a heat-clearing formula, bitter, cold, heat-clearing medicinals will be part of the treatment plan, plus anything else that is necessary to remedy and regulate all the disease mechanisms and their major symptoms.

When faced with difficult, multi-pattern cases, many Western practitioners attempt to treat one pattern after another based on the model of “peeling the layers of an onion.” This theory, however, is not found in the Chinese medical literature. It is a Western homeopathic theory based, at least in part, on Herring’s Law of Cure. In Chinese medicine, patterns are not layers or levels. As we have seen above, the key mechanisms of yin fire are all *xiang sheng*, mutually engendering. Therefore, they must all be dealt with at one and the same time or the remaining mechanisms will only re-establish the mechanism one attempted to eliminate.

Many Western practitioners have had the experience similar to myself of treating only one facet of a complicated case. For a time, some of the signs and symptoms may go away, but eventually they all come back again. Then we re-examine the patient and decide that, in fact, the patient really has this pattern. We now treat that pattern and again some of their signs and symptoms disappear. After a few weeks, all the symptoms come back again. Again we re-examine the patient, and again we see some new part of the condition that we attempt to treat as a discreet pattern. This may go on for months until either the patient loses their patience and they simply do not come back anymore or we lose any sense of understanding the case.

In such complicated, multi-pattern yin fire cases, one must treat the whole condition as a single, multifaceted pattern. Until or unless one tries to treat all the disease mechanisms at one time, any improvement in the patient’s condition can only be temporary. Therefore, when treating such multi-pattern yin fire scenarios, one’s formula will have to include medicinals from at least three and probably even more categories. There will be some supplementing, supporting medicinals and some attacking, draining medicinals. There will be some warm medicinals and some cold medicinals. There will be some qi-rectifying medicinals, and there will be medicinals from at least one other category.

In real-life practice with complex Western patients suffering from chronic diseases which are not self-limiting and no one else previously has been able to treat, one simply has to use very complex Chinese medicinal formulas. In China, such cases are typically reserved for the *lao yi sheng* or old Chinese doctor with 20, 30, 40, or 50 years clinical experience. However, in the West, most patients coming for treatment with Chinese medicine suffer from such “difficult to treat, knotty diseases.” If one reads the 20 or so Chinese medical journals published in the People’s Republic of China each month, one will see that Li Dong-yuan’s theory of yin fire is the most commonly used theory to treat such “difficult to treat, knotty disease” in the PRC today. Likewise, it is my experience that Li’s formulas as found in his *Pi Wei Lun* and *Lan Shi Mi Cang* form one of the best models for treating complex, multi-pattern Western patients suffering from chronic diseases. In particular, yin fire theory is extremely useful when dealing with allergies of all types, autoimmune disorders of all types, various types of chronic viral conditions, various types of parasites, intestinal dysbiosis, leaky gut syndrome, and candidiasis.

In terms of chronology, Li was historically the third of the Four Great Masters of the Jin-Yuan dynasties. The fourth and last was Zhu Dan-xi. Although Zhu is remembered as the founder of the School of Enriching Yin, Zhu basically accepted all of Li’s teaching and methods. However, Zhu saw that evil heat, no matter what its cause, if it is enduring, will damage yin fluids. Therefore, he used Li’s formulas but was sure to add or include some ingredients which would nourish and enrich the blood or stomach, lung, and/or heart yin. Likewise, Gong Ding-xian, the author of the eighteenth century *Wan Bing Hui Chun* (*Restoring Spring to the Tens of Thousands of Diseases*), created many complex hot and cold, supplementing and attacking formulas which are just right for dealing with many typical Western patients. Although Gong had his own theories about the cause and treatment of disease, if one analyzes the ingredients in most of his formulas, one can clearly see they embody Li’s five treatment principles outlined above. Therefore, it is my experience that Zhu Dan-xi and Gong Ding-xian’s formulas are also excellent models when treating yin fire patients.

BLUE POPPY FORMULAS & YIN FIRE

Most Blue Poppy Herb formulas are based on Li’s yin fire theories and his, Zhu’s, and Gong’s formulas described above. These theories do not absolve practitioners of doing a careful, point for point pattern discrimination. What these theories say is that most patients with chronic diseases suffer from the same core set of disease mechanisms and that there are definite relationships between these sets of mechanisms. If, after doing a careful pattern discrimination, you find that your patient exhibits all the signs and symptoms of a multi-pattern scenario including spleen qi vacuity, liver depression qi stagnation, and some kind of heat, then you should seriously consider using one of Blue Poppy Herbs’ formulas. On the explanation sheets for each individual formula, you will find the combination of signs and symptoms indicating each Blue Poppy Herb formula. If your patient has this same constellation of signs and symptoms, then you might want to try the appropriate Blue Poppy pill. If your patient’s case is even more complex, there are also suggestions for combining these pills with other commonly available Chinese ready-made or “patent medicines.”

CHINESE ARTICLES & ESSAYS ADVOCATING THE USE OF LI DONG-YUAN'S IDEAS IN MODERN CLINICAL PRACTICE

translated with an introduction by

Bob Flaws, Dipl. Ac. & C.H., FNAAOM

The following articles and essays by contemporary Chinese doctors all advance the notion that Li Dong-yuan's ideas about yin fire, the central role of the spleen, and the upbearing of yang are extremely important in treating complex modern diseases. The first two articles are from recent Chinese medical journals, while the third is an essay appearing in *The Essence of Liu Feng-wu's Gynecology* also published by Blue Poppy Press.

(From "Zhang Jing-ren's Discussion of *Bu Zhong Yi Qi Tang* [Supplement the Center & Boost the Qi Decoction]" by Zhang Cun-jun, *Zhe Jiang Zhong Yi Za Zhi* [Zhejiang Journal of Chinese Medicine], #9, 1996, p. 389-390)

Bu Zhong Yi Qi Tang was created in the Jin-Yuan [dynasties] by the famous doctor, Li Dong-yuan (1180-1251 CE). This formula boosts the qi and upbears yang, [thus] smelting grain like a furnace. Throughout the ages it has been highly recommended as a representative formula for regulating and rectifying the spleen and stomach. Its clinical applications are very broad and its treatment efficacy is definite. In recent years, it has been seen more and more in both internal and external medicine. Elder-born Zhang Jing-ren has researched this formula thoroughly, analyzing Dong-yuan's line of reasoning in combination with [his own] clinical application, and his opinions and methods are presented below.

THE PURPOSE OF THE ESTABLISHMENT OF THIS FORMULA

Bu Zhong Yi Qi Tang first appears in the middle *juan* of Li Dong-yuan's *Nei Wai Shang Bian Huo Lun* (*Treatise on the Discrimination of Internal & External Damages*), published in 1247 CE, and appears again in the middle *juan* of his *Pi Wei Lun* (*Treatise on the Spleen & Stomach*), published in 1249 CE. Previously in our country, it has been said in a great many famous formulas and prescriptions collections that this formula comes from the *Pi Wei Lun*, but this is not absolutely correct.

In order to understand the purpose of the creation of this formula, it is first necessary to understand Dong-yuan's original idea. Below is a brief statement of a few points necessary in order to understand the significance [of this formula].

Central qi: Central refers to the middle burner. Because the spleen and stomach are both located in the middle burner, therefore the central qi and middle burner are synonymous with the spleen and stomach qi.

Stomach qi: The *Nei Jing (Inner Classic)* says, “In humans, the stomach qi is the root.” Dong-yuan believed that, “Since humans live because of the receipt of water and grain qi, what is called the clear qi, constructive qi, defensive qi, and life-upbearing qi are all [only] alternate names for the stomach qi.” (*Nei Wai Shang Bian Huo Lun*) This can be understood [thus]: The clear qi refers to the qi of the finest essence of water and grains. The defensive qi and constructive qi both are engendered from water and grains which have their source in the spleen and stomach. The first [part] issues from the upper burner and [then] moves outside the vessels. Its nature is extremely bold. The latter [part] issues from the middle burner and moves within the vessels. Its nature is refined. The life or vitality-upbearing [literally, spring-upbearing] qi is also the clear essence of water and grains which is so spoken of because of its ability to upbear and effuse. Therefore, the source of all these qi is the middle burner/spleen-stomach, the place where water and grains are transformed and engendered. Hence Dong-yuan called this “stomach qi.”

Yin fire: In the *Nei Wai Shang Bian Huo Lun* it says:

If the spleen and stomach are vacuous and debilitated and the original qi is insufficient, heart fire becomes exuberant by itself. Heart fire is a yin fire. It arises in the lower burner and is connected with the heart. But the heart does not govern it; ministerial fire does. Ministerial fire is the fire of the lower burner wrapper network vessels², the enemy of the original qi. Fire and the original qi can not both exist [in the same place]. If one conquers, [the other] one loses.

In terms of understanding [the concept of] “yin fire”, throughout the ages there have been various opinions, and there is no agreement as to which is the right one. Dong-yuan himself did not clearly explain the concept of “yin fire.” However, in the source text, heart fire corresponds to sovereign fire. When he said, “heart fire is yin fire which arises from the lower burner”, he was referring to ministerial fire. If sovereign fire is not bright, ministerial fire will tend to be exuberant and will take its place. Therefore, when Master Li spoke of “yin fire” he was referring to ministerial fire. Ministerial fire and the original qi have a mutually antagonistic relationship. If the original qi is full and abundant, ministerial fire is restrained and constrained and each can fulfill their [own] function. This is what is meant [by the saying], “Qi feeds the small fire; the small fire engenders the qi.” If the original qi becomes insufficient, ministerial fire will leave its place and stir frenetically, resulting in the onset of pathological changes. Therefore, it is said:

² The wrapper network vessels connect the kidneys to the uterus. Then the uterus is connected via the wrapper vessel to the heart and upper body. This access between the kidneys, wrapper network vessels, uterus, wrapper vessel, and heart/upper body is one way both yin and yang are transported from the kidney below to the upper body above.

If the spleen and stomach qi is vacuous, this leads to [dampness] pouring downward to the kidneys. [In that case,] ministerial fire obtains reason to assail earth's position... Hence yin fire penetrates upward. This leads to a rise in qi and panting with bodily vexatious heat...

If spleen and stomach qi pours downward, grain qi cannot obtain upbearing and floating. Therefore, the cause of engenderment and growth cannot move. There is no yang in order to guard the constructive and defensive and the skin cannot resist wind and cold. This engenders cold and heat and results from insufficiency of both spleen and stomach qi.

This clarifies that, if eating and drinking, taxation and fatigue, or other such causes result in detriment and damage to the spleen and stomach central qi, yin fire will blaze and become exuberant and this pathophysiology will result in disease.

Treatment methods: In terms of the treatment of febrile diseases resulting from qi vacuity, Dong-yuan clearly referred to this when he said:

Use sweet warm prescriptions to supplement the center and upbear yang [with] sweet and cold to drain fire. This leads to healing. The *Nei Jing* says, for taxation, warm; for detriment, warm.³ Because warming is able to eliminate fire and heat, it is greatly prohibited to [use] bitter, cold medicinals which drain stomach earth. This is what *Bu Zhong Yi Qi Tang* is for.

It may be asked, what medicinals did [Li] categorize as cold? Radix Bupleuri (*Chai Hu*) is bitter and cold and lightly lifting. It upbears clear yang and does not drain stomach earth. Radix Astragali Membranacei (*Huang Qi*) and Radix Glycyrrhizae (*Gan Cao*) are sweet and warm medicinals which are used at the same time. Hence there is sweet and cold but not overly bitter and cold. Rhizoma Cimicifugae (*Sheng Ma*) is categorized as a sweet, bitter, and slightly cold ingredient. It also is based on the concept of sweet and cold draining fire.

FORMULA ANALYSIS

Bu Zhong Yi Qi Tang is composed of: Radix Astragali Membranacei (*Huang Qi*), 1 *qian*, Radix Glycyrrhizae (*Gan Cao*), five *fen* (mix-fried), Radix Panacis Ginseng (*Ren shen*), three *fen* (Remove the crown), *Corpus Radicis Angelicae Sinensis* (*Dang Gui Shen*), one *fen*, *Pericarpium Citri Reticulatae* (*Ju Pi*) two to three *fen*, Rhizoma Cimicifugae (*Sheng Ma*), two to three *fen*, Radix Bupleuri (*Chai Hu*), two to three *fen*. Rhizoma Atractylodis Macrocephalae (*Bai Zhu*), three *fen*. (In the Song and Jin dynasties, one *liang* equalled 37.30 grams.) Taken as a whole, this formula was composed of sweet, warm, qi-boosting

³ Below, the *Nei Jing* is quoted as saying, "For taxation warm; for detriment, boost." I believe that the second warming here is a typographical error. The characters for warming and boosting do have some similarity.

medicinals and yang-upbearing, heat-clearing medicinals. In later times, *Rhizoma Zingiberis* (*Jiang*) and *Fructus Zizyphi Jujubae* (*Zao*) were also added to this formula.

In the *Yi Zong Jin Jian* (*Golden Mirror of Ancestral Medicine*) [chapter titled] “Treatise on Various Doctors’ Draining & Supplementing Formulas”, Ke Qin says:

As a result of taxation and fatigue or bodily debility, [there may be] diminished qi and yin vacuity engendering internal heat. The exterior manifestation of this are rather similar to an external affliction. In terms of this, Dong-yuan knew that taxation and fatigue damage the spleen and grain qi [in that case] cannot [make] yang qi prevail. It falls downward into the yin and [results] in fever. This is controlled by the methods of supplementing the center and boosting the qi... Based on the *Nei Jing* saying, “For taxation, warm, for detriment boost”, bitter, cold medicinals are greatly prohibited. Rather, one should use sweet, warming ingredients to upbear yang. This will cause yang to be out-thrust and the life-upbearing [qi] to be engendered. When the spleen and stomach are both vacuous, the lung qi is the first to expire. Therefore, Astragalus is used to defend the skin and hair and impede [*i.e.*, close] the interstices. Thus there is no cause for spontaneous perspiration. If the original qi is insufficient, there will be lazy speech and panting. Ginseng supplements this. Mix-fried Licorice is sweet. It is in order to drain heart fire and eliminate vexation. It supplements the spleen and stomach and engenders the qi. These three flavors are sagelike medicinals for eliminating vexation. They are assisted by *Atractylodes* in order to fortify the spleen and Dang Gui in order to harmonize the blood. If qi is chaotic in the chest and clear and turbid are mutually mixed up, Citrus is used to rectify this. It also scatters stagnation due to sweet medicinals. If the clear qi within the stomach falls downward, *Cimicifuga* and *Bupleurum*’s light qi and thin flavor are used to lead the stomach qi to soar upward, thus returning it to its root place. These also enable upbearing and floating in order to move the cause of engenderment and growth...

Master Ke completely understood the rationale for the formula *Bu Zhong Yi Qi Tang*. The key points of Dong-yuan’s theory are epitomized in the sayings, “If yang qi falls downward, yin fire will assail above” and “Fire and the original qi cannot both exist [in the same place]; if one prevails, the other loses.” Treatment [of this condition] hinges on “boosting the original qi”. If the original qi is effulgent, yang qi is automatically upborne and yin fire is downborne. This is what Dong-yuan advocated as the “sweet, warming, heat-eliminating” method.

ESSENTIAL POINTS IN PATTERN DISCRIMINATION

The functions of *Bu Zhong Yi Qi Tang* are that it supplements the center and boosts the qi, upbears yang and lifts the fallen. The scope of its clinical application is relatively wide. Its essential disease mechanisms are taxation and fatigue damaging internally. Thus the qi of the middle burner spleen and stomach is vacuous and weak. Engenderment and transformation lose their source and this results in a decline of organic function. If severe, the visceral qi falls and cannot lift. The clinical manifestations are a white facial complexion, shortness of breath, dizziness and vertigo, decreased eating, abdominal distention, loose stools, enduring diarrhea, enduring dysentery, frequent, numerous urination, anal prolapse, flooding and

leaking, uterine prolapse, a heavy sagging below the navel in the abdomen. The tongue color is pale and the tongue may be possibly fat with teethmarks on its edges. The pulse is fine and weak or soggy and fine.

The key points of pattern discrimination can be divided into two groups of symptoms:

1. Spleen-stomach qi vacuity symptoms: Spleen-stomach qi vacuity leads to loss of fortification of movement and transformation and insufficiency of the source of transformation. Qi and blood production declines and is scanty. One can see dizziness, a white facial complexion, shortness of breath, a low voice, fatigue, scanty intake, abdominal distention after meals, and loose stools.
2. Central qi vacuity fall symptoms: Qi vacuity falls and does not lift. [In this case,] one can see abdominal sagging and distention, possible enduring diarrhea or enduring dysentery, frequent, numerous urination, anal prolapse, flooding and leaking, uterine prolapse, and other such symptoms of the internal viscera descending and drooping.

PERSONAL UNDERSTANDING GAINED THROUGH EXPERIENCE IN ITS APPLICATION

The applications of *Bu Zhong Yi Qi Tang* are very wide and additions and subtractions can be made to modify it following the condition. For all conditions of the internal viscera descending and drooping, use double [or heavy] amounts of Ginseng, Astragalus, Cimicifuga, and Bupleurum to boost the qi and upbear and raise. One can also add Fructus Citri Aurantii (*Zhi Ke*), 15g. If there is qi vacuity fever, add heat-clearing flavors. If there is purely spleen-stomach qi vacuity, double the amounts of qi-boosting and center-supplementing [medicinals] and reduce or delete Bupleurum and Cimicifuga. If there is pronounced lack of strength of the muscles or the eye muscles lack strength, treatment with this formula with added flavors is effective. If there is progressive myodystrophy or lateral sclerosis categorized as “wilting condition”, combine this formula with *You Gui Wan* (Restore the Right [Kidney] Pills) and *Gui Hu Er Xian Jiao* (Turtle & Deer Two Immortals Glue) to treat the spleen and kidneys together. This is able to achieve definite treatment effect.

Based on the saying from the *Nei Jing*, “If the central qi is insufficient, urination and defecation will be changed”, if the spleen-stomach qi is vacuous, this will lead to abnormalities of defecation and urination. In either case, this formula is a main one for boosting the qi. If qi vacuity in the elderly leads to frequent urination or incontinence or for pediatric enuresis, add Semen Cuscutae Chinensis (*Tu Si Zi*), Fructus Rubi Chingii (*Fu Pen Zi*), and Ootheca Mantidis (*Sang Piao Xiao*). If there is prostatitis resulting in urinary dribbling, combine this formula with *Zi Shen Tong Guan Wan* (Enrich the Kidneys & Free the Flow of the Barrier Pills) to treat it. If there is chyluria, combine this formula with *Bi Xie Fen Qing Yin* (Dioscorea Hypoglauca Divide the Clear Drink) with additions and subtractions. If there is spleen vacuity diarrhea, add Radix Dioscoreae Oppositae (*Shan Yao*), Semen Dolichoris Lablab (*Bian Dou*), blast-fried, carbonized Rhizoma Zingiberis (*Jiang*), and Semen Nelumbinis Nuciferae (*Lian Rou*). If there is geriatric constipation, one can add ingredients which moisten the intestines.

In clinical practice, this formula can effectively treat conditions which appear to be mutually opposite, such as addiction to sleep and insomnia, diarrhea and constipation, dribbling urinary block and frequent urination, high blood pressure and low blood pressure, as long as their disease mechanisms are central qi insufficiency and qi vacuity falling downward.

In terms of the prohibitions regarding the clinical application of *Bu Zhong Yi Qi Tang*, these include liver yang hyperactivity and exuberance headache and dizziness, red face and red eyes. In addition, if there is chest oppression and scanty intake with slimy, yellow tongue fur and simultaneous damp obstruction, a reduced amount of Astragalus should be used, or Rhizoma Atractylodis (*Cang Zhu*) should be added and used together with Atractylodes Macrocephala. This can moderate and harmonize Astragalus's slimy supplementation. In addition, if there is yin vacuity with floating yang or blood stasis, one should also not use [this formula] by reading item by item from the book [i.e., unmodified].

The following article discusses Fu Qing-zhu's use of Li Dong-yuan's ideas. Fu Qing-zhu is the most famous premodern Chinese gynecologist, and his *Fu Qing Zhu Nu Ke* (*Fu Qing-zhu's Gynecology*) is the most famous Chinese medical book on this specialty. An English language translation of this book is also available as part of Blue Poppy Press's Great Masters Series.

(From "An Exploration of the *Fu Qing Zhu Nu Ke* [*Fu Qing-zhu's Gynecology*]'s Application of the Great Method of Upbearing Yang" by Li Zhi, Gao Ji-ning, & Liu Zhi, *Si Chuan Zhong Yi* [*Sichuan Chinese Medicine*], #5, 1998, p. 5-6)

The *Fu Qing Zhu Nu Ke* is based [primarily] on the three viscera of the liver, spleen, and kidneys. It emphasizes banking and supplementing the qi and blood and regulating and rectifying the spleen and stomach. It also advocates the simultaneous use of attacking and supplementing. Master Fu completely studied and thoroughly understood Li Dong-yuan's methods of fortifying the spleen and upbearing yang. He also made new developments to this line of thought, originating the concept of lifting the lungs and upbearing the liver which were new methods of upbearing yang. Below is a brief exploration of Master Fu's methods of upbearing yang.

1. Upbearing yang & stopping bleeding method

Uphbearing yang and stopping bleeding is used in [cases of] liver-spleen qi vacuity fall with blood not being managed and contained. For instance, *Sheng Ju Da Bu Tang* (Uphbearing & Lifting Greatly Supplementing Decoction) treats high years [i.e., elderly] blood flooding whose clinical symptoms are excessively profuse bleeding which is pale in color and thin [or dilute] in consistency, generalized lack of strength, a pale tongue, and a fine, weak pulse. This pattern is categorized as liver-spleen qi vacuity downward falling with the constructive and blood not obtaining gathering [or return] to the viscera. The medicinals used which supplement the qi and upbear yang qi are Radix Astragali Membranacei (*Huang Qi*), Radix Panacis Ginseng (*Ren Shen*), Rhizoma Atractylodis Macrocephalae (*Bai Zhu*), and Radix Glycyrrhizae (*Gan Cao*). These are assisted by Radix Angelicae Sinensis (*Dang Gui*) and cooked Radix Rehmanniae (*Shu Di*) which supplement the liver and nourish the blood. They are combined with Rhizoma Cimicifugae (*Sheng*

Ma) and *Radix Ligustici Wallichii* (*Chuan Xiong*) which supplement the qi of the liver and spleen in order to secure the root and contain the blood, thus vigorously coping with qi and blood fall and desertion. These are also combined with *Herba Seu Flos Schizonepetae Tenuifoliae* (*Jing Jie*) and *Radix Angelicae Dahuricae* (*Bai Zhi*) which secure, astringe, and stop bleeding. These course obstruction at the same time as helping the previous medicinals upbear the liver and spleen and stop bleeding. When combined with *Ligusticum Wallichium*, these insure that there is neither stirring of blood nor retention of stasis. Then, in order to prevent stopping, upbearing the clear, warming, and drying from being overly excessive, *Rhizoma Coptidis Chinensis* (*Huang Lian*) and *Tuber Ophiopogonis Japonici* (*Mai Dong*) added to clear heat and moisten dryness so that supplementation does not cause harm. Thus the formula as a whole mainly upbears yang and stops bleeding. [However, it also] boosts the qi *and* nourishes the blood, stops bleeding *and* scatters stasis, and warms and upbears without being drying. Clinically, it is definitely quite effective for stopping bleeding.

2. Upbearing yang & downbearing turbidity method

Upbearing yang and downbearing turbidity is suitable for use in [cases of] qi vacuity downward fall with clear yang not being upborne, while turbid qi is not being downborne. For instance, Master Fu's *Jia Wei Xiong Gui Tang* (Added Flavors *Ligusticum* & *Dang Gui* Decoction) treats postpartum uterine non-contraction or birth door non-closure. The symptoms seen are lower abdominal emptiness and cold, bodily fatigue, lassitude of the spirit, scanty eating, loose stools, a pale white tongue, and a fine, weak pulse. This disease is due to liver-spleen qi and blood dual vacuity with clear yang not being upborne and turbid qi losing its downbearing. *Radix Panacis Ginseng* (*Ren Shen*), *Radix Astragali Membranacei* (*Huang Qi*), *Radix Angelicae Sinensis* (*Dang Gui*), and *Radix Glycyrrhizae* (*Gan Cao*) are the medicinals which are used which supplement both the qi and the blood of the liver and spleen. These are combined with *Rhizoma Cimicifugae* (*Sheng Ma*) and *Radix Ligustici Wallichii* (*Chuan Xiong*) which upbear and supplement the clear qi of the liver and spleen. If the clear qi is upborne, then the turbid qi will obtain downbearing. Within this group [of medicinals] is the wonderful [also clever or subtle] one flavor of *Ligusticum Wallichium* which simultaneously has the various functions of supplementing the liver, upbearing the liver, soothing the liver, scattering stasis, and guiding to the channel. Because of stomach center turbidity having lost its downbearing, *Rhizoma Pinelliae Ternatae* (*Ban Xia*) is added to harmonize the stomach and downbear turbidity. It assists the previous medicinals to upbear the clear and downbear turbidity. Hence the lower abdomen is disinhibited and the source of the jade gate's contraction and closure is restored. [Then,] in order to prevent the above warming, scattering, and attacking medicinals from damaging the righteous qi, *Fructus Schisandrae Chinensis* (*Wu Wei Zi*) is added to constrain and restrain the righteous qi. When this is combined with *Ligusticum Wallichium*, it also prevents retention of stasis. This [formula] mainly upbears the clear and downbears the turbid, attacking and supplementing at the same time. It is a good formula for treating uterine birth passageway dysfunction.

3. Upbearing yang & supplementing the qi method

When there is qi vacuity and blood debility with yang qi unable to upbear and lift, qi vacuity is even more greatly aggravated. If one wishes to quickly supplement the qi, one must first upbear yang. Then the formula can get its effect. As [Master] Fu said:

If the lungs have lost their qi and there really is no power to raise and take up, where can one obtain the qi to quiet vacuity desertion? If one has lost qi, then one must raise the qi, and, in order to raise the qi, one must supplement the qi.

Raising the qi is the same as the method of upbearing yang. For instance, [Master Fu] used *Jiu Tuo Zhi Mu Tang* (Rescue Desertion & Treat the Mother Decoction). [Within this formula,] cooked Radix Rehmanniae (*Shu Di*), Fructus Corni Officinalis (*Shan Zhu*), and Fructus Lycii Chinensis (*Gou Qi*) greatly supplement the essence of the liver and kidneys. After that, [one must] greatly boost the lung qi by adding Cortex Cinnamomi Cassiae (*Rou Gui*) which supplements the lifegate and upbears yang. Thus the qi is made to have a root, and Radix Panacis Ginseng (*Ren Shen*) can assist in engendering the qi.

4. Upbearing yang & securing desertion method

Upbearing yang and securing desertion is suitable for postpartum blood flooding and dimming conditions [i.e., faintness and dizziness]. As Master Fu said:

When women have one hour of blood flooding, the two eyes are black and dark. There is dimness and dizziness and lack of consciousness of human affairs and the person does not say anything...

[In that case,] the formula to use is *Gu Ben Zhi Beng Tang* (Secure the Root & Stop Bleeding Decoction). Within this formula, a heavy [dose] of cooked Radix Rehmanniae (*Shu Di*) is used to supplement the blood, while Radix Angelicae Sinensis (*Dang Gui*) harmonizes the blood. Rhizoma Atractylodis Macrocephalae (*Bai Zhu*), Radix Astragali Membranacei (*Huang Qi*), and Radix Panacis Ginseng (*Ren Shen*) are added to supplement the qi, upbear yang, and secure desertion. Dry Rhizoma Zingiberis (*Gan Jiang*) is in order to secure yang, upbear yang, and stop bleeding. What's wondrous [or subtle or clever] about this whole formula is that it does not just stop bleeding, it also supplements the blood. It does not just supplement the blood; it also supplements the qi. And it also does not just supplement the qi but supplements fire and upbears yang.

5. Upbearing yang, securing & astringing method

Upbearing yang and securing and astringing is suitable for spleen vacuity qi fall and the two excretions slippery, deserting, and not prohibited. For instance, Master Fu used *Jia Wei Bu Zhong Yi Qi Tang* (Added Flavors Supplement the Center & Boost the Qi Decoction) to treat postpartum diarrhea, dysentery, slipperiness, desertion, and lack of prohibition, i.e., desertion of the anal door, with a pale tongue and soggy, moderate [i.e., slightly slow] pulse. *Bu Zhong Yi Qi Tang* as a whole fortifies the spleen and upbears the clear. To this is added Radix Aucklandiae Lappae (*Mu Xiang*) to regulate and rectify the spleen qi. Semen Myristicae Fragrantis (*Rou Guo*) is added to astringe the intestines and stop diarrhea. When all these medicinals are combined, the spleen is fortified and the clear is upborne, the qi is regulated, and the

intestines are secured and astringed. Thus this is a good formula for the treatment of postpartum vacuity diarrhea.

6. Upbearing yang & transforming stasis method

Master Fu used the upbearing yang and transforming phlegm method in [cases of] qi vacuity downward fall with simultaneous static blood. For instance, he used *Bu Qi Sheng Chang Yin* (Supplement the Qi & Uplift the Intestines Drink) for the treatment of rectal birth intestine descension. The symptoms of this condition are a sagging pain in the lower abdomen, lassitude of the spirit, fatigued limbs, a pale tongue, and a fine, choppy pulse. This pattern is categorized as liver-spleen qi vacuity downward fall with simultaneous stasis obstruction in the lower abdomen. Therefore, in emergency, he used Radix Panacis Ginseng (*Ren Shen*), Radix Astragali Membranacei (*Huang Qi*), and Radix Angelicae Sinensis (*Dang Gui*), one *liang* each. These he combined with Rhizoma Atractylodis Macrocephalae (*Bai Zhu*), Rhizoma Cimicifugae (*Sheng Ma*), and Radix Ligustici Wallichii (*Chuan Xiong*) in order to greatly supplement the qi and blood, upbear yang and lift the fallen. The subtlety within this formula is that both Ligusticum Wallichium and Dang Gui were used stir-fried in alcohol. This is able to increase the strength of their upbearing yang and transforming stasis. Within this formula, Cimicifuga is used at only one share. This is in order to prevent stasis being upborne [via] the *chong* [to] the heart. This is based on Master Fu's saying: "When using Cimicifuga, using a little upbears the qi, while using a lot upbears the blood." This formula boosts the qi and simultaneously upbears yang. It supplements the blood and also harmonizes the blood. It is a good formula for treating postpartum intestinal descent.

7. Upbearing yang & disinhibiting water method

Master Fu used the upbearing yang and disinhibiting water method in [cases of] spleen-lung qi fall with water dampness spilling and flooding causing swelling conditions. For instance, he used *Jia Jian Bu Zhong yi Qi Tang* (Additions & Subtractions Supplement the Center & Boost the Qi Decoction) to treat water swelling during pregnancy. This condition manifests as generalized superficial edema, bodily fatigue, decreased eating, shortness of qi, and pale tongue. This pattern is categorized as spleen-lung qi vacuity downward fall with water's loss of conduction and conveyance. As a whole, this formula upbears and supplements the qi of the spleen and lungs in order to disperse water and recede swelling. Concerning this, Master Fu said:

In terms of *Bu Zhong Yi Qi Tang*'s governing power, its source is its upbearing and lifting of the spleen and lung qi. Within this formula, Sclerotium Poriae Cocos (*Fu Ling*) is used in relatively heavy [amounts]. When [Poria] is combined with Atractylodes, these two medicinals supplement the qi and seep dampness, disinhibit water and disperse swelling. They are assisted by a small dose of Rhizoma Cimicifugae (*Sheng Ma*) to make their effect even more outstanding. Taken as a whole, this formula mainly upbears yang and disinhibits water. [However,] it cleverly attacks and supplements and treats both the spleen and lungs simultaneously.

8. Upbearing yang & supplementing the blood method

Upbearing yang and supplementing the blood is suitable in [cases of] qi vacuity downward fall with simultaneous yin and blood insufficiency conditions. Master Fu treated difficult delivery with *Zhuan Tian Tang* (Turning Heaven Decoction). The symptoms seen were shortness of qi, disinclination to speak, a somber white facial complexion, lassitude of the spirit, fatigued limbs, dizziness of the head, scanty eating, a pale tongue, and a faint, fine, slow pulse. The disease was associated with the birthing mother's natural endowment insufficiency of both qi and blood. Therefore, there was not enough qi to turn the fetus. Hence this formula was used in emergency with large doses of Radix Panacis Ginseng (*Ren Shen*) and Radix Angelicae Sinensis (*Dang Gui*), two *liang* each. These were combined with one *liang* of Radix Ligustici Wallichii (*Chuan Xiong*) in order to more vigorously supplement the qi and blood, regulate the liver and fortify the spleen. Hence there was for force to turn the fetus. Within this [formula,] Ligusticum Wallichium also preventively scatters stasis, while as small amount (one *fen*) of Radix Lateralis Praeparatus Aconiti Carmichaeli (*Fu Zi*) is added to insure that Ginseng's supplementation of the qi is sufficient. [This ingredient] warms yang and invigorates the qi, frees the flow of the channels and hastens birth. Also within this formula, another clever combination is Radix Cyathulae (*Chuan Niu Xi*) with Rhizoma Cimicifugae (*Sheng Ma*). These two flavors respectively downbear and upbear. Hence movement is level [or calm] and not contrary. This combination assists the previous medicinals to turn the counterflow fetal body, thus regulating its position entirely. Although is formula mostly upbears yang and supplements the blood, there is downbearing within upbearing and hard and soft are mutually interdependent. Hence it is a good emergency salvaging formula for treating difficult delivery.

9. Upbearing yang & boosting yin method

Upbearing yang and boosting yin is suitable in [case of] qi vacuity falling downward with simultaneous yin fluid insufficiency conditions. Master Fu used *Sheng Jin Zhi Ke Yi Shui Yin* (Engender Fluids, Stop Thirst & Boost Water Drink) for the treatment of postpartum vexatious thirst, inhibited urination and dry throat with a pale tongue, thin fur, and a fine, rapid pulse. [This is] due to postpartum loss of blood and sweat excessively consuming and damaging qi and yin, spleen and lung qi falling downward, and the bladder qi transformation losing its command. [Among] the medicinals used, Radix Panacis Ginseng (*Ren Shen*), Radix Astragali Membranacei (*Huang Qi*), Sclerotium Poriae Cocos (*Fu Ling*), mix-fried Radix Glycyrrhizae (*Gan Cao*), Rhizoma Cimicifugae (*Sheng Ma*), and Radix Puerariae (*Ge Gen*) supplement the lung and spleen clear qi. Thus fluids are engendered and thirst is stopped, while transportation is regulated in the water passageways. Because yin fluids are insufficient, these are combined with uncooked Radix Rehmanniae (*Sheng Di*) and Tuber Ophiopogonis Japonici (*Mai Dong*) to nourish yin and engender fluids and thus stop oral thirst. Once the clear dehydrates water from its upper source, urination is disinhibited. This formula is categorized as *Bu Zhong Yi Qi Tang* combined with *Sheng Mai San* (Engender the Vessels Powder). Within this compound formula, there are many methods: upbearing yang and boosting yin, warming and clearing used simultaneously, all making a good [combined] strategy.

The following essay is excerpted from *The Essence of Liu Feng-wu's Gynecology* published by Blue Poppy Press. Liu Feng-wu is a very famous contemporary Chinese gynecological specialist. In this article, Liu

explains what he sees as the most important of Li Dong-yuan's insights *vis à vis* the spleen and stomach and the wide-ranging ramifications of the spleen and stomach's functions to the other viscera and bowels.

"The Clinical Significance of the Spleen & Stomach's Upbearing & Downbearing" by Liu Feng-wu

The spleen and stomach are connected to each other by a membrane and are located in the abdomen. One is a viscus, while the other is a bowel. They have an exterior-interior relationship and are the pivots of the qi transformation's upbearing and downbearing. The spleen governs movement and transformation, while the stomach rules reception and absorption. The spleen moves fluids and humors for the stomach, upbears the clear, downbears the turbid, and transports the finest essence of water and grains. It is the origin of the engenderment and transformation of qi and blood. If the stomach is strong and the spleen is fortified, water and grain qi is exuberant, essence is sufficient, and the spirit is effulgent. The qi mechanism flows smoothly and is harmonious. Thus the former heaven obtains nourishment, while the latter heaven obtains assistance. In addition, the spleen also has the important actions of boosting the qi, containing the blood, governing the muscles and flesh, and governing the four limbs. The spleen and stomach are also capable of conducting and abducting, transporting and transforming the dregs and the bowel qi via the large intestine, thus transforming the turbidity within the bowels and discharging toxic heat. Therefore, they are called "the latter heaven root."

I. The close functional relationship of the spleen & stomach's upbearing & downbearing

The spleen and stomach exist in a functional interrelationship *vis à vis* the dispersion and transformation [*i.e.*, digestion] of water and grains and the assimilation and transportation of fluids and humors. The spleen resides in the central islet [*i.e.*, the middle burner] in the interior which is categorized as yin. It stores and does not discharge. Therefore, the spleen is a yin viscus. However, its nature is to govern upbearing, and upbearing is yang. In order to upbear, it necessarily depends on yang qi. This is what transports fluids and humors upward. If the spleen does not upbear, it is of no use [*i.e.*, it does not function], while if there is no yang, it cannot upbear. The spleen governs movement and transformation and produces stirring [*i.e.*, activity]. Stirring is yang. Therefore, the spleen is yin in substance but yang in function. The stomach is categorized as a yang bowel. It discharges and does not store. Its nature is mainly downbearing. Downbearing is yin. Water and grains enter the stomach and obtain movement downward. All this depends on the stomach bowel's function of descending and downbearing. If there is no yin, there is no downbearing. If there is no downbearing, the bowel qi does not flow freely and the dregs are not descended. Hence, toxic, turbid substances are not transformed. Therefore, the stomach is yang in form but yin in function.

The spleen likes dryness and is averse to dampness, while the stomach likes moisture but is averse to dryness. Dampness is a yin evil. If damp evils are excessive, spleen yang suffers encumbrance and is not able to upbear. This then leads to the spleen's movement losing its command. If the stomach obtains dampness and moistening, it is able to descend and downbear. Dryness is a yang evil. If dry qi is excessively exuberant, this necessarily leads to yin qi being damaged. If yin qi is damaged, then it will lose

its function of moistening and descending [or precipitating]. Therefore, in the *Ye Tian Shi Yi An* (*Ye Tian-shi's Medical Records*) it says:

If the spleen appropriately upbears, this leads to fortification, while if the stomach appropriately downbears, this leads to harmonization. When *tai yin* damp earth obtains yang, it can move. When *yang ming* dry earth obtains yin, it is quiet.

The spleen likes dryness, and the stomach likes moisture. However, this cannot be too excessive. If dry qi is excessive, this results in damaging the spleen's yang qi and consumes fluids and humors. If damp evils are excessive, this results in damaging the stomach's yang qi. Dryness and dampness are mutually antagonistic yet mutually co-productive, while functions of upbearing and downbearing are necessarily interde-pendent.

II. The relationship between the spleen & stomach's upbearing & downbearing and the other viscera

A. The liver & spleen

In "The Pulse Signs of the Viscera & Bowels, Channels & Network Vessels, and Former & Latter [Heaven] Diseases" in the *Jin Gui Yao Lue* (*Essentials of the Golden Cabinet*), it says:

When liver disease appears, know that the liver will conduct [the disease] to the spleen. Therefore, first replete [*i.e.*, supplement or fortify] the spleen.

This is what is meant by reinstating the function of the spleen and stomach and secondarily treating liver disease. In order to treat the spleen, one should upbear. In order to treat the stomach, one should downbear. If the liver qi is depressed and bound, it may counterflow horizontally and first damage the spleen. Liver effulgence leads to gallbladder fire depression and binding. If this combines with the stomach qi, it leads to upward counterflow. Counterflow produces disease. It leads to the appearance of nausea, vomiting, a bitter [taste] in the mouth, and other such conditions. At the time of treatment, one should course the liver and resolve depression, orderly reach [*i.e.*, free the flow of] the qi mechanism, and clear liver-gallbladder fire while also descending and downbearing the stomach qi and upbearing the spleen qi. Thus all such conditions can be eliminated. This is what is meant by treating the liver and secondarily treating the spleen.

Another example is liver effulgence and spleen vacuity. This results in the spleen qi not upbearing. [In that case,] necessarily there must be painful diarrhea. At the time of treatment, one should restrain the liver and fortify the spleen. The formula to use is *Tong Xie Yao Fang* (Painful Diarrhea Essential Formula). Within this, *Radix Albus Paeoniae Lactiflorae* (*Bai Shao*) harmonizes and restrains the liver. *Radix Ledebouriellae Divaricatae* (*Fang Feng*) courses the liver and upbears spleen yang. *Rhizoma Atractylodis Macrocephalae* (*Bai Zhu*) fortifies the spleen and supplements the qi. And *Pericarpium Citri Reticulatae* (*Chen Pi*) harmonizes the stomach. Thus liver depression is coursed and resolved, spleen qi obtains upbearing, and painful diarrhea is stopped automatically.

B. The heart & spleen

The heart stores the spirit, while the spleen governs thinking. Excessive thinking and worrying damage both the heart and spleen. If spleen qi depression endures, it leads to qi binding and non-obtainment of upbearing. If the heart qi becomes debilitated, the spleen qi easily suffers detriment and the muscles and flesh become emaciated. In gynecology, one commonly uses *Gui Pi Tang* (Restore the Spleen Decoction) in order to nourish the blood and supplement the heart, upbear the spleen and boost the qi. When the heart qi is nourished, it is able to resolve depression and binding. When depression and binding are resolved, spleen yang is upborne and flows smoothly. The qi is effulgent and blood is automatically engendered.

C. The lungs & spleen

The spleen governs the scattering [*i.e.*, distribution] of essence which is upwardly transported to the lungs. If the spleen qi is effulgent and exuberant, the lung qi is full and sufficient. If the spleen qi is insufficient, the lung qi must be vacuous. Therefore, in order to treat the lungs, it is necessary to treat the spleen. The lungs govern the management and regulation and diffusion of fluids and humors. If the lung qi does not diffuse, it will be difficult for the spleen qi to upbear smoothly. Hence, within *Si Jun Zi Tang* (Four Gentlemen Decoction), Radix Panacis Ginseng (*Ren Shen*) supplements the lung qi, Rhizoma Atractylodis Macrocephalae (*Bai Zu*) supplements the spleen qi, and Sclerotium Poriae Cocos (*Fu Ling*) assists Atractylodes by fortifying the spleen and percolating dampness, while Radix Glycyrrhizae (*Gan Cao*) boosts the qi and supplements the center. Thus the spleen is fortified, the stomach is nourished, yang is upborne, and the qi is supplemented. If the lung qi is vacuous or there is lung consumption, vacuity detriment, or other such conditions, yin fluids may be insufficient and eating and drinking may be reduced and scanty. Then essence blood will be insufficient, and, in women, there will be blocked menstruation [*i.e.*, amenorrhea]. Typically, this can be rapidly treated by supplementing both the lungs and spleen.

D. The spleen & kidneys

The kidneys are the viscera which store essence and are “the former heaven root.” They are located in the lower burner. Therefore they are ultimate yin within yin. They store not only true yin but also true yang. The spleen [on the other hand] is the source of qi and blood and fluid and humor transformation and engenderment. It supplies the material basis for the continuous enrichment and engenderment of kidney yin and kidney yang. If kidney yang is insufficient, it may not be able to stir spleen yang. Hence spleen qi is not easily and smoothly upborne. If the spleen qi is weak, movement and transformation lose their duty and are not able to transport essence to the kidneys. This then results in kidney qi insufficiency. Thus the spleen and kidneys mutually enrich and assist one another. For example, *Si Shen Wan* (Four Spirits Pills) are said to mainly treat kidney diarrhea. However, within them, Fructus Psoraleae Corylifoliae (*Bu Gu Zhi*) supplements the fire of the gate of life; Fructus Evodiae Rutecarpae (*Wu Zhu Yu*) warms the center and dispels cold; Fructus Myristicae Fragrantis (*Rou Dou Kou*) moves the qi and disperses food, warms the center and rectifies the intestines; Fructus Schisandrae Chinensis (*Wu Wei Zi*) astringes yin and boosts the qi, secures and astringes and stops diarrhea; uncooked Rhizoma Zingiberis (*Sheng Jiang*) warms the

center; and Fructus Zizyphi Jujubae (*Da Zao*) fortifies the spleen. Therefore, this formula warms the kidneys *and* warms the spleen, secures the intestines and stops diarrhea. The spleen and kidneys are both treated even though the treatment of the kidneys is the main [focus].

III. The clinical significance of the spleen & stomach's upbearing & downbearing

A. The internal link between the treatment of the spleen & the treatment of the stomach

The spleen and stomach have an interior-exterior relationship. If the spleen is diseased, the stomach is not able by itself to move fluids and humors. If the stomach is diseased, the spleen loses the place from which it receives its endowment. Therefore, diseases of the spleen and stomach are mutually interrelated. In clinic, one may see stomach disease accompanied by symptoms and signs of spleen disease. While if the spleen is diseased, one will see simultaneous signs of stomach disease. If [disease] manifests simply as spleen vacuity, the spleen can be heavily [*i.e.*, greatly] supplemented. The formulas used are: *Sheng Ling Bai Zhu San* (Ginseng, Poria & Atractylodes Powder), *Bu Zhong Yi Qi Tang* (Supplement the Center & Boost the Qi Decoction), etc. [However,] sometimes, the external manifestations seem to be due to spleen vacuity, yet their source is stomach disease. For instance, what looks like spleen vacuity diarrhea may be due to stomach stagnation downwardly disinhibiting the spleen qi. [In such cases,] heavy emphasis [on supplementation alone] is not able to treat the spleen. Instead, one should disperse food and abduct stagnation. When stagnation is removed, disinhibition will be stopped and the spleen qi will be able to obtain recovery. On the contrary, if scanty intake of food, dry mouth, heart flutter [*i.e.*, palpitations], and shortness of breath are due to stomach stagnation torpid intake, then only using dispersing and abducting formulas will not be able to achieve the [desired therapeutic] effect. [In this case,] one should use *Xiang Sha Liu Jun Zi Tang* (Aucklandia & Amomum Six Gentlemen Decoction), *Wu Wei Yi Gong San* (Five Flavors Special Effect Powder), etc. to mainly supplement the spleen. Then one will be able to affect a cure. Hence, it is very hard to separate fortifying the spleen from harmonizing of the stomach. What is necessary is to clearly divide the main from the secondary. Then stress should be laid accordingly so that one treats the root.

B. The dialectical relationship between upbearing yang & enriching yin

The relationship between upbearing yang and enriching yin is nothing other than the concrete measures adopted in clinic based on the inherent characteristics of the spleen's liking dryness and the stomach's liking moisture. It is also an apposite and united principle that suits the upbearing of spleen qi and downbearing of stomach qi. If the spleen is vacuous and the spleen qi does not upbear, then movement and transformation have no authority [*i.e.*, power]. This then results in the appearance of venter chill and abdominal distention. Food enters but moves slowly and there is a preference for warm drinks. The stools are loose and the urination is clear and uninhibited. Women's menstruation is irregular or there may be flooding and leaking and abnormal vaginal discharge. If severe, qi vacuity may fall downward and the four limbs may lack strength. [There may be] shortness of breath, disinclination to speak, prolapse of the anus, etc. In that case, *Wan Dai Tang* (End Vaginal Discharge Decoction) is often used for treating women's spleen vacuity and damp stagnation, lassitude of the spirit, poor appetite, loose stools, swollen feet, and

ceaseless vaginal discharge. Within this formula, Radix Codonopsis Pilosulae (*Dang Shen*), Rhizoma Atractylodis Macrocephalae (*Bai Zhu*), Rhizoma Atractylodis (*Cang Zhu*), Pericarpium Citri Reticulatae (*Chen Pi*), and Radix Glycyrrhizae (*Gan Cao*) supplement the spleen and boost the qi, upbear yang and dry dampness, with upbearing of yang being the aspect that is stressed. At the same time, Radix Bupleuri (*Chai Hu*) and Herba Seu Flos Schizonepetae Tenuifoliae (*Jing Jie Sui*) are used to strengthen the action of upbearing yang and scattering dampness. Radix Albus Paeoniae Lactiflorae (*Bai Shao*) and Radix Dioscoreae Oppositae (*Shan Yao*) are used to enrich yin, harmonize the liver, and supplement the spleen. Semen Plantaginis (*Che Qian Zi*) disinhibits water and eliminates dampness. Thus, as a whole, this formula supplements and scatters (upbears), disperses (dries dampness) and upbears (yang), and supplements vacuity without stagnating evils. The dialectic relationship between upbearing yang and enriching yin should be dealt with correctly so as to make yang upbear and yin grow, yin engender and yang grow, and balance yin and yang.

As another example, for spleen vacuity accompanied by dampness and flooding and leaking downward bleeding [i.e., uterine bleeding], *Sheng Yang Yi Wei Tang* (Upbear Yang & Boost the Stomach Decoction) with additions and subtractions is often used. This boosts the stomach. When it is replete, it fortifies the spleen. Within this formula, *Liu Jun Zi* (Six Gentlemen [Decoction]) strengthens yang and boosts the stomach. To this is added uncooked Radix Astragali Membranacei (*Huang Qi*) in order to increase and strengthen the function of supplementing the qi and upbearing yang. Radix Bupleuri (*Chai Hu*) and Radix Et Rhizoma Notopterygii (*Qiang Huo*) upbear yang and scatter dampness. ([Dr. Liu] never gave up using them because they emit sweat and resolve the exterior.) These stress the aspect of upbearing yang. Radix Albus Paeoniae Lactiflorae (*Bai Shao*) restrains yin in order to harmonize the constructive. While Sclerotium Poriae Cocos (*Fu Ling*) and Rhizoma Alismatis (*Ze Xie*) disinhibit dampness and downbear turbidity. A small amount of Rhizoma Coptidis Chinensis (*Huang Lian*) is added to discharge and downbear vacuity fire. The above-mentioned formula and medicinals are the best examples of correctly dealing with the relationship between upbearing yang and enriching yin in association with the characteristics of upbearing the spleen and downbearing the stomach.

The stomach likes moisture but is averse to dryness and its nature is mainly downbearing. If there is dry heat in the stomach and yin fluids are insufficient, the throat will be dry and the mouth will be thirsty. Stomach grasping [i.e., the intake of food] will be devitalized. [In that case,] treatment should mainly clear (stomach) heat and nourish yin. For instance, in *Sha Shen Mai Dong Tang* (Glehnia & Ophiopogon Decoction), Radix Glehniae Littoralis (*Sha Shen*), Tuber Ophiopogonis Japonici (*Mai Dong*), Rhizoma Polygonati Odorati (*Yu Zhu*), and Radix Trichosanthis Kirlowii (*Tian Hua Fen*) are ingredients which clear heat and moisten dryness, engender fluids and nourish yin, heavily moistening and downbearing. These are combined with Semen Dolichoris Lablab (*Bian Dou*) and Radix Glycyrrhizae (*Gan Cao*), which boost the qi and harmonize the center, and Folium Mori Albi (*Sang Ye*), which lightly diffuses, upbears, and scatters, in order to upbear, diffuse, and strengthen the spleen.

As another example, due to dry evils damaging yin, a woman's menstruation may become blocked because her blood is vacuous and her fluids are debilitated. [In that case,] it is OK to use *San He Tang* (Triple Combination Decoction, i.e., the combination of *Tiao Wei Cheng Qi Tang*, Regulate the Stomach &

Order the Qi Decoction, *Liang Ge San*, Cool the Diaphragm Powder, and *Si Wu Tang*, Four Materials Decoction). When dry heat obtains clearing, yin fluids will recover. When the stomach obtains downbearing, spleen qi obtains upbearing. The *chong* [penetrating] and *ren* [conception or controlling] vessels and pathways become freely flowing and uninhibited, and the menstrual water becomes self-regulated.

Yet another example from gynecology is that, during a warm heat disease, there may sometimes appear a bowel repletion condition. Internally, heat accumulates and is exuberant. [In that case,] one should use *Da Cheng Qi Tang* (Major Order the Qi Decoction) with additions and subtractions to urgently precipitate. This will free the flow and downbear dryness and heat. The result will be the engenderment of fluids and the preservation of yin. Sometimes there may be blood vacuity blocked menstruation. [In that case,] one should use *Gui Pi Tang* (Restore the Spleen Decoction) to treat it. Wishing to downbear, first upbear. Wishing to free the flow, first supplement. When yang is upborne and the blood is sufficient, the *chong* and *ren* will be full and exuberant, and hence the menstrual blood will automatically be free-flowing. Thus, the aim lies in correctly dealing with the dialectic relationship between upbearing yang and enriching yin no matter whether urgently precipitating to preserve yin, using sweet, moistening [medicinals] to increase fluids or upbearing yang and boosting the qi. When yang is upborne, yin grows.

Therefore, the medical experts who have discussed [and based treatment on] the spleen and stomach are very many. Their experiential knowledge based on clinical practice can be summarized thus: The spleen and stomach have an interior-exterior relationship. One is yin and one is yang; one upbears and one downbears; and they function interdependently. The spleen is a yin viscus but its function is yang. Without upbearing, yang cannot function. [Therefore,] for yang to function, one must upbear. The stomach is a yang bowel but its function is yin. Yin governs downbearing. If there is no downbearing, yin cannot function. Thus, in treating the spleen, one must know how to promote upbearing, while in treating the stomach, one must know how to promote downbearing. Only if one observes yin and yang, knows upbearing and downbearing, and is clear about supplementing and discharging is one able to grasp the key point of spleen and stomach function.

ON DAMP HEAT & HARDENING THE KIDNEYS

translated with an introduction by

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INTRODUCTION

Damp heat plays a very important role in Li Dong-yuan's theory of yin fire. Dampness due to spleen vacuity may pour downward to the lower burner, transforming into damp heat. This damp heat may stir the ministerial fire to counterflow upward, damaging the spleen even more. It may also damage the liver and kidneys below. In my opinion, this aspect of damp heat is not well understood in the West, in part because discussions of this issue have yet to appear in the English language literature. The following is a functional translation of a Chinese journal article which deals with damp heat's effect on the kidneys. Although this article does not use the words "yin fire" nor does it discuss treatment aimed at the spleen, in Western patients, damp heat is usually internally engendered. This internal engenderment is usually due to either faulty diet directly giving rise to damp heat or to faulty diet damaging the spleen. In the latter case, the spleen becomes vacuous and weak and can no longer perform its duty of moving and transforming water liquids. These yin fluids gather and accumulate and obstruct the free flow of yang qi which transforms into depressive heat. When this depressive heat combines with accumulated dampness, they give rise to damp heat. Therefore, when damp heat is due to spleen vacuity as it is with so many Westerners, spleen-fortifying, qi-boosting medicinals can be added to the protocols discussed below.

(From "Resolutely Upholding the Concept of Hardening the Kidneys Method"⁴ by Kong Ling-qi, *Si Chuan Zhong Yi [Sichuan Chinese Medicine]*, #6, 1998, p. 8-9)

The method of hardening the kidneys mainly uses bitter, cold medicinal substances and treats low burner damp heat or yin vacuity fire exuberance resulting in wilting and weakness or leaking and discharge diseases. As it is said in the *Su Wen (Simple Questions)* [chapter titled] "Treatise on the Methods of the Visceral Qi & Time:" "[When] the kidneys desire hardening, quickly eating bitter hardens [them]." The kidneys govern treasuring and their virtuosity is to be hard and congealed. They should seal and they should secure. Therefore, it is said, "The kidneys desire hardening." If there is dampness encumbering and heat harassing in the lower burner, ministerial fire will burn yin and eat the qi. It is [also] possible for addiction to alcohol and thick flavors to [cause] accumulation of heat and engenderment of dampness in the middle burner. If this heat falls downward to the lower burner, the kidneys will lose their strength and coursing and discharge as well as containment and restraint will lose their duty. [In this case,] one must use bitter, drying medicinals to clear fire and eliminate dampness, thus removing the evils which are

⁴ Within the Chinese title of this article, it seems the author is using the word *jian*, hard, in two different ways, thus creating a play on words I have not been clever enough to figure out a way in English to capture. What I have rendered as resolutely is the word *jian* which then appears in the name of this treatment method.

eating yin. This promotes the recovery of the kidneys' nature of hardening, strengthening, enfolding, and securing. Thus it is said, "Quickly eat bitter to harden [them]."

Cortex Phellodendri (*Huang Bai*) and Rhizoma Coptidis Chinensis (*Huang Lian*) join in or comply with the transformation of cold water. Their qi and flavor are both thick, [yet] their nature is swift and disinhibiting. Thus they are doubly essential bitter-flavored medicinals which harden yin. They are commonly combined with [such] yin-enriching medicinals [as] uncooked Radix Rehmanniae (*Sheng Di*), cooked Radix Rehmanniae (*Shu Di*), and Fructus Corni Officinalis (*Shan Zhu Rou*); with yang subduing medicinals [like] Plastrum Testudinis (*Gui Ban*), Carapax Amydae Sinensis (*Bie Jia*), and Concha Haliotidis (*Shi Jue Ming*); with dampness-transforming medicinals [like] Sclerotium Poriae Cocos (*Fu Ling*), Rhizoma Atractylodis (*Cang Zhu*), Radix Achyranthis Bidentatae (*Niu Xi*), and Fructus Chaenomelis Lagenariae (*Mu Gua*); and with constraining and astringing medicinals [like] Semen Gingkonis Bilobae (*Bai Guo*), Cortex Ailanthi Altissimi (*Chun Pi*), and Concha Ostreae (*Mu Li*).

A. THE SCOPE OF APPLICATION & THE EFFECTS OF THE METHOD OF HARDENING THE KIDNEYS

1. Hardening the kidney viscus & fortifying its strengthening

If dampness and heat mutually bind in the yin division of the lower burner, then the ancestral sinews [or gathering of the sinews]⁵ will become slack and relaxed. [This will then cause] the onset of stalk wilting [*i.e.*, impotence]. This is mainly treated with *Zhi Bai Di Huang Tang* (Anemarrhena & Phellodendron Rehmannia Decoction), [in which] Rhizoma Anemarrhenae Aspheloidis (*Zhi Mu*) and Cortex Phellodendri (*Huang Bai*) are bitter and draining and harden the kidneys, ordering and controlling ministerial fire and clearing the source of the root of righteousness. This redoubles the vitalization of yang indomitability, produces the fortification of strengthening, and promotes the power of skill and ability.⁶ If the essence chamber suffer harassment and the essence loses its securing and containment and there is seminal emission or premature discharge, one can use *San Cai Feng Sui Tang* (The Three Powers Seal the Marrow Decoction): Tuber Asparagi Cochinchinensis (*Tian Dong*), cooked Radix Rehmanniae (*Shu Di*), Radix Panacis Ginseng (*Ren Shen*), Cortex Phellodendri (*Huang Bai*), Fructus Amomi (*Sha Ren*), and Radix Glycyrrhizae (*Gan Cao*).

2. Hardening the ancestral sinews & quieting walking

The *Su Wen* [chapter titled] "Treatise on Wilting" says, "The ancestral sinews rule the binding of the bones and the disinhibition of the joints." If damp heat invades and assails the muscles and flesh and sinews and bones, the qi and blood will not move. The sinew vessels will become slack and not pulled together and, hence, will be useless [or non-functional]. If severe, the liver and kidneys will become

⁵ The ancestral sinews are another name for the penis.

⁶ It's hard to know whether Chinese make such explanations with tongue in cheek. They certainly read as *double entendres* in English.

debilitated and consumed and the ancestral sinews will cease their duty. [In this case,] Master Ye [Tian-shi], in his *Lin Zheng Zhi Nan Yi An* (*Guide to Clinical Conditions & Case Histories*) [chapter titled] “Vacuity Taxation” highly praised [Zhu] Dan-xi’s *Hu Qian Wan* (Crouching Tiger Pills) for their effect of subduing yang and hardening yin.

[These pills] use *Phellodendron* and *Anemarrhena*’s bitterness to harden yin. This causes the source to be cleared and flow to be cleaned. *Rhizoma Atractylodis* (*Cang Zhu*) and *Semen Coicis Lachryma-jobi* (*Yi Ren*) dispel dampness. *Herba Cistanchis Deserticolae* (*Cong Rong*), *Herba Cynomorii* (*Suo Yang*), *Radix Achyranthis Bidentatae* (*Niu Xi*), and *Os Tigridis* (*Hu Jing Gu*) strengthen the sinews and bones. *Radix Albus Paeoniae Lactiflorae* (*Bai Shao*) and *Fructus Chaenomelis Lagenariae* (*Mu Gua*) emolliate the sinews and relax tension. Cooked *Radix Rehmanniae* (*Shu Di*) and *Plastrum Testudinis* (*Gui Ban*) enrich yin and boost the marrow. Thus damp heat is discharged and transformed, yin essence is subdued and astringed, the ancestral sinews are hardened and strengthened, and the feet are able to walk

3. Hardening the *chong* & *ren* and regulating the *tian gui*

If yin becomes debilitated and fire become exuberant, damp heat may harass and seize. The *chong* and *ren* may thus lose their regularity [or regulation], the menstrual blood may move frenetically, and, therefore, there may be flooding and leaking downward of blood. [In that case,] one should use *Gu Jing Wan* (Secure the Essence Pills) to clear heat and harden the kidneys, secure the *chong* and contain the blood.

4. Hardening the *dai mai* & boosting [its] tying and restraining

Foul, fishy-smelling abnormal vaginal discharge may dribble and drip. Its color is yellow and its consistency is thick. The formula to choose is *Yi Huang Tang* (Change Yellow Decoction) plus *Cortex Ailanthi Altissimi* (*Chun Pi*), *Rhizoma Smilacis Glabrae* (*Tu Fu Ling*), *Radix Angelicae Sinensis* (*Dang Gui*), and *Semen Phaseoli Calcarati* (*Chi Xiao Dou*) in order to harden the kidneys and tie-up the *dai* [*mai*]. If there is yin debility, add *Concha Ostreae* (*Mu Li*) and *Herba Cistanchis Deserticolae* (*Rou Cong Rong*). This is what the *Lin Zheng Zhi Nan Yi An* [chapter titled] “Strangury & Abnormal Vaginal Discharge” refers to as the “salty, bitter, hardening yin” method.

5. Hardening the intestine bowels & disinhibiting conduction and transformation

Damp heat may accumulate and stagnate causing congestion and gathering. Thus the intestine bowels lose the normalcy of their transformation of substance and conduction and leading. If there is downward dysentery, use *Shao Yao Tang* (Peony Decoction) [and] *Ge Gen Huang Qi Huang Lian Tang* (*Pueraria*, *Scutellaria* & *Coptis* Decoction). If there are heat toxins falling and entering into the blood division, steaming and burning the intestinal network vessels with downward dysentery of pure blood, use *Bai Tou Weng Tang* (*Pulsatilla* Decoction). If downward dysentery damages yin, use *Zhu Che Wan* (Halt the Vehicle Pills)⁷ [and] *Bai Tou Weng Jia E Jiao Gan Cao Tang* (*Pulsatilla* Plus Donkey Skin Glue & Licorice

⁷ This should not be confused with *Zhou Che Wan* (Vessel & Vehicle Pills).

Decoction). If hemorrhoids are binding in the grain passageway with sagging, distention, and lack of crispness [in defecation], use Radix Angelicae Sinensis (*Dang Gui*), Radix Et Rhizoma Rhei (*Da Huang*), Radix Scutellariae Baicalensis (*Huang Qin*), Rhizoma Coptidis Chinensis (*Huang Lian*), Rhizoma Cimicifugae (*Sheng Ma*), Radix Bupleuri (*Chai Hu*), Radix Glycyrrhizae (*Gan Cao*), Flos Immaturus Sophorae Japonicae (*Huai Hua*), and Rhizoma Smilacis Glabrae (*Tu Fu Ling*). Within the above formulas, Scutellaria, Coptis, Phellodendron, Ailanthus, and Pulsatilla all harden yin and thicken the intestines and their bitterness has the effect of securing discharge.

6. Hardening the bladder & invigorating qi transformation

If damp heat brews and binds, the kidney viscus's qi transformation may not move. The water prefecture loses its command over treasuring and restraining. This leads to urinary pain and lack of crispness. For this, Master Ye said to use the hardening yin and clearing heat method. For dribbling urinary block, use *Zi Shen Tong Guan San* (Enrich the Kidneys & Free the Flow of the Barrier Powder). When the qi transformation flows smoothly again, then the flow of urination will be freed and disinhibited.

7. Hardening the constructive and yin & treating discharge of sweat

If there is yin vacuity with heat blazing, this may burn and disperse true yin. The constructive and yin lose their abode and heart fluids are discharged. [Zhu] Dan-xi's *Da Bu Yin Wan* (Greatly Supplementing Yin Pills) conform to this situation. They harden yin and restrain fire, thus securing the abode of the constructive and yin. If there is qi vacuity and fire flaming, heat may force [out] the constructive and yin. Then one should use *Dang Gui Liu Huang Tang* (Dang Gui Six Yellows Decoction) in order to [use] bitter and cold to clear heat, drain fire and harden yin.

B. REPRESENTATIVE CASE HISTORIES

1. Wilting condition

The patient was a 13 year old boy whose first examination occurred on Aug. 22, 1964. He had had a fever for two days. This was accompanied by generalized discomfort. There was venter glomus and nausea. His four limbs were numb and painful. His throat lacked strength to swallow and drinking water made him choke. Both lower legs were wilted, limp, and without strength. He was not able to stand. He was taken to a hospital where he received the diagnosis of Guillain-Barré syndrome. He was then sent to the author's hospital for treatment.

[The boy's] tongue fur was yellow, dirty, turbid, and slimy. His pulse was bowstring, large, slippery, and rapid. His pattern was categorized as dampness and warmth combining to cause the occurrence of wilting condition. First, he was given *Lian Po Yin* (Coptis & Magnolia Drink) plus Succus Bambusae (*Zhu Li*), Succus Rhizomatis Zingiberis (*Jiang Zhi*), Excrementum Bombycis Mori (*Can Sha*), and Lumbricus (*Di Long*). Then he was given *Si Miao Tang* (Four Wonders Decoction) with Fructus Chaenomelis Lagenariae (*Mu Gua*) and Caulis Trachelospermi Jasminoidis (*Lou Shi Teng*).

By Oct. 16, all his symptoms had decreased. His numbness and pain had disappeared and he was able to stand. Afterwards, he was administered *Hu Qian Wan* (Crouching Tiger Pills). In Jan. 1965, he was able to go to school.

2. Flooding & leaking

The patient was a 43 year old female whose first examination was on Mar. 27, 1997. The patient's menstrual period had been long for half a year. When the menses came normally, they continued for 10 days without stop. Their amount was profuse, their color was dark, and they were mixed with blood cots. [The woman's] mouth was dry, her tongue fur was thin and yellow, and her pulse was rapid. Ultrasonography showed no abnormalities of her uterus or adnexa.

Her formula [consisted of]: *Plastrum Testudinis* (*Gui Ban*), *Gelatinum Corii Asini* (*E Jiao*), *Radix Scutellariae Baicalensis* (*Huang Qin*), and *Cortex Phellodendri* (*Huang Bai*), 10g @, mix-fried *Cortex Ailanthi Altissimi* (*Chun Pi*), *Radix Rubrus Paeoniae Lactiflorae* (*Chi Shao*), *Radix Albus Paeoniae Lactiflorae* (*Bai Shao*), and uncooked and stir-fried *Pollen Typhae* (*Pu Huang*), 12g @, *Os Sepiae Seu Sepiellae* (*Wu Zei Gu*), 30g, *Radix Rubiae Cordifoliae* (*Qian Cao*) and carbonized *Rhizoma Guanchong* (*Guan Zhong*), 15g @.

After two *ji*, the amount of bleeding was reduced. After another two *ji*, her menses had stopped. During her next menstrual periods, she was given the same formula. Between the menses, she was administered *Zhi Bai Di Huang Wan* (Anemarrhena & *Phellodendron Rehmanna* Pills). After three months of regulation and rectification, she was cured.

3. Sweating

The patient was a 44 year old man whose first examination was on Dec. 26, 1995. [The patient] habitually had a liking for tobacco, alcohol, and thick-flavored [foods]. In winter, he liked to sleep under double layers of thick cotton quilts. For the past two months, he had been sweating very profusely. At night, this was even worse. His mouth was dry, his skin was hot, and his body was fat. His tongue was red with thick, turbid fur, while his pulse was bowstring.

He was told to use less quilts [at night] and was given *Dang Gui Liu Huang Tang* (Dang Six Yellows Decoction) with additions and subtractions: *Radix Angelicae Sinensis* (*Dang Gui*), *Cortex Phellodendri* (*Huang Bai*), *Radix Scutellariae Baicalensis* (*Huang Qin*), *Cortex Radicis Moutan* (*Dan Pi*), and *Radix Ephedrae* (*Ma Huang Gen*), 10g @, *Rhizoma Coptidis Chinensis* (*Huang Lian*), 6g, uncooked *Rehmanniae* (*Sheng Di*), *Rhizoma Alismatis* (*Ze Xie*), and *Sclerotium Poriae Cocos* (*Fu Ling*), 15g @, *Radix Cynanchi Atrati* (*Bai Wei*) and *Cortex Radicis Lycii Chinensis* (*Di Gu Pi*), 12g, *Fructus Levis Tritici Aestivi* (*Fu Xiao Mai*), 20g. After 12 *ji* the sweating condition had disappeared.

4. Hematuria

The patient was a 51 year old male whose first examination was on June 12, 1990. [The patient reported that he had had] “unusually recurring hematuria” for 20 years. Recently, due to over-taxation working in the fields, the hematuria had recurred. There was no urinary urgency or pain. Urine examination [showed that] RBCs were + + + + and proteinuria was +. Abdominal x-ray and ultrasonography [showed] no abnormalities in either kidney, ureters, or bladder. His tongue was red with thin, yellow fur, while his pulse was bowstring and fine.

[The patient’s] formula [consisted of]: saltwater stir-fried Rhizoma Anemarrhenae Aspheloidis (*Zhi Mu*), Cortex Radicis Moutan (*Dan Pi*), stir-fried Fructus Gardeniae Jasminoidis (*Shan Zhi*), pearled Gelatinum Corii Asini (*E Jiao*), and Succinum (*Hu Bo*), 10g @, uncooked Radix Rehmanniae (*Sheng Di*), Radix Scrophulariae Ningpoensis (*Yuan Shen*), and Radix Rubiae Cordifoliae (*Qian Cao*), 15g @, fresh Herba Cirsii Japonici (*Xiao Ji*), 30g, fresh Rhizoma Imperatae Cylindrica (*Mao Gen*), 60g, Radix Pseudoginseng (*San Qi*), 3g (washed down with the decoction), Os Sepiae Seu Sepiellae (*Wu Zei Gu*), 20g.

After five *ji*, the hematuria had stopped and urine examination was normal. [The patient] was advised to constantly take *Zhi Bai Di Huang Wan*. Alcohol was prohibited and he was told to shun over-taxation. After several years, there had been no recurrence.

ALLERGIES, AUTOIMMUNE DISEASES & YIN FIRE

by

Bob Flaws, Dipl. Ac. & C.H., FNAAOM

INTRODUCTION

If one looks at the pattern discrimination of various allergies and autoimmune diseases in modern Chinese medical texts, one will see several patterns listed under each disease category. Then, under each pattern, there are generalized signs and symptoms, tongue signs, and pulse signs. Under that come the treatment principles for that particular pattern. And finally, there is a suggested Chinese medicinal formula based on the treatment principles. Therefore, such textbooks make it seem that the clinician's job is to determine which of the listed patterns their patient exhibits and then give them the treatment described under that pattern.

The problem with this very clear-cut methodology is that patients with allergies and autoimmune diseases rarely exhibit a single pattern. Rather, real-life patients with these kinds of chronic diseases typically exhibit three, four, five, or six pattern *simultaneously*. This means that no single formula under any one pattern is going to be categorically correct.

For instance, many Chinese medical beginners' textbooks give the patterns under allergic rhinitis as wind cold external invasion pattern, lung qi vacuity pattern, spleen qi vacuity pattern, kidney yang vacuity pattern, and phlegm dampness pattern. However, first of all, we must distinguish between the acute allergic episode and the underlying bodily constitution or terrain, what Chinese doctors refer to as the "habitual bodily" condition. During an acute allergic rhinitis attack, the attack itself is provoked by an unseen airborne pathogen, *i.e.*, wind, and the signs and symptoms most typically involve clear, white or "cold" phlegm. Therefore, the acute episode is described as a wind cold external invasion pattern. But this does not account for why one person has been invaded when another exposed to the same external evils has not.

If one is invaded by external evils, it means that the person's defensive qi has not been strong enough to secure the exterior and densely pack the interstices. The defensive qi is manufactured by the spleen qi and sent up to the upper burner for distribution to the exterior by the lungs. Hence, we can say that *everyone* suffering from allergic rhinitis has a *de facto* defensive qi vacuity. In clinical terms, this means a lung-spleen qi vacuity. All the medicinals used to supplement the defensive qi primarily supplement the lung qi by fortifying the spleen and boosting the qi. Therefore, it is not that some allergic rhinitis sufferers have a lung qi vacuity, while others exhibit a spleen qi vacuity.

THE CENTRAL ROLE OF THE SPLEEN IN ALLERGIC & AUTOIMMUNE DISEASES

The spleen is in charge of moving and transforming water liquids. If the spleen is vacuous and weak, then it may fail to move and transform water within the body. If this gathers and accumulates, water may transform into dampness. If this dampness endures, it may congeal into phlegm. Thus it is said, “The spleen is the root of phlegm engenderment, while the lungs are [only] the place where phlegm is stored.” Therefore, everyone with allergic rhinitis does have phlegm dampness, not just lung-spleen qi vacuity.

The spleen is the latter heaven or postnatal root, while the kidneys are the former heaven or prenatal root. The postnatal and prenatal support and assist one another. When we are young, our kidneys and spleen are both immature, meaning vacuous and weak. Our spleen matures first at around six or seven years of age. It is because the spleen matures and now engenders a superabundance of qi and blood postnatally that acquired essence can bolster the kidneys and hence the kidneys can mature and become exuberant at adolescence. Likewise, it is the spleen which first become weak due to aging, and then only secondarily do the kidneys become vacuous and weak after that. Therefore, in clinical practice, one rarely encounters a pure kidney yang vacuity. In almost all cases, what one actually sees is a spleen qi-kidney yang vacuity. Since the lungs, spleen, and kidneys are the three viscera which transform and engender the qi and which move and transform water in the body, when one of these malfunctions, typically at least one other does as well. Therefore, what one really sees as the underlying terrain of allergic rhinitis sufferers is either a lung-spleen qi vacuity with phlegm dampness or a lung-spleen qi vacuity *and* kidney yang vacuity with phlegm dampness. Then invasion of external wind cold evils is superimposed on this habitual bodily constitution.

In addition, because the clear qi is not being upborne and dampness and phlegm are hindering and obstructing the free flow of qi, most allergic rhinitis patients also exhibit signs and symptoms of liver depression qi stagnation even though no Chinese textbook lists this as one of the patterns of this disease. Yet I have never seen an allergic rhinitis patient who did not have at least some signs and symptoms of liver depression. If nasal obstruction has endured for a long time, cold evils may have transformed into heat. Because qi moves the blood and if the qi stops, the blood stops, enduring nasal congestion may also have resulted in blood stasis. So besides, lung-spleen qi vacuity, phlegm dampness, and liver depression with possible kidney yang vacuity, there may also be transformative heat, damp heat, and/or blood stasis. And as soon as our patients exhibit a combination of spleen vacuity, liver depression, and some kind of evil heat, we have crossed into the territory of yin fire.

YIN FIRE & ALLERGIES AND AUTOIMMUNE DISEASES

In fact, most sufferers of allergies, including atopic dermatitis, allergic asthma, and so-called food allergies, including allergic colitis, exhibit yin fire patterns with spleen qi vacuity, liver depression, and some kind of heat, usually depressive and/or damp heat. Likewise, most autoimmune sufferers also exhibit the same or similar combination of core patterns. Remember, autoimmune diseases are simply an allergy against oneself. Such autoimmune diseases include rheumatoid arthritis (RA), dermatomyositis/polymyositis, systemic lupus erythematosus (SLE), multiple sclerosis (MS), scleroderma, myasthenia gravis, Sjögren’s

syndrome, Crohn's disease, Hashimoto's thyroiditis (a type of hypothyroidism), and endometriosis (due to autoimmune ovariitis). Most patients with autoimmune diseases do not exhibit a single textbook pattern but rather a cluster of patterns perhaps best described by Li Dong-yuan's yin fire theory. Further, most patients with chronic fatigue immune deficiency syndrome (CFIDS) and fibromyalgia also exhibit yin fire patterns. In other words, most patients with these conditions exhibit some combination of spleen qi vacuity, liver depression, and evil heat plus some other patterns as well.

Take for instance rheumatoid arthritis. The overwhelming majority of patients with rheumatoid arthritis complain of fatigue. Fatigue is the single most obvious and important symptom of a qi vacuity, and the spleen is the latter heaven root of qi engenderment and transformation. Therefore, most patients with rheumatoid arthritis have a spleen qi vacuity. Now, anyone who is chronically ill is going to have liver depression qi stagnation even if that liver depression did not originally cause their disease. After all, if one is diseased, one *ipso facto* cannot fulfill all one's desires. Either one cannot do what one wants, eat what one wants, look as one wants, or cannot get away from one's pain as one wants. Such unfulfilled desires are the main cause of liver depression. Therefore, everyone who is chronically ill does have liver depression.

The joint pain of rheumatoid arthritis is categorized as *bi* or impediment in Chinese medicine. Either it can be wind cold damp impediment or wind damp heat impediment. One or the other of these are typically superimposed on a basis of spleen qi vacuity and liver depression. In rheumatoid arthritis in the West, wind damp heat impediment is very common. If the spleen qi is vacuous and weak, then the spleen may not be engendering and transforming blood sufficiently. Therefore, there may be a concomitant liver blood-kidney yin vacuity. Or kidney yin vacuity may be due to enduring heat damaging and consuming yin fluids. It is also possible that enduring disease or aging may result in spleen qi vacuity evolving into kidney yang vacuity, in which case there is still spleen qi vacuity but now there are also some signs and symptoms of kidney yang vacuity as well. If the qi is vacuous and the liver is depressed, the qi may not have either the power or the free flow to move blood and water liquids. In that case, there may be the complications of blood stasis and/or phlegm nodulation.

RA, dermatomyositis, polymyositis, Crohn's arthritis, fibromyalgia, and SLE are all types of impediment conditions due to complicated yin fire scenarios. MS is a wilting condition (*wei zheng*) due to the same basic disease mechanisms minus the impediment patterns. Most autoimmune sufferers have a history of one or more allergies. They often have histories of antibiotic use which has damaged the spleen. In China today, a popular topic for Chinese medical journal articles is post-antibiotic spleen qi vacuity or intestinal dysbiosis due to spleen qi vacuity in turn due to antibiotics. In such cases, the spleen qi has been damaged and this results in dampness, while dampness transforms into damp heat. We have discussed some of the most important causes of spleen qi vacuity in a previous essay. In the West, these have to include faulty diet, too much thinking, too much worry and anxiety, not enough exercise, and too much work, and usually there are some or all of these in significant amounts in allergy and autoimmune patients.

WOMEN & AUTOIMMUNE DISEASES

In particular, more women than men suffer from autoimmune diseases and the incidence of such autoimmune diseases increases in the mid-30s and through the 40s and 50s. This is no accident and also has to do with the same set of disease mechanisms we have been discussing under the title yin fire. Women lose blood every month. Therefore, they are more prone to spleen vacuity than men, since it is the spleen which carries the brunt of blood production. Even if a woman does not lose too much blood each month, the fact that during the second half of her menstrual cycle two things happen which account for the cyclic worsening of both spleen qi vacuity and liver depression. If a woman is marginally blood vacuous, when the blood is sent down to accumulate in her uterus during the premenstruum, there may not be enough left over to emolliate and harmonize her liver. Thus her liver becomes depressed and her qi becomes stagnant. Since this also means that the liver is replete, a replete liver may invade the spleen, making it vacuous and weak. All this helps explain why women are more at risk for autoimmune diseases than men. It also explains PMS and why PMS worsens in the mid-30s and 40s..

The *Nei Jing* says that the spleen becomes weak due to aging in the mid-30s in women. Thus it is common for the incidence of autoimmune diseases, read yin fire scenarios, to increase after 35 or so. By the 40s, spleen qi vacuity is beginning to affect kidney yang. The yang of the kidneys is also necessary for the liver to do its job of coursing and discharge. Liver function is not just dependent on blood for its nourishment. It also requires kidney yang to “warm and steam” the liver. If kidney yang becomes weak due to aging as a consequence of the spleen qi no longer bolstering and assisting it the way it once had, then this will also aggravate any tendency towards liver depression qi stagnation.

HOW TO TREAT ALLERGIES & AUTOIMMUNE DISEASES VIS Á VIS YIN FIRE

Thus round and round it goes. But it is Li Dong-yuan’s theory of yin fire which helps one cut through this cycle of one disease mechanism engendering another. When one suffers from an allergic or autoimmune disease, during times of relative remission, one needs to treat all the disease mechanisms associated with the “habitual bodily” or underlying condition all at one go. Then, during acute exacerbations, one needs to treat the underlying “habitual bodily” condition *plus* any other patterns superimposed upon that basis.

In other words, during acute allergic rhinitis episodes, one usually needs to supplement the lung and spleen qi (really the same thing), possibly also supplement kidney yang, rectify the qi and downbear counterflow, transform phlegm and eliminate dampness, *and* dispel wind and disinhibit the portals (of the nose), while securing the exterior. If damp phlegm has transformed into damp heat and phlegm, then one might also have to clear heat.

In the case of RA, during remission, one typically has to supplement the spleen qi, possibly supplement liver blood and kidney yin, possibly also supplement kidney yang, course the liver and rectify the qi, possibly clear depressive, damp, or vacuity heat, possibly quicken the blood and dispel stasis and/or transform phlegm and scatter nodulation. During acute attacks, one must do all of this *plus* dispel either wind, cold, dampness or wind, damp, heat, free the flow of impediment, and stop pain. In SLE, there basically is always wind damp heat impediment, and not wind cold dampness.

Likewise, in the case of MS, one usually has to supplement the same viscera as in RA, course the liver and rectify the qi, and possibly quicken the blood and dispel stasis. If there is damp heat, one must also clear heat and eliminate dampness, even though this is not damp heat impediment *per se*. Usually in MS, there is also some element of either blood vacuity or yin dryness somewhere in the body even if there is spleen vacuity with dampness transforming into damp heat.

CONCLUSION

Because most allergy and autoimmune disease sufferers do not manifest the single, simple, discreet patterns that are described in beginners' textbooks, they require more complex formulas than the simple classical formulas which for the bulk of commonly available Chinese "patent medicines." Because these are chronic conditions which require long-term, protracted treatment, administering medicinals in pill form makes such long-term treatment easier, and, hence patient compliance is greater. Therefore, I believe many Western patients with chronic allergic conditions and autoimmune diseases will benefit from Blue Poppy Herbs formulas based on Li Dong-yuan's yin fire theories. These are the types of formulas which I prescribe to all my patients with these sorts of diseases, and this is what I have seen work best in Western patients with these "difficult to treat, knotty diseases."

INTESTINAL DYSBIOSIS, LEAKY GUT SYNDROME, CANDIDIASIS & YIN FIRE

by

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INTRODUCTION

Many Western patients seeking treatment from either alternative-minded Western MDs or from chiropractors and naturopaths are told that their many otherwise undiagnosable complaints are due to either intestinal dysbiosis, leaky gut syndrome, or candidiasis. Whenever I hear that a patient has been previously given one of these Western diagnoses, I can rest pretty assured that their Chinese pattern discrimination will be some combination of spleen qi vacuity, liver depression, and damp and/or depressive heat with another two or three patterns thrown in for good measure. Therefore, most Western sufferers of these conditions can be categorized as manifesting yin fire conditions, and Li Dong-yuan's theories about and protocols for yin fire are often the best ones for treating these patients.

INTESTINAL DYSBIOSIS

In previous essays, I have outlined the main ideas concerning yin fire and its treatment. Here let me explain a little about these Western diseases and their Chinese disease causes and mechanisms. Intestinal dysbiosis means that the mixture of the fauna and flora in the intestines is not a healthy, correct one. Our intestines are home to a number of microorganisms, including various types of protozoa, bacteria, and fungi. Many of these commensal microorganisms provide important services to the body's ecology. When these populations of protozoa, bacteria, and fungi are in their proper numbers and relationships, they tend to inhibit and control one another, keeping the mix from becoming lop-sided and pathological. If one or another of these populations explodes, it may throw off this balance, resulting in one or more diseases.

THE CAUSES OF INTESTINAL DYSBIOSIS

What factors may cause such a loss of balance of the protozoa, bacteria, and fungi in the intestines? Certainly one of the first and foremost causes in modern days is the use of Western medical antibiotics. Antibiotics as a class of medicines kill bacteria. Often antibiotics kill bacteria in the body indiscriminately, eliminating all the healthy bacteria as well as any pathological bacteria. Since "good" bacteria in the intestines help to keep populations of yeast and fungi in the guts in their proper numbers, if one wipes out all these healthy bacteria, yeast and fungi populations may soar.

Yeast and fungi populations may also soar due to exposure to certain types of hormones. This helps explain why these populations typically increase during the luteal phase of women's menstrual cycle and also during pregnancy when progesterone levels are up. However, hormone therapies, including the use of corticosteroids, may also stimulate the proliferation of yeast and fungi in the body.

Further, faulty diet may also contribute to overgrowths of yeast and fungi. If you want to grow yeast and fungi in a bucket of water, what do you do? You add sugar. Therefore, diets high in sugars and sweets tend to feed yeast and fungi in the body to an unnatural and unhealthy extent. Human beings are now eating unprecedented amounts of sugars and sweets which were unavailable to the majority of people only 150 years ago.

According to Chinese medical theory, antibiotics are bitter and cold and can easily damage the spleen if used in too large doses or for extended periods of time. Sweet is the flavor corresponding to earth and which enters the spleen. In very small, naturally occurring amounts, the sweet flavor fortifies the spleen and supplements the qi. However, due to its correspondence with earth (which is damp in nature), the sweet flavor also engenders dampness. When too much sweet is eaten, instead of fortifying the spleen, it damages the spleen and engenders evil dampness. If either antibiotics or overeating sugars and sweets damages the spleen and dampness is engendered, this dampness will obstruct and hinder the free flow of yang qi. The yang qi will become depressed and this depressed qi may transform into evil heat. If this depressive heat mutually binds with this dampness, it then gives rise to internally engendered damp heat.

Estrogen is a yin essence supplement. If taken in excessive amounts for the individual patient's pattern, estrogen can cause pathological accumulations of dampness and even phlegm (*i.e.*, congealed dampness). Progesterone is a yang essence supplement. Being yang, progesterone adds yang qi to the system and yang is inherently warm. Thus progesterone in some patients may stir ministerial fire and quicken the transformation of evil dampness into damp heat or simple qi stagnation into depressive heat. Corticosteroids, such as Prednisone, are warm, exterior-resolvers which transform essence into yang qi which is then upborne and out-thrust. Although out-thrusting is one way of clearing internal heat, because they are yang, corticosteroids may also quicken or make more likely the transformation of dampness into damp heat, especially in those where strong use of exterior-resolving damages yin fluids and leads to yin vacuity with yang hyperactivity.

THE RESULTS OF INTESTINAL DYSBIOSIS

If yeast and fungi remain in the intestinal tract, they cause only digestive complaints, such as bloating and gas after meals, diarrhea, nausea and vomiting, and intestinal pain. However, when yeast multiply unchecked, they may branch out by sending hyphae or tentacles through the walls of the intestines. New fungi then bud from these hyphae and reproduce within the body itself. When these yeast and fungi, which are now on the *inside* of the body, die, they break down into foreign protein molecules which the body recognizes as "not me." Hence the body mounts an immune response against these foreign molecules. This immune response may be experienced as an allergic response. Further, because these fungi have breached the intestinal lining with their tentacles, other large molecules which would not enter the

“inside” of the body may pass through. These other large, undigested food molecules may also provoke allergic reactions. This is what is meant by leaky gut syndrome.

If a constant succession of allergic reactions continue day in and day out, over time two things will happen. One, the immune system will lose its perspective of what to attack and what not to attack. It “pops off” at the drop of the hat so to speak, reacting to stimuli as threats to the body which most people do not. Eventually, if the immune system loses all sense of what it should and shouldn’t do, it may start to attack our own tissues and organs. Then we label the patient as suffering from this or that autoimmune disease depending upon what tissues the body is attacking. If the body’s immune system is attacking the thyroid gland, then the patient may suffer from autoimmune or Hashimoto’s thyroiditis. If the body’s immune system attacks the ovaries, causing autoimmune ovaritis, then the patient may suffer from endometriosis. Secondly, because of overwork, the immune system may become fatigued and not very effective at fighting the pathogens it normally should. So patients with this scenario may also easily be invaded by viruses and other disease-causing pathogens most of us routinely and successfully ward off.

DIET & POLYSYSTEMIC CHRONIC CANDIDIASIS

Since this scenario may lead to a wide range of tissues and organs being affected, some Western clinicians have referred to this as polysystemic chronic candidiasis (PSCC), but whatever we call it, in Chinese medicine, we are talking about Li Dong-yuan’s concept of yin fire. All the foods which typically negatively affect this condition are those that Chinese medicine says either damage the spleen, engender dampness, aggravate heat, or impede the free flow of qi. For instance, we have seen above that sugars and sweets damage the spleen and engender dampness. Likewise, foods which are high in *wei* or flavor (a technical concept in Chinese medicine) tend to be hard to digest and have a high proportion of turbidity to clear qi. If clear and turbid are not thoroughly separated and turbidity eliminated from the body, then turbidity may also lead to evil dampness. Foods high in *wei* which tend to be dampening include milk, cheese, and dairy products in general as well as yeasted, steamed, or boiled wheat flour products. According to Li, “sodden wheat foods damage the spleen.” Alcohol and oil are both damp and hot. They engender dampness but may also create evil heat or damp heat. The sour flavor enters the liver and is astringing. Astringing implies inhibiting the free flow of the qi. Thus sour flavored foods, such as vinegar, may damage the liver’s coursing and discharge and cause or aggravate liver depression qi stagnation, ultimately transforming into depressive heat. Add sweet and sour together, as in orange juice or tomato sauce and we have a perfect recipe for damp heat.

Hence Chinese dietary therapy agrees with all the foods that Western clinicians say to avoid if one suffers from intestinal dysbiosis, leaky gut syndrome, or candidiasis. Again, these are all foods which damage the spleen and engender dampness, engender or aggravate heat, or impede the free flow of qi. A logical extension of this is that one must complement Chinese medicinal therapy for yin fire conditions with correct dietary therapy. If one does not adhere to the clear bland (*qing dan*) diet of Chinese dietary therapy and avoid those foods which are known to aggravate candidiasis, then no combination or no amount of Chinese herbs will ever get a really satisfactory result. I have achieved many very startling clinical results with very strict anti-candida, hypoallergenic, clear bland diets even without any Chinese medicinals.

Therefore, patients with yin fire scenarios need to understand the importance of proper diet *and be willing to stick to such a diet for at least three months*. After even only two weeks of such a clear bland diet, most candidiasis/leaky gut patients will experience improvement in their conditions across the board. After three months, their condition should be greatly improved. However, the patient should also understand that, if they revert to their previous diet, their symptoms will probably quickly come back. For more lasting results, patients need to stick with the clear bland diet for 6-9 months or even a year. And even then, lapses from this diet should only be occasional exceptions and not the daily rule. For more information on the clear bland diet of Chinese medicine, readers may see my *The Tao of Healthy Eating* published by Blue Poppy Press.

HERXHEIMER REACTIONS

In general, professional Chinese medicine seeks to cure without any side effects, and mostly we do not try to provoke nor do we expect what homeopaths refer to as “healing crises.” However, when patients suffer from candidiasis/yin fire scenarios, their first few doses of medicine may provoke what is called a Herxheimer or die-off reaction. According to Western medicine, the medicinals may cause a massive die-off of yeast and fungi throughout the body. As these die, their decomposing bodies cause a type of toxicity within the body. The body may not be able to excrete and expel all these toxins as quickly as the patient would like. In that case, the patient may feel sick due to this back-up of yeast and fungi breakdown products.

If seeming side effects to Chinese medicinals for yin fire conditions are actually a Herxheimer reaction, these medicinals should not be suspended, but rather they should be continued, possibly increased, and maybe also modified by the addition of other medicinals. If such seeming side effects are a die-off reaction, then there will be the following symptoms: The patient will feel fluey, achy in the joints, possibility even a little feverish. They will feel nauseous and may even vomit. Likewise, they may experience diarrhea. There is also often a headache. Various of the patient’s other symptoms may suddenly flare up or get worse. However, if this is truly a Herxheimer reaction, it will only last 12-36 hours, and after it subsides, the patient and their practitioner should see that all of the patient’s other signs and symptoms also recede along with the symptoms of the Herxheimer reaction. If vomiting, diarrhea, nausea, fever, or bodily aches and pains continue for more than 36 hours, then this is probably not a Herxheimer reaction, the medicinals have been improperly prescribed for the patient’s pattern, and they should be suspended or modified.

Other things one can do during a Herxheimer reaction in order to speed its passing is to use every means available to rid these die-off toxins from the body. This means that one may add an intestinal purgative to the patient’s regime, such as Magnesium Citrate from the drugstore or Radix Et Rhizoma Rhei (*Da Huang*) and Mirabilitum (*Mang Xiao*) from the Chinese apothecary. They may also do an enema. They should drink more water in order to increase urinary excretion and take a hot bath or sauna to provoke sweating. If one takes a hot bath, one may put Epsom Salts in the bath water.

Some Chinese doctors from China who do not know about Herxheimer reactions have been scared off from giving Western patients Chinese herbs. They knew their formulas were correct based on their patient's pattern, but the patient had seemingly unexplainable nausea, vomiting, and diarrhea. This has led some native Chinese doctors now working in the West to say that Westerners cannot take Chinese herbal medicine. This is a great mistake. It is true that, up till now and due to differences in diet and medical care, Chinese patients have tended to suffer less from complicated yin fire conditions than Westerners. Therefore, many Chinese doctors from China do not have much clinical experience in dealing with these kinds of conditions. Because these kinds of conditions are so prevalent in exactly the patient population which makes the greatest use of acupuncture and Chinese medical practitioners in the West, Western practitioners need to be well-versed in this topic. The following functional translation of a recent Chinese medical journal article on intestinal dysbiosis and Chinese medicine helps explain some of these concepts further.

CHINESE LITERATURE ON INTESTINAL DYSBIOSIS

(From "The Treatment of Intestinal Dysbiosis Diarrhea with *Yu Ping Feng San* [Jade Windscreen Powder] Combined with *Si Ni San* [Four Counterflows Powder]" by Zheng Jian-hong & Lin Zhi-rong, *Xin Zhong Yi* [New Chinese Medicine], #5, 1998, p. 30-31)

Following the use of heavy [doses] of antibiotics, some patients develop intestinal dysbiosis whose symptoms become increasingly numerous. This condition easily relapses and may continue for five years. The authors of this clinical audit have treated 22 cases of this disease with a combination of *Yu Ping Feng San* and *Si Ni San* with relatively good therapeutics effects as described below.

COHORT DESCRIPTION:

All the patients in this study had been treated with a long course of antibiotics and none had previously had any history of abnormal diarrhea. Of these 22 patients with intestinal dysbiosis, 12 were men and 10 were women. They ranged in age from 20-63 years old, with a median age of 46. Four cases were between 20-30, six cases were 31-40, eight cases were 41-50, and four cases were 51 years old or above.

TREATMENT METHOD:

The basic medicinals used were: Radix Astragali Membranacei (*Huang Qi*) and Semen Coicis Lachrym-jobi (*Yi Yi Ren*), 24g @, Rhizoma Atractylodis Macrocephalae (*Bai Zhu*), Radix Albus Paeoniae Lactiflorae (*Bai Shao*), and Sclerotium Poriae Cocos (*Fu Ling*), 18g @, Radix Ledebouriellae Divaricatae (*Fang Feng*), Fructus Immaturus Citri Aurantii (*Zhi Shi*), and Rhizoma Coptidis Chinensis (*Huang Lian*), 9g @, Radix Bupleuri (*Chai Hu*), 12g, and Radix Glycyrrhizae (*Gan Cao*), 6g.

If abdominal pain was severe, 17g of Cortex Magnoliae Officinalis (*Hou Po*) and 9g of Fructus Amomi (*Sha Ren*) were added. If tenesmus was marked, 6g of Radix Aucklandiae Lappae (*Mu Xiang*) and 12g of Semen Arecae Catechu (*Bing Lang*) were added. If vacuity cold was pronounced, 18g of Radix Codonopsis Pilosulae (*Dang Shen*) and 9g of dry Rhizoma Zingiberis (*Gan Jiang*) were added. If there was food stagnation, 15g of Fructus Germinatus Hordei Vulgaris (*Mai Ya*) and Fructus Crataegi (*Shan Zha*) were added. If damp heat was heavy, 15g of Herba Patriniae Heterophyllae Cum Radice (*Bai Jiang Cao*) and 12g of Radix Pulsatillae Sinensis (*Bai Tou Weng*) were added. If there was simultaneous nausea and vomiting, 12g of Rhizoma Pinelliae Ternatae (*Ban Xia*) and Herba Agastachis Seu Pogostemi (*Huo Xiang*) were added.

One *ji* was administered per day, decocted in water two times, and given warm in two divided doses on an empty stomach. Seven days equalled one course of treatment.

TREATMENT OUTCOMES:

Complete cure was defined as disappearance of the symptoms of diarrhea with 1-2 bowel movements per day and formed stools. All bodily symptoms and other laboratory tests returned to normal. Marked effect was defined as 2-3 bowel movements per day with the stools gradually taking shape or loose stools but only one time per day. At least one other bodily symptom or laboratory test result had not yet returned to normal. A change for the better was defined as some improvement in the disease symptoms, the bodily condition, and laboratory tests. No effect meant that, after one course of treatment, there was no improvement or [the condition] had gotten worse.

Based on the above criteria, 15 out of 22 patients were judged cured, five got a marked effect, and two got no result. Thus the total amelioration rate was 90.91%.

REPRESENTATIVE CASE HISTORY:

The patient was a 20 year old male who was first examined on Mar. 17, 1997. Due to a a number of broken bones in his thighs and neck, he had already gone for surgery three times and, therefore, he had had to undergo long and heavy doses of antibiotics. One week prior, he had developed diarrhea with abdominal pain and a low-grade fever. Each day he had watery stools 10 or more times. His WBC count was $11 \times 10^9/L$. N was 0.82. HGB was 70g/L. There were an abnormally high number of white blood cells in his stools. Therefore, his Western medical diagnosis was intestinal dysbiosis diarrhea. Three days previously he had stopped using antibiotics and had tried taking ready-made medicines, such as *Huang Lian Su* (Coptis Simple). However, the diarrhea had not improved. Therefore, he came to a Chinese doctor for examination.

At the examination, it was seen that his temperature was 37.8°C. His facial complexion was sallow yellow. He passed stools more than 10 times per day. These stools were watery. These were accompanied by a small amount of plaque-like mucousy material. Each time he ate or drank water, he would have abdominal pain. There was intestinal tenesmus and a yellow-colored water seeped and leaked from his anal gate. No

matter what the patient ate, he felt vexed, agitated, and disquieted. He was fatigued and lacked strength. His urination was short and scanty and its color was faintly yellow. His tongue was pale and had the marks of his teeth on its edges. Its fur was thin and yellow. His pulse was fine and weak.

This pattern was categorized as spleen vacuity qi fall with damp obstruction transforming into heat. Treatment was, [therefore,] in order to fortify the spleen and boost the qi, rectify the qi and transform dampness, assisted by clearing heat. The prescription [read]: Radix Astragali Membranacei (*Huang Qi*) and Semen Coicis Lachryma-jobi (*Yi Yi Ren*), 24g @, Radix Albus Paeoniae Lactiflorae (*Bai Shao*), Radix Codonopsis Pilosulae (*Dang Shen*), and Sclerotium Poriae Cocos (*Fu Ling*), 18g @, Fructus Immaturus Citri Aurantii (*Zhi Shi*), 9g, Rhizoma Coptidis Chinensis (*Huang Lian*), Radix Aucklandiae Lappae (*Mu Xiang*), and Radix Glycyrrhizae (*Gan Cao*), 6g @, and Semen Arecae Catechu (*Bing Lang*), 12g.

After three *ji*, [the patient] was re-examined. His body temperature was normal. He was defecating 5-6 times per day. [The stools] were yellow in color and sticky in consistency. His abdominal pain and tenesmus were markedly decreased. There was already no seeping and leakage of stools, and his essence spirit had improved. [Food] intake had increased, but his tongue and pulse were the same as above. White blood cells in the stools had significantly decreased. [Therefore,] Aucklandia and Areca were removed from the above formula and 15g of Fructus Germinatus Hordei Vulgaris (*Mai Ya*) and Endothelium Corneum Gigeriae Galli (*Ji Nei Jin*) were added. After [another] three *ji*, there was no abdominal pain or tenesmus. He was defecating two times per day with mushy stools. His essence spirit and stomach intake were improved. [Hence,] another three *ji* of the above formula were continued and his stools became normal, while his essence spirit and stomach intake were quite good. He was suggested to continue taking stomach-fortifying, dampness-transforming Chinese medicinals in order to secure the treatment effect. On follow-up after half a year, there had been no relapse.

CHINESE AUTHORS' DISCUSSION:

This disease is due to long-term heavy use of antibiotics causing loss of balance of the intestinal fauna and flora. Clinically, this is mainly evidenced by diarrhea and abdominal pain. Chinese medicine disease diagnosis categorizes this as diarrhea (*xie xie*). Its root is spleen vacuity qi fall. Its disease mechanisms [include] dampness obstructing the qi [which causes] stagnation. If this endures, it transforms into heat, and clear and turbid are not divided. Therefore, the root is vacuous, while the branch is replete. Cold and heat are mixed together and the disease is by nature recurrent.

Treatment should, [in this case,] support the righteous and dispel evils. Taking into account changes in the disease's nature and discriminating clearly between cold and heat, vacuity and repletion, one must cleverly support the righteous while not retaining evils and dispel evils without damaging the righteous. *Yu Ping Feng San* boosts the qi and secures and astringes. It also commands the intestinal tract's opening and closing. *Si Ni San* plus *Ledebouriella* courses and out-thrusts, dries dampness, divides [clear from turbid], and rectifies the middle burner. Coix and Poria are added to the above to fortify the spleen, divide [clear from turbid], and disinherit urination. Taken as a whole, this combined formula fortifies the spleen and dispels dampness, dispels evils and quiets the righteous, thus curing the disease.

This disease easily relapses. The main causes of such recurrences are spleen vacuity and damp obstruction. Therefore, after achieving a [clinical] cure, one should continue fortifying the spleen and transforming dampness in order to preventively treat and stop recurrent outbreaks.

BOB'S DISCUSSION:

As the reader can see, the formula used in the above protocol follows all of Li Dong-yuan's principles for treating yin fire conditions. There are spleen-fortifying qi supplements, liver-coursing qi-rectifiers, and bitter, cold heat-clearing medicinals. In addition, other medicinals from other categories can be added depending on whatever other disease mechanisms are at work. This is the kind of complex formula which I find is required to treat the vast majority of my patients with chronic problems.

GU PARASITES & YIN FIRE THEORY

by

Bob Flaws, Dipl. Ac. & C.H., FNAAOM

INTRODUCTION

A number of years ago I wrote a book titled *Scatology & the Gate of Life*. This book was an attempt to describe candidiasis and intestinal dysbiosis from the point of view of Chinese medicine. At the time I wrote that book, I shared clinic space with a Western naturopath, and I was interested in exploring ways in which Chinese medicine and naturopathy could enrich each other. During that time, I was very influenced in my thinking by two books on candidiasis in particular, *The Yeast Connection* and *The Yeast Syndrome*. Both of these books discuss polysystemic chronic candidiasis (PSCC) and its relationship to a host of other commonly seen but often “knotty, difficult to treat” diseases. It seemed to me that, from a Western point of view, there is a relationship between PSCC, food and other allergies, leaky gut syndrome, and a number of immune deficiency and autoimmune diseases. Recently, Stefan Chmelik, the publisher and editor of *RCHM News*⁸, wrote me concerning *Scatology*. His letter has prompted me to write this addendum to that book, since the theories and protocols described in that book are no longer representative of either my thinking or practice.

POLYSYSTEMIC CHRONIC CANDIDIASIS

At the time I wrote *Scatology*, I was giving a large proportion of my patients a combination of Chinese herbal medicine and Western nutritional supplements. This was complemented by a rice-based, hypoallergenic meal replacement at first and then moving on to a yeast-free, anticandidal diet secondarily. In terms of Chinese herbal formulas, based on Chinese medical pattern discrimination, most of my patients with PSCC seemed to require a combination of sweet, warm spleen-supplementing medicinals, acrid, warm and acrid, cool qi-rectifying medicinals, and bitter, cold, heat-clearing, dampness-eliminating medicinals. In other words, most of my patients with PSCC had mixed vacuity and repletion and mixed hot and cold patterns according to Chinese medical pattern discrimination.

WORMS

In *Scatology*, I discussed the Chinese medical concept of *chong* or worms (*i.e.*, parasites). I also explained how *Candida albicans*, at least as it relates to vaginal yeast infections, is categorized as a species of *chong* in the Chinese medical literature. *Chong* in Chinese medicine are traditionally treated by a combination of three flavors: bitter, acrid, and sour. I also made reference to how Western research has determined that a

⁸ This is the newsletter of the Register of Chinese Herbal Medicine in the U.K.

large number of commonly used bitter, cold, heat-clearing and dampness-eliminating medicinals are fungicidal, while many acrid, warm medicinals are antihistaminic (*i.e.*, anti-allergic). Therefore, I rationalized the composition of my Chinese herbal formulas largely on the Chinese medical principles of killing or expelling *chong* corroborated by Western medical notions of killing yeast and preventing allergic responses, while the addition of spleen-supplementing, qi-boosting medicinals was in response to my patients' chronic and conspicuous fatigue.

THE STATE OF MY CURRENT ART

Soon after writing *Scatology*, I was charged with practicing medicine without a license due to a complaint not from a patient but from an MD. At that time, acupuncturists were only legally allowed to do acupuncture in the State of Colorado. We were not allowed to prescribe or perform any other treatment. That included Chinese herbal medicine and Western nutritional supplements, even though any individual can buy nutritional supplements on their own without a prescription. The up-shot of my prosecution was two-fold. First, it provided the impetus for legalizing the inclusion of Chinese herbal medicine, moxibustion, *tui na*, Chinese dietary theory, and *qi gong* as part of the legal scope of practice of licensed acupuncturists in this state. Secondly, I had to sign an agreement with the Colorado State Attorney General agreeing that, in the future, I would not practice *Western medicine*. As defined by the State Board of Medical Examiners, Western medicine includes vitamins, minerals, amino acids, enzymes, and all homeopathic medicines.

The point of this tale is that I was suddenly no longer allowed to use anything in my practice except what are commonly defined as traditional Chinese medicinals. This caused me to focus even more closely on the fine points of Chinese medicine. I could no longer bail out and use a naturopathic "shot-gun approach" to therapy. I had to do what I needed to do with my patients using only acupuncture, Chinese medicinals, and Chinese dietary therapy. Although the legal wrangling that lasted more than 18 months was no fun, the bottom line of this experience was that it forced me to become a much better Chinese medical practitioner.

LI DONG-YUAN & YIN FIRE

At the same time, I was also spending more and more time teaching myself how to read medical Chinese. This gave me access to parts of the Chinese medical literature which were not currently available in English translation. One of the books that I worked on as part of Blue Poppy Press's Great Masters Series was Li Dong-yuan's *Pi Wei Lun* (*Treatise on the Spleen & Stomach*). Although the title of this book might lead the uninitiated to think that it deals with diarrhea, vomiting, and indigestion, if one knows anything about the clinical presentations of diseases such as multiple sclerosis, lupus erythematosus, rheumatoid arthritis, etc., one will immediately recognize that it is those kinds of allergic, autoimmune, and immune deficiency diseases which are the main concern of the *Pi Wei Lun*.

The main topic of the *Pi Wei Lun* is the spleen's role in the disease mechanisms of yin fire. Yin fire is not the same as vacuity heat. Vacuity heat can be a type of yin fire, but yin fire is more than vacuity heat.

According to Li, yin fire is a pathological heat associated with lifegate or ministerial fire originating in the lower source but which stirs upward, causing various disturbances to the viscera and bowels. In a previous essay above I have described the five main mechanisms of yin fire. Although these five basic mechanisms of yin fire must be presented one after the other when writing or speaking about them, in actuality, they tend to occur together. Most patient's suffering from yin fire scenarios have three, four, or even all five of these mechanisms. If one understands basic Chinese medical theory, it is not hard to understand how one of these five can give rise to or be aggravated by any of the other four. Once these mechanisms get put in train, they quickly mutually reinforce each other, and, therefore, they become very hard to deal with if one tries to attack them one by one.

In fact, Li Dong-yuan suggests that one cannot attack them one by one. Rather, he describes very beautiful and sophisticated protocols in which he deals with the "whole enchilada" all at one go. A typical Li Dong-yuan formula will include:

- A. Sweet, warm, spleen supplements
- B. Acrid cool and/or acrid warm qi-rectifiers
- C. Bitter, cold heat-clearers

In addition, there will be blood-nourishers, fluid-enrichers, wind damp dispellers, dampness-seepers, or whatever else are necessitated by the combination of patterns and presenting symptoms. The mix of these three or more groups of ingredients is proportionalized to the exigencies of the case at hand. However, the overwhelming majority of Li Dong-yuan formulas will have the first three categories of medicinals as well as at least two other categories of medicinals. Therefore, Li's formulas are warm and cool or cold simultaneously, supplement and drain, support and attack at the same time. They are complex formulas for complex conditions. Below is a typical Li Dong-yuan formula with an analysis of its ingredients.

***Qing Shu Yi Qi Tang* (Clear Summerheat & Boost the Qi Decoction)**

Radix Astragali Membranacei (*Huang Qi*)
 Radix Panacis Ginseng (*Ren Shen*)
 Rhizoma Atractylodis (*Cang Zhu*)
 Rhizoma Atractylodis Macrocephalae (*Bai Zhu*)
 mix-fried Radix Glycyrrhizae (*Gan Cao*)
 Tuber Ophiopogonis Japonici (*Mai Dong*)
 Radix Puerariae (*Ge Gen*)
 Fructus Schisandrae Chinensis (*Wu Wei Zi*)
 Radix Angelicae Sinensis (*Dang Gui*)
 Pericarpium Citri Reticulatae (*Chen Pi*)
 Pericarpium Citri Reticulatae Viride (*Qing Pi*)
 Rhizoma Cimicifugae (*Sheng Ma*)
 Cortex Phellodendri (*Huang Bai*)
 Rhizoma Alismatis (*Ze Xie*)

Massa Medica Fermentata (Shen Qu)

Within this formula, Astragalus, Ginseng, the two *Atractylodes*, and mix-fried Licorice all fortify the spleen and boost the qi. They are warm, supplementing medicinals. The two *Atractylodes* are also quite drying. Citrus, Green Citrus, and *Cimicifuga* all rectify the qi. *Phellodendron* clears heat and eliminates dampness. It clears and eliminates damp heat in the lower burner and clears vacuity heat counterflowing upward to the head and face. Besides rectifying the qi and upbearing yang, *Cimicifuga* clears heat in the head and face. Therefore, the combination of these medicinals fulfills the first three treatment principles of a typical Li Dong-yuan yin fire protocol.

To this base are added a number of other medicinals. *Pueraria*, *Ophiopogon*, *Schisandra*, and *Dang Gui* all engender fluids and enrich yin. In addition, *Pueraria* upbears yang and effuses heat, while *Ophiopogon* clears heat from the heart and lungs and transforms phlegm. The heat of damp heat in the lower burner will A) ascend to harass above (*i.e.*, the heart, lungs, head, and face), while B) it will damage and consume yin fluids. On the other hand, medicinals which are windy and dry in nature (qi-rectifiers, exterior-resolvers, and dampness-driers, *e.g.* the two *Atractylodes*) can also damage yin fluids. Therefore, the inclusion of these fluid-engendering, yin-enriching ingredients treats both the heat wafting upward as well as prevents any side effects from dampness-drying medicinals in the formula.

The *Alisma* in this formula both seeps the damp component of summerheat, while it also leads yang back down to its lower source. (In fact, Li says *Phellodendron* also leads yang qi back down to its lower source.) If the spleen is vacuous and weak and further encumbered by dampness due to damage by externally invading summerheat, then the spleen's control over movement and transformation will, in all probability, lose its command or duty. Therefore, spleen vacuity and damp encumbrance are often complicated by an element of food stagnation. The clear is not upborne and the turbid is not downborne. Hence, *Massa Medica Fermentata* is included as a "grace note" in this formula.

If one goes through the *Pi Wei Lun* or Li's other major work, the *Lan Shi MiCang (The Orchid Chamber Secret Treasury)*, one will see that the great majority of Li's formulas follow this same basic outline. In structure, such formulas are also what I had come to on my own for all my patients with PSCC, allergies, autoimmune, and immune deficiency conditions. However, once I discovered Li's *Pi Wei Lun*, I was able to write even better, more clinically effective formulas. As an extension of this, when I then went on to work on Zhu Dan-xi's *The Heart & Essence of Dan-xi's Methods of Treatment*, I learned how Zhu refined and extended Li's prescriptions even further. At this writing, 90% of all my patients with chronic, enduring, difficult to treat diseases are taking Chinese herbal formulas which can easily be recognized as derivative of Li and Zhu.

CHINESE DIETARY THERAPY & YIN FIRE

When this kind of formula is combined with a clear bland diet as described by Li and other Chinese doctors, then their effects on PSCC, allergies, autoimmune, and immune deficiency problems are

profound. A clear bland diet here means a rice-based diet high in vegetables and some animal protein. It avoids sugars and sweets, including citrus fruits and all fruit juices, foods which are both sour and sweet, *i.e.*, acidic, such as tomatoes, wheat products, especially yeasted wheat products, cheeses, vinegar, alcohol, or anything else made through yeast-based fermentation, any foods which mold easily, such as strawberries and peaches, but not apples or pears, and anything which is spicy, hot or greasy and fatty. If one understands all the above categories and examples of foods, they are all either damaging to the spleen, engender more fluids in a body already encumbered by dampness, damage the liver and, therefore, cause or aggravate liver depression qi stagnation, thus inhibiting the qi mechanism, or directly or indirectly cause depressive and/or damp heat.

In my experience, if one tries to use Li Dong-yuan yin fire type formulas and medicinals but does not also combine this with a hypoallergenic, yeast-free, clear bland diet, then the treatment will not be very effective. Patients typically need to adhere to such a clear bland diet for at least three months and better for six months before trying to add back into their diet allergenic or yeast-contaminated foods or even a little bit of sugar and sweets.

GU WORMS & THEIR CHINESE MEDICINAL TREATMENT

Along the same lines, Heiner Fruehauf, a Chinese-reading teacher of Chinese medicine at the Northwest College of Naturopathic Medicine in Portland, OR, has done some interesting research on historical or premodern Chinese schools of medicine addressing themselves to *gu zheng*. According to Fruehauf, *gu* are a type of *chong* or parasites which cause complicated, multifaceted complaints which, when analyzed, seem to correspond to such modern disorders as PSCC, chronic fatigue immune deficiency syndrome, intestinal parasitosis, leaky gut syndrome, etc.⁹

In his essay on this subject, Fruehauf lists five categories of medicinals typically found in a *gu zheng* formula. These five categories of medicinals are similar to Li's three categories of treatment principles in the treatment of yin fire conditions. The first of these are *san du*, scattering toxin medicinals. These should not be confused with heat-clearing, toxin-resolving medicinals (*qing re jie du yao*). Scattering toxins medicinals in *gu* therapy are mostly exterior-relievers in more standard Chinese medicine. They include: Folium Perillae Frutescentis (*Zi Su*), Herba Menthae Haplocalycis (*Bo He*), Radix Angelicae Dahuricae (*Bai Zhi*), Radix Et Rhizoma Ligustici Chinensis (*Gao Ben*, a.k.a. *Hao Ben*), Rhizoma Cimicifugae (*Sheng Ma*), Flos Chrysanthemi Morifolii (*Ju Hua*), and Fructus Forsythiae Suspensae (*Lian Qiao*). From Li Dong-yuan's point of view, the first five of these all upbear yang qi. Only Forsythia comes from the conventional category of heat-clearing, toxin-resolving medicinals. Personally, I would suggest that the standard contemporary discussion of the first five medicinals above is incomplete and that their scope of functions is wider than most practitioners believe.

⁹ Fruehauf, Heiner, "Demons of the Body, Demons of the Mind: Ancient Chinese Parasitology and the Treatment of 'Gu Syndrome' in Modern Clinical Practice", *California Journal of Oriental Medicine*, May, 1997, p. 16-19

The second of these categories of medicinals (or treatment principles) is *sha chong* medicinals. *Sha chong* means to kill worms or parasites. This was a treatment principle I argued for including in cases with PSCC in *Scatology*. The medicinals Fruehauf lists in this category are: Tuber Curcumae (*Yu Jin*), Radix Sophorae Flavescentis (*Ku Shen*), Fructus Cnidii Monnieri (*She Chuang Zi*), Rhizoma Acori Graminei (*Shi Chang Pu*), Flos Lonicerae Japonicae (*Jin Yin Hua*), Fructus Terminaliae Chebulae (*He Zi*), Fructificatio Omphaliae (*Lei Wan*), Herba Artemisiae Apiaceae (*Qing Hao*), Bulbus Allii Sativi (*Da Suan*), Semen Arecae Catechu (*Bing Lang*), Flos Caryophylli (*Ding Xiang*), Fructus Momordicae Charantiae (*Ku Gua*), Flos Immaturus Sophorae Japonicae (*Huai Hua*), and Squama Manitis Pentadactylis (*Chuan Shan Jia*). Of these, only Omphalia, Areca, and Garlic are nowadays usually categorized as worm-killing or expelling medicinals.

Sophora, Immature Sophora, and Fructus Cnidii all clear and eliminate damp heat and have a very strong fungicidal effect. It should be remembered that, in many Chinese gynecology texts, it is said that, “*Candida albicans* is a type of *chong* or parasite which lives within the stomach and intestines.” Terminalia is nowadays thought of as an astringent which treats diarrhea. However, in Tibetan medicine, it treats constipation or diarrhea and is a very important medicinal for regulating what in Chinese medicine would be thought of as the lower source. Curcuma rectifies the qi but is especially useful when there is liver depression qi stagnation complicated by damp heat in the liver-gallbladder. Artemisia Apiacea clears vacuity heat, is antimalarial, and has recently demonstrated anti-amoebic and anti-giardia effects both *in vitro* and *in vivo*. In my experience, this medicinal is very effective when there is a combination of vacuity heat above and damp heat below. Acorus is normally thought of as a phlegm-transforming orifice-opener. According to the *Shen Nong Ben Cao Jing* (*The Divine Farmer’s Materia Medica Classic*), Acorus

is acrid and warm. It mainly treats wind cold damp impediment and cough and counterflow qi ascent. It opens the heart portals, supplements the five viscera, frees the nine orifices, brightens the eyes and [sharpens] the hearing, and [helps] the articulation of the voice. Protracted taking may make the body light, improve memory, prevent confusion, and prolong life. Its other name is *Chang Yang* (Long or Flourishing Yang).

Acorus is listed with the “superior class of herbs” along with such well-known supplements as Ganoderma, Atractylodes, Rehmannia, Licorice, Ginseng, Astragalus, Dang Gui, Dendrobium, and Dioscorea. Obviously some Chinese have thought Acorus a more important medicinal than its current status reflects.

Cloves are usually categorized as a qi-rectifying medicinal which warm the middle and downbear counterflow. However, the *Ben Cao Zai Xin* (*Materia Medica Again [Made] New*) says Cloves “open the nine orifices, soothe depressed qi, eliminate wind, and move water.” When one thinks that parasites are usually accompanied by spleen vacuity, liver depression, and an element of dampness and are often accompanied by abdominal pain, the classification of Cloves as an anti-parasitic medicinal is not so far-fetched. Anteater Scales are normally seen as a blood-quickening, blood-breaking medicinal. However, I have found them to be most useful in cases where there is concomitant damp heat. Stasis and stagnation mutually binding with dampness and heat is a very common pattern in Western women with endometriosis. Lonicera is more commonly classified as a heat-clearing, toxin-resolving medicinal, and heat toxins are usually damp heat toxins. Momordica or Bitter Melon is eaten as a food and not usually

included in Chinese medicinal formulas. However, it does clear summerheat (read: damp heat) and resolve toxins at the same time that it boosts the qi and invigorates yang. Some Chinese sources also believe that it has some anti-cancer properties. Personally, I would also add Fructus Pruni Mume (*Wu Mei*) to this list. It is from the standard category of parasite-killing or expelling medicinals.

The third category of medicinals are spirit-calmers (*an shen*). Fruehauf notes that patients with *gu zheng* typically also complain of various psycho-emotional disturbances. The medicinals that Fruehauf lists in this category are: Rhizoma Polygonati (*Huang Jing*), Bulbus Lili (*Bai He*), Radix Glehniae Littoralis (*Sha Shen*), Radix Scrophulariae Ningpoensis (*Xuan Shen*), uncooked Radix Rehmanniae (*Sheng Di*), Radix Panacis Quinquefolii (*Xi Yang Shen*), Sclerotium Pararadicis Poriae Cocos (*Fu Shen*), and Lignum Dalbergiae Odoriferae (*Jiang Xiang*). The first six of these are all yin-enriching, fluid-engendering medicinals. They engender fluids in the stomach which are then upborne to nourish and enrich lung and heart yin and blood. As we have seen above, if there is damp heat brewing and steaming below, heat will waft up and damage and consume yin fluids in the lungs and heart. In that case, the heart spirit will be restless and disquieted.

Spirit of Poria is a spirit-calming medicinal according to modern Chinese standards of care. It quiets the spirit by nourishing the heart qi as well as seeping dampness. Heart qi comes from the spleen qi, while seeping dampness leads ministerial fire back down to its lower source. Dalbergia is categorized more usually as a blood-stopping medicinal. It stops bleeding but also quickens the blood and dispels stasis. It is also used for epigastric or abdominal pain, and parasites are usually accompanied by at least some abdominal pain.

The fourth category of medicinals are qi and blood supplements. Those listed by Fruehauf as being supplements with “anti-*gu* natures” are: Radix Angelicae Sinensis (*Dang Gui*), Radix Albus Paeoniae Lactiflorae (*Bai Shao*), Radix Polygoni Multiflori (*He Shou Wu*), Radix Glycyrrhizae (*Gan Cao*), Radix Astragali Membranacei (*Huang Qi*), and Cortex Radicis Acanthopanax (*Wu Jia Pi*). According to Fruehauf, all these medicinals are acrid, toxin-resolving, anti-*gu* supplements. We have already seen that Li almost always used Astragalus and Licorice in his formulas based on principle number one-- fortify the spleen and boost the qi. Li also almost always included Dang Gui in his formulas and often used Peony. This is based on the relationship between supplementing the qi and supplementing the blood and the relationship between nourishing the liver and rectifying the qi. The only real difference in thinking here between Li and the school of treating *gu zheng* is that Fruehauf says people with *gu zheng* react negatively to Ginseng. Since these days Radix Codonopsis Pilosulae is routinely substituted for Ginseng, this may not be an issue.

These days, Polygonum Multiflorum is mainly seen as nourishing the blood and moistening the intestines. However, in the *He Shou Wu Lu* (*Song of He Shou Wu*), it says that it “boosts the qi power,” while the *Dian Nan Ben Cao* (*Yunnan Materia Medica*) says it “astringes the essence and hardens the kidneys.” Both these references suggest that Polygonum Multiflorum has an effect on the qi and not just the blood. The *Kai Bao Ben Cao* (*Opening the Treasure Materia Medica*) says that Polygonum Multiflorum “mainly [treats] scrofula, disperses welling abscesses and swellings, treats head and face wind sores [and] the five [kinds of] hemorrhoids, stops heart pain, boosts the blood [and] qi, blackens the hair, brightens the color of the

cheeks, and also treats various women's postpartum and abnormal vaginal discharge diseases." Scrofula, welling abscesses, and sores on the head usually involve damp heat or at least heat, while at least one kind of hemorrhoid and at least one kind of abnormal vaginal discharge also involves damp heat.

Acanthopanax is a wind damp eliminating medicinal which is good for people with concomitant qi and blood vacuity. The *Shen Nong Ben Cao* says that Acanthopanax also treats heart and abdominal mounting (i.e., counterflow) pain and flat abscesses, sores, and genital erosion, the latter conditions usually being associated with a combination of spleen qi vacuity and damp heat.

The fifth category of medicinals that Fruehauf describes as being important in anti-gu therapy are those that move the qi (*xing qi*) and break accumulation (*po ji*). All but the last of these are more standardly categorized as qi-rectifiers or blood-quickeners. They include Radix Ligustici Wallichii (*Chuan Xiong*), Radix Bupleuri (*Chai Hu*), Rhizoma Curcumae Zedoariae (*E Zhu*), Rhizoma Sparganii (*San Leng*), Pericarpium Citri Reticulatae (*Chen Pi*), Radix Aucklandiae Lappae (*Mu Xiang*), Herba Lycopi Lucidi (*Ze Lan*), and Radix Pseudoginseng (*San Qi*). Ligusticum Wallichium and Bupleurum are both yang-upbearing medicinals, while Li Dong-yuan often incorporated Citrus into his formulas to downbear turbidity. Upbearing the clear allows turbidity to be downborne, and downbearing turbidity allows the clear to be upborne, hence insuring the disinhibition of the qi mechanism. Aucklandia rectifies the qi, but is especially useful in cases where there is qi stagnation accompanying spleen qi vacuity and/or damp heat. Zedoaria, Sparganium, and Lycopus are often used today for quickening the blood and breaking concretions which are often associated with damp heat stasis and stagnation. Pseudoginseng is usually categorized as a blood-stopping medicinal, but one of the reasons it is such a useful medicinal is because it quickens the blood and stops bleeding at the same time. Pseudoginseng also has some supplementing abilities and is taken as a "long-life tonic" by many elderly Chinese.

A PROTOTYPICAL GU FORMULA

As an example of a prototypical *gu zheng* formula, Fruehauf gives *Jia Jian Su He Tang* (Modified Perilla & Mentha Decoction). Based on my research of formulas that begin with the words *Su He* (Perilla & Mentha), this appears to be Fruehauf's own modification:

Folium Perillae Frutescentis (*Zi Su*)
Herba Menthae Haplocalycis (*Bo He*)
Radix Angelicae Dahuricae (*Bai Zhi*)
Radix Angelicae Sinensis (*Dang Gui*)
Radix Ligustici Wallichii (*Chuan Xiong*)
Radix Glycyrrhizae (*Gan Cao*)
Radix Astragali Membranacei (*Huang Qi*)
Radix Polygoni Multiflori (*He Shou Wu*)
Bulbus Lillii (*Bai He*)
Cortex Radicis Acanthopanax Gracilistylis (*Wu Jia Pi*)
Herba Lycopi Lucidi (*Ze Lan*)

Rhizoma Curcumae Zedoariae (*E Zhu*)
 Rhizoma Sparganii (*San Leng*)
 Pericarpium Citri Reticulatae (*Chen Pi*)
 Radix Aucklandiae Lappae (*Mu Xiang*)
 Flos Caryophylli (*Ding Xiang*)

If one compares the categories, flavors, and natures of the ingredients in the above formula, one can see that the structure of this formula parallels a Li Dong-yuan yin fire formula except that it does not clear much heat. It includes sweet, warm spleen-supplements and acrid qi-rectifiers. It does not contain much in the way of bitter, cold, heat-clearing medicinals, except that *Mentha* is cool and does clear heat. However, effusing heat with qi-rectifiers and exterior-resolvers is another legitimate way of dealing with internal heat. It seems to me from the inclusion of the strongly blood-breaking medicinals, such as *Zedoaria* and *Sparganium*, this formula is meant to treat someone with concretions and conglomerations as well as intestinal dysbiosis. Since this formula would be modified by the inclusion of heat-clearing medicinals if the signs and symptoms of internal heat were more in a given patient, this formula could be very easily modified to fit Li's treatment principles for a yin fire scenario.

COMBINING GU THERAPY & YIN FIRE

For me, the above *gu zheng* theories and therapies add further credence to Li's theories about and therapies for chronic, enduring, difficult to treat diseases associated with spleen vacuity, and inhibited qi mechanism, and the presence of damp heat associated with PSCC, leaky gut syndrome, food allergies, and intestinal dysbiosis and parasitosis. They also suggest that there are other ways of seeing such cases which add another dimension to our understanding of certain medicinals. By adding some of the insights of *gu zheng* theory to Li's, I believe that one can achieve even better clinical results. Fruehauf states:

During the last three years, I have prescribed variations of Modified Perilla and Mentha Decoction to approximately one hundred patients who have been diagnosed with chronic conditions of *entamoeba histolitica*, *giardia*, *blastocystis hominis*, *candida albicans*, and other parasitic organisms, or to patients who simply suffered from a multiplicity of mental and physical symptoms that could not be explained by standard parameters. I can say without hesitation that the clinical results obtained in these cases are promising.¹⁰

In presenting Li Dong-yuan's approaches and those of *gu zheng* therapy to the treatment of such "knotty, difficult to treat diseases" above, I do not mean to suggest that one should routinely prescribe this kind of formula to every Western patient who comes in the door. Rather, it is my suggestion that, when faced with complex patients with difficult to treat diseases and a history of intestinal dysbiosis, allergies, or immune system dysfunctions, one look for A) spleen vacuity, B) inhibition of the qi mechanism (read liver depression qi stagnation), and C) heat, either depressive or damp heat. If one finds a combination of these

¹⁰ *Ibid.*, p. 19

three things, then look for 1) concomitant blood, yin, and/or fluid vacuities, 2) heat disturbing the lungs or heart above, and 3) even possible kidney yang vacuity below. In that case, there will be symptoms of hot and cold, dampness and dryness, vacuity and repletion all at the same time. Then, on top of all this, there may be other disease mechanisms associated with concretions and conglomerations (as in endometriosis), wilting (as in multiple sclerosis), or impediment (as in rheumatoid arthritis and systemic lupus erythematosus). In such cases, one must write complex formulas which treat all the disease mechanisms at the same time, *not one after the other*. Li Dong-yuan shows how one can do this. In addition, eating the proper clear bland, hypoallergenic, yeast-free diet is a *sine qua non* of a successful outcome.

CONCLUSION

As I think the above discussion shows, when it comes to the Chinese medical treatment of PSCC, allergies, immune disorders, etc., one does not need to bail out and use Western naturopathic theories and therapies. Chinese medicine does have theories which adequately describe the causes of these conditions and therapies which effectively treat them. However, this requires going more deeply into the Chinese medical literature than books meant for beginning practitioners. That in turn requires being able to read the Chinese medical literature in Chinese. But that is the subject for another discussion.

ZHU DAN-XI ON GU CONDITIONS

by

Bob Flaws, Dipl. Ac. & C.H., FNAAOM

INTRODUCTION

In previous essays I have discussed some of the common points between gu condition (*gu zheng*) theory as described by Heiner Fruehauf and Li Dong-yuan's yin fire theory. In continuing to think about these issues, it occurred to me to see if Zhu Dan-xi has a chapter on gu conditions in his book *Dan Xi Zhi Fa Xin Yao* (*The Heart & Essentials of Dan-xi's Methods of Treatment*). Although Zhu Dan-xi is remembered as the fourth of the Four Great Masters of the Jin-Yuan dynasties in his own right, he basically accepted all of Li Dong-yuan's ideas and then further refined them. The *Dan Xi Zhi Fa Xin Yao* is a clinical manual on the treatment of disease. Each chapter deals with a different disease, and typically those treatments are practical applications of Li's yin fire theories.

When I looked at Zhu's Table of Contents, I could not find any chapter with the word gu in it. Therefore, I looked at the chapter titled "Drum Distention" since abdominal distention is one of the main symptoms of gu conditions. Happily, my conjecture proved correct. In this chapter, Zhu succinctly says that, "Drum distention is also known as gu." He then says that details about this can be found in another of his books, the *Ge Zhi Yu Lun* (*Extra Treatises Based on Investigation & Inquiry*). (Both these books are available in English as part of Blue Poppy's Great Masters Series.) However, before turning to that book as Zhu suggests, I would like to repeat how he ends the paragraph containing the above quote:

The treatment method is to greatly supplement the center qi and move dampness as a rule. Since this is [a disease of] extreme spleen vacuity, it is necessary to keep away from music [made with wooden instruments] and refrain from [foods with] thick flavors.

In other words, Zhu thinks that gu conditions involve an extremely vacuous spleen engendering dampness and that its treatment requires careful dietary therapy. Here we are definitely in the realm of yin fire theory. Therefore, I will let Zhu speak for himself. The following is the entire chapter on drum distention, a.k.a. gu condition, from Zhu Dan-xi's *Ge Zhi Yu Lun*:

TREATISE ON DRUM DISTENTION

The heart and lungs, which are ascribed to yang, are located above, while the liver and kidneys, which are ascribed to yin, are located below. The spleen, located in the center, which is also yin, is ascribed to earth. The classic [*i.e.*, the *Nei Jing*] states:

Drink and food enter the stomach which floats essence qi and transports it up to the spleen. [Then] spleen qi spreads the essence which comes up home to the lungs to free and adjust the flow of the water passageways, transporting [water] down to the urinary bladder. Water essence spreads in the four directions and the five channels run side by side.

Thus the spleen gains the tranquil virtue of earth and has the vigor of the movement of heaven. For that reason, it enables the yang of the heart and lungs to descend and the yin of the kidneys and liver to ascend, resulting in the advantageous communication between heaven and earth. Such is [the state] of a healthy person.

The seven affects damage the internal, the six environmental excesses invade from outside, food and drink are had without restraint, and chamber taxation causes vacuity. [Any of these causes may] damage spleen earth yin [and consequently,] the office of transportation and conveyance may fail to carry out its duty. Although the stomach [still] receives grains, [the spleen] cannot transport or transform them. As a result, yang keeps on upbearing itself and yin keeps on downbearing itself, resulting in the disadvantageous divorce between heaven and earth. When this happens, clearness and turbidity are confused together and the tunnels are congested and held up. Qi transforms into the turbid, and blood becomes stagnated with depressive heat [being generated]. When heat remains for long, qi transforms into dampness. Dampness and heat mutually engender, thus giving rise to distention and fullness. This is what the classic calls drum distention because, though hard and full, the abdomen is empty with nothing inside, [thus] resembling a drum. The disease is persistent, firmly fixed, and difficult to cure. It is also called gu. Because it is as if [one were] invaded and being eaten by worms, therefore, [this kind of distention] is called gu.

In reference to the method of treatment [for this condition], it is justifiably appropriate to supplement the spleen, and it is also necessary to nurture lung metal to restrain wood in order that the spleen is freed from the worry of bandit evils. [One should also] enrich kidney water to restrain fire in order that the lungs are enabled to exercise purification. Abstain from salty flavor lest it should assist the evil and cut off frenetic desire in order to protect the maternal qi. Thus there are none who are not [subsequently] at ease.

[However,] some physicians, unaware that [this] disease originates from vacuity, are eager for a rapid effect to show off their ability and to seek for reward. And patients, bitterly [distressed] by urgent distention, prefer [qi-]moving and disinhibiting medicinals just to seek [some] temporary relief, not knowing that relaxation for a day or a half may only be followed by more serious swelling. The disease evils (then) become more serious, and the true qi is damaged. [In this case,] death is not far off. Of ancient formulas, only *Yu Yu Liang Wan* (Limonite Pills)¹¹, also named *Shi Zhong Huang Wan* (Inside

¹¹ This is composed of Serpent's Bezoar (*i.e.*, pisiform clay iron ore, *She Huang*) and Limonitum (*Yu Yu Liang*), 3 *liang* each, and Radix Et Rhizoma Notopterygii (*Qiang Huo*), roasted Radix Aucklandiae Lappae (*Mu Xiang*), Sclerotium Poriae Cocos (*Fu Ling*), Radix Ligustici Wallichii (*Chuan Xiong*), Radix Achyranthidis Bidentatae (*Niu Xi*), Fructus Cardamomi (*Bai Dou Kou*), Fructus Foeniculi Vulgaris (*Tu Hui Xiang*), Rhizoma Curcumae Zedoariae (*E Zhu*), Cortex Cinnamomi Cassiae (*Gui Xin*), Rhizoma Zingiberis (*Jiang*), Pericarpium Citri Reticulatae Viride (*Qing Pi*), Rhizoma Sparganii (*San Leng*), Fructus Tribuli Terrestris (*Bai Ji Li*), Radix Lateralis Praeparatus Aconiti Carmichaeli (*Fu Zi*), and Radix Angelicae Sinensis (*Dang Gui*), 0.5 *liang* for each of the above.

Stone Yellow Pills) or *Zi Jin Wan* (Purple Gold Pills), restrain the liver and supplement the spleen with an exceptional specific efficacy. However, these, too, should be added to and subtracted from in accordance with the signs and seasons.

My friend, Yu Ren-shu, a Confucian scholar and physician [himself], who had been struck by continual family mishaps, contracted this kind of disease at 50 years of age. He took self-prepared *Yu Yu Liang Wan*. I examined his pulse which was choppy and rapid. [I] said that those pills were newly prepared and still retained the furnace's fire evil and that they contained too many warm and hot medicinals. He should have made additions and subtractions [to the formula]. One should not stick to a formula [with no adaptation according to the patient's individual situation]. Yu smiled, saying that contemporary people are inferior to the ancients and that this formula allows for no additions or subtractions. After one month's administration, [he] bled at the mouth and nose, became scrawny and emaciated, and then died.

Again, Yang, a friend aged nearly 50, was addicted to wine. Having been diseased with malaria for half a year, [he] contracted the disease of distention. Assuming that he was bound to die, he came over for a treatment. I examined his pulse which was wiry and choppy and large when pressure was applied. His malaria remained to be overcome, and he had thin hands and feet with an enlarged belly like a spider. I instructed [him] to use *Radix Panacis Ginseng* (*Ren Shen*) and *Rhizoma Atractylodis Macrocephalae* (*Bai Zhu*) as sovereigns, *Radix Angelicae Sinensis* (*Dang Gui*), *Radix Ligustici Wallichii* (*Chuan Xiong*), and *Radix Paeoniae Lactiflorae* (*Shao Yao*) as ministers, and *Rhizoma Coptidis Chinensis* (*Huang Lian*), *Pericarpium Citri Reticulatae* (*Chen Pi*), *Sclerotium Poriae Cocos* (*Fu Ling*), and *Cortex Magnoliae Officinalis* (*Hou Po*) as assistants, all of which were to be boiled with a small amount of uncooked *Radix Glycyrrhizae* (*Gan Cao*) into a thick decoction and drunk. He needed to take this three times a day and, in addition, to strictly abide by the prohibitions and commandments. A month later, his malaria was cured following perspiration. Half a year later, his urination became long and the distention was overcome. During [this] course [of treatment, the formula] underwent [various] additions and subtractions in a small way. Throughout, the fundamental objectives remained the supplementation qi and removal dampness.

Again, a Master Chen, aged over 40, was addicted to wine. He occasionally had had blood in (his) stools, and, in the spring, began to suffer from distention with a black complexion and enlarged abdomen. [He] looked like a ghost. I felt his pulse which was rapid and choppy and somewhat weak when pressure was applied. I prescribed *Si Wu Tang* (Four Materials Decoction), adding *Rhizoma Coptidis Chinensis* (*Huang Lian*), *Radix Scutellariae Baicalensis* (*Huang Qin*), *Caulis Akebiae Mutong* (*Mu Tong*), *Rhizoma Atractylodis Macrocephalae* (*Bai Zhu*), *Pericarpium Citri Reticulatae* (*Chen Pi*), *Cortex Magnoliae Officinalis* (*Hou Po*), and uncooked *Radix Glycyrrhizae* (*Gan Cao*). These were taken in the form of a decoction. Less than a year and [he] was at ease.

First, supplement the qi. Secondly, supplement the blood. Other medicinals [than these two kinds in my prescriptions] vary largely. But each case [I have attended] has been cured with their heaven-decreed life span preserved. Some may ask, "Qi [distention admits of] no supplementing method. How can your honor succeed in achieving recovery through supplementing qi? Is there really a theory that warrants your

approach?" My reply is that it is the layman's assertion that qi [distention] admits of no supplementing method. In diseases caused by qi, [such as] glomus depression, congestion, and obstruction, it may seem hardly [possible to apply] supplementation for fear that it may worsen the disease condition. [But] what is not taken into consideration is that this disease is produced because the righteous qi is vacuous and no longer able to circulate and because the evil is stagnated and fixed and refuses to come out. The classic states: "Once sturdy, qi moves, effecting a cure; once dwindled, [qi] is fixed, producing disease." Suppose qi is dwindled but supplementation is not used, by what strength can it circulate?

Some may comment, "Your prescription is indeed carefully considered. But how slow it is in achieving an effect! Patients, long bed-stricken, must be tired of your roundabout way and pressing for a rapid [result]." My answer is that this kind of disease arose possibly three or five or even more than 10 years ago. Its root is deep and its condition is hideous. If one is anxious for a rapid effect, one is asking for a disaster. [Only] those who know the kingly dao are capable of treating this disease.

Some may ask, "Should one never prescribe disinhibitors at all in distention disease?" My answer is that if it is obviously known not to have arisen out of vacuity, if the disease [is] shallow, if the spleen and stomach are still robust, and if the accumulated stasis is not inveterate, and, in addition, if there are signs otherwise indicating precipitation, it is appropriate to administer coursing and abducting [medicinals] in a small way. [Some] may routinely take Zhang Zi-he's prescription, *Jun Chuan San* (Dredge the River Powder, or) *Yu Gong Wan* (Yu's Merit Pills) to carry out a rapid attacking policy, [but I] really dare not.

BOB'S CONCLUSION

In the second paragraph of this chapter, Zhu says that drum distention or gu conditions may be caused by the seven affects or emotions, the six environmental excesses, from dietary irregularities, and from sexual taxation, all of which may damage the spleen. If clear and turbid are hence not separated as they should be, then this gives rise to blood stasis, depressive heat, and/or damp heat. However, the hub or axis for the generation of these evil qi is spleen vacuity. Zhu goes on to say that this disease

... is persistent, firmly fixed, and difficult to cure. It is also called gu.

If one looks at the formulas Zhu prescribed in two out of the three case histories presented in this chapter, one will clearly see that they are both based on Li Dong-yuan's principles for dealing with yin fire. In the first case, extreme, prolonged stress was the cause of the patient's condition. The patient, a physician himself, prescribed himself the wrong medicine which was only attacking and draining and, therefore, died. The other two cases were caused by addiction to alcohol, a damp, hot, fermented product. Zhu prescribed yin fire type formulas with spleen supplements, heat-clearers, qi-rectifiers, and blood quickeners and nourishers, and the patients lived. Zhu also says that,

This kind of disease arose possibly three or five or even more than 10 years ago. Its root is deep and its condition is hideous. If one is anxious for a rapid effect, one is asking for disaster. [Only] those who know the kingly dao are capable of treating this disease.

This kingly dao is nothing other than supplementing and draining at the same time, using bitter, cold medicinals and sweet, warm medicinals, and windy, acrid all at the same time. If one tries to use simpler protocols which only either attack or drain, support or dispel, one will not get the right result and may even worsen the situation.

A BRIEF DISCUSSION OF MUME & PERILLA

by

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INTRODUCTION

Fructus Pruni Mume (*Wu Mei*) and Folium Perillae Frutescentis (*Zi Su Ye*) are two Chinese medicinals which I think are more important to clinical practice than their standard use in contemporary Chinese medicine reflects. Mume is a plum picked green in the fifth month. It is then preserved by drying over a slow-baking fire for several days. Perilla is a member of the mint family. In Japan, umeboshi is made from this same plum which is pickled with salt and Perilla leaves (called *chiso* in Japanese). According to Michio Kushi, a leading proponent of Japanese macrobiotics, umeboshi plums “neutralize an acidic condition and relieve intestinal problems, including those caused by microorganisms.”¹² Another Macrobiotic teacher, Naburo Muramoto, says:

As medicine the umeboshi plum works miracles. Stomach aches, stomach cramps, migraines, certain types of headaches, and acidity are some of the minor pains these plums can relieve. They also counteract fatigue and act as a preventive against dysentery.¹³

A REVEALING CASE HISTORY

A number of years ago I had a patient who came to see me for a combination of various joint pains, headaches, flatulence, and painful menstruation. At that time I tried treating her with various standard Chinese herbal formulas, each for relatively discreet pattern discriminations. We went round and round from pattern to pattern and formula to formula. Sometimes the woman experienced some relief, but eventually all her symptoms returned. After several months of being patient with me, the woman disappeared. Then a couple of years later, this patient returned for another problem altogether. I asked her what had happened to the problems which had originally brought her to me. The woman told me that she had begun adding umeboshi plums and lots of garlic to her diet and soon all her problems had gone away. I might have been surprised by this story if I had not studied Macrobiotics and eaten a Macrobiotic diet for a number of years back in the early and mid-70s. Back then I had known how healing these foods can be. However, since studying more professional and standard contemporary Chinese medicine, I had forgotten about them.

¹² Michio Kushi, *Natural Healing Through Macrobiotics*, Japan Publications, Inc., Tokyo, 1978, p. 190

¹³ Muramoto, Naburo, *Healing Ourselves*, Avon Books, NY, 1973, p. 88

INTESTINAL DYSBIOSIS & MUME

At the time this woman told me this story, I had become interested in and familiar with the English language literature on intestinal dysbiosis and especially polysystemic chronic candidiasis (PSCC). In going back over this patient's chart, it was clear that she would have been a candidate for such a diagnosis. Because of this woman's story, I went back and took a long look at the most famous Chinese medicinal formula with Mume in it, *Wu Mei Wan* (Mume Pills). This is the standard formula for parasites in Chinese medicine. It is composed of hot and cold, supplementing and draining, bitter, acrid, and sour medicinals. Although it is mainly for the treatment of roundworms, it can also be used for chronic diarrhea and intestinal pain when there is a combination of spleen vacuity, cold, and dampness, qi stagnation, and damp heat. According to Chinese medical theory, worms or parasites are engendered (similar to the Western medieval idea of spontaneous generation) by a damp hot terrain. In most cases, this internally engendered damp heat is transformed from dampness in turn due to spleen vacuity. If you have read my previous discussions of yin fire scenarios this should be beginning to sound familiar.

After looking at Chinese discussions of the functions and indications of *Wu Mei Wan*, I remembered seeing an article on endometriosis published in the early 1980s in the *Journal of the American College of Traditional Chinese Medicine* in San Francisco. In this article, it gave the most detailed pattern discrimination of endometriosis I had seen to that time. The last pattern which the author (whose name I forget) presented was what he or she called a "hot & cold, vacuity & repletion pattern" seen in women with complicated, enduring conditions. Therefore, I tried prescribing *Wu Mei Wan* with additions and subtractions for women with severe dysmenorrhea in turn due to endometriosis with a pattern of damp heat stasis and stagnation, spleen qi vacuity, and even a bit of yang vacuity. When combined with a clear bland, yeast-free, hypoallergenic diet, I was able to achieve some startlingly quick results in a number of otherwise recalcitrant patients, and I even published a paper on my experiences with this formula. Since that time, I have incorporated this formula into my standard repertoire.

INTESTINAL DYSBIOSIS & PERILLA

Because I once took a weekend workshop on making umeboshi with Naburo Muramoto, I knew that umeboshi was made with Perilla. So I also began keeping my eyes open for formulas with Perilla in them. Most common Chinese formulas with Perilla are for colds, allergies, coughs, and asthma, in which case, Perilla acts as an acrid, warm exterior-resolver which also downbears counterflow. However, one interesting formula I found containing Perilla was Gong Ding-xian's *Shi Liu Wei Shu Qi Yin* (16 Flavors Course the Qi Drink) for fibrocystic breast conditions and benign breast lumps. This is a complicated formula which includes spleen-fortifying medicinals with a number qi-rectifying medicinals which more specifically downbear counterflow combined with exterior-resolvers which enter the *tai yang*.

According to Li Dong-yuan and Zhu Dan-xi, chronic or severe breast disease is often due to emotional stress causing stirring of ministerial fire. This causes heat in the *chong mai* which is transmitted to the *du mai* and thence to the *tai yang*. Counterflow and chaos in the *tai yang* thus stagnation and congestion in the breasts which spill over into the *shao yang*. When I compared this theory about breast disease with

Gong Ding-xian's formula for breast pain and lumps, *violà*, I had a match! This also led me to be more interested in Perilla, especially since this formula does also contain at least one medicinal often used for intestinal worms or parasites, Semen Arecae Catechu (*Bing Lang*).

By now, I knew that dampness pouring downward to the lower burner transforming into damp heat could cause upward stirring of ministerial fire, what Li Dong-yuan called yin fire. I also knew that Western patients with this condition typically suffer from what Western clinicians label as allergies, autoimmune diseases, intestinal dysbiosis, parasites, and candidiasis. Because so many Western patients seeking care from Chinese medical practitioners come with the above Western diagnoses and then exhibit the complex, multi-pattern scenarios Li referred to as yin fire, in recent years, I have become increasingly interested in everything having to do with this topic, including an abiding interest in Mume and Perilla.

Hence, I was quite excited when Heiner Fruehauf published two English language articles in Western Chinese medical journals on the subject of gu parasites and the above-listed Western disease diagnoses. In these articles, Fruehauf discusses Perilla as a main medicinal for treating *gu zheng* or gu conditions. In a previous essay, I have discussed what I believe is the relationship between Li's yin fire and Fruehauf's research on gu therapy. Here I would like to extend a bit what is commonly thought about these two Chinese medicinals.

The contemporary standard description of Perilla is that it is acrid and warm, it enters the lungs and spleen, and its functions are to effuse the exterior, scatter cold, rectify the qi, and harmonize the constructive. It treats wind cold flues, aversion to cold, emission of heat, cough, qi panting, chest and abdominal distention and fullness, and restless stirring of the fetus. While all the sources quoted in the *Zhong Yao Da Ci Dian* (*Large Dictionary of Chinese Medicinals*) say that this medicinal is acrid and warm, the *Ben Cao Yan Yi* (*Amplified Meaning Materia Medica*) says that Perilla is only slightly acrid and also sweet. The *Ben Cao Jing Shu* (*Oversights in the Materia Medica Classic*) says it enters the hand *shao yin* and *tai yin* and the foot *yang ming*, while the *Ben Cao Jing Jie* (*Explaining the Materia Medica Classic*) says it enters the foot *jue yin* and hand *tai yin*. In terms of functions and indications, the *Ri Hua Zi Ben Cao* (*Ri Hua-zi's Materia Medica*) says it supplements the center and boosts the qi as well as frees the flow of the large and small intestines. The *Ben Cao Tu Jing* (*Illustrated Materia Medica Classic*) says it frees the flow of the heart channel and boosts the spleen and stomach. These other historical opinions suggest there is more to Perilla than its just resolving the exterior and downbearing upwardly counterflowing lung and stomach qi.

Restless fetal stirring refers to lower abdominal pain with leakage of blood from the vaginal meatus and low back pain during pregnancy. These are symptoms of threatened miscarriage. Most threatened and/or unstoppable miscarriages in my practice are due to insufficient production of progesterone. This usually goes hand in hand with a luteal phase deficiency and is, in my opinion, commonly due to autoimmune ovariitis. Such luteal phase deficiencies and progesterone insufficiencies in 35-50 year old Western women are overwhelmingly accompanied by signs and symptoms of spleen qi-kidney yang vacuity complicated by liver depression and possible damp heat, depressive heat, and/or blood stasis, and it is very interesting to

me that Perilla is accepted as an empirically effective Chinese medicinal for quieting the fetus – something one would not expect from an exterior-resolving herb.

The *Ben Cao Tong Xuan* (*The Mystery-penetrating Materia Medica*) says that Perilla may discharge (*i.e.*, drain) a person's true qi if administered for a long period of time. Resolving the exterior means to promote sweating and sweating always results in a loss of true yin and yang qi. However, when combined with Mume, this medicinal's negative effects of discharging and draining are counterbalanced. As an exterior-resolving medicinal, Perilla is contraindicated in yin vacuity patterns for fear of further damaging yin fluids, but Mume engenders fluids. Likewise, over-effusing and out-thrusting can damage the yang qi, but Mume's astringing and securing of the lung qi prevents this.

A DEEPER UNDERSTANDING OF MUME

When it comes to Mume, the standard contemporary descriptions may also not be complete. In modern Chinese medicine, Mume has three main uses. First, it astringes the intestines and stops diarrhea. Secondly, it expels worms or parasites. And third, it engenders fluids. However, the *Shen Nong Ben Cao* says that Mume “precipitates or descends the qi, eliminates heat and vexatious fullness, quiets the heart, relieves pain in the limbs, treats hemilateral withering, insensitivity, and dead muscles, and removes green-blue and black moles and malign diseases.” Likewise, the *Ri Hua Zi Ben Cao* says Mume “eliminates taxation [read: vacuity]...and treats one-sided withering of the skin with numbness and impediment.” Pain in the limbs, one-sided withering, insensitivity, and dead muscles might certainly be describing an autoimmune condition like MS or amyotrophic lateral sclerosis (ALS). And the *Ben Cao Tu Jing* says Mume “rules ... vacuity taxation emaciation and skinniness” which might also describe certain autoimmune and immune deficiency diseases. Vexatious fullness suggests liver depression qi stagnation, the necessity of precipitating the qi suggests upward counterflow, eliminating heat suggests depressive heat, and quieting the heart, when read together with the other symptoms, suggests yin fire disturbing the heart spirit. Li Dong-yuan did sometimes use Mume in his yin fire formulas. Green-blue and black moles suggest blood stasis, while malign diseases means both injurious diseases and also suggests blood stasis, since static blood is also called malign blood.

Heiner Fruehauf says that a number of medicinals are specifically quieting to the spirit in *gu zheng* cases. He then goes on to list a number of yin-enriching, fluid-engendering medicinals, such as Radix Glehniae Littoralis (*Bei Sha Shen*), Bulbus Lilii (*Bai He*), and Rhizoma Polygonati (*Huang Jing*). Fructus Pruni Mume likewise engenders fluids. It is also the best known of the commonly used Chinese medicinals for treating worms or parasites. Although Fruehauf does not mention Mume being described in the Chinese *gu zheng* literature as a typical anti-*gu* medicinal. I believe it should be. In addition, I think the combination of Mume and Perilla is a very effective one in clinical practice. One can add Mume to anti-*gu* formulas containing Perilla and/or eat Japanese umeboshi plums as a condiment in their diet. (Perilla, by the way, can also be grown as a self-reseeding garden herb and eaten as a salad green.)

Below is an article on “new uses” of *Lian Mei Tang* (Coptis & Mume Decoction) in gynecology. Hopefully, it will also stimulate new thought on the importance and utility of Mume in Chinese medicine in the

West. The Chinese author of this article does not discuss Mume's effects on regulating the intestines. However, I think that this function in part explains Mume's efficacy in the cases below. Hormonal dyscrasias often go hand in hand with intestinal dysbioses, since intestinal dysbioses often play a part in allergies and autoimmune conditions affecting such endocrine glands as the ovaries and thyroid. The reader should note that at least one of the patients (the one with mouth sores) did definitely suffer from intestinal dysbiosis in the form of candidiasis. The reader should also note that, with the inclusion of spleen supplements and qi-rectifiers, which I believe would be routine for Western female patients between 35-55, the formulas below would conform to Li Dong-yuan's principles for treating yin fire. Summerheat is a type of damp heat, and this formula's original explanation is that it treats summerheat disturbing the heart above and the kidneys below – a description of yin fire.

(From "*Lian Mei Tang* [Coptis & Mume Decoction] Used in the Treatment of Menstrual Diseases" by Yang Xi-dong, *Zhe Jiang Zhong Yi Za Zhi* [Zhejiang Journal of Chinese Medicine], #2, 1998, p. 88)

Lian Mei Tang comes from Wu Ju-tong's *Wen Bing Tiao Bian* (Warm Disease Point [by Point] Discrimination). It is comprised of: Rhizoma Coptidis Chinensis (*Huang Lian*), Fructus Pruni Mume (*Wu Mei*), Tuber Ophiopogonis Japonici (*Mai Dong*), uncooked Radix Rehmanniae (*Sheng Di*), and Gelatinum Corii Asini (*E Jiao*). This formula is intended for the patterns of the warm diseases of summerheat evils entering the *shao yin* wasting and thirsting and heart heat vexation, agitation, and spirit clouding. Its functions are to clear the heart and drain fire, enrich the kidneys and nourish yin. The author has used this formula to treat various types of menstrual diseases with quite good effect as described below.

FLOODING & LEAKING

The patient was a 30 year female who was first seen on Jul. 4, 1995. In the last year, she had been having two menstruations per month which were heavy in amount and red in color. Her last menses had begun 7-8 days before. This time, her menstrual blood was like pouring. She had taken *Jiao Ai Si Wu Tang* (Donkey Skin Glue & Mugwort Four Materials Decoction) and this had stopped the blood flow. However, after 10 days, the bleeding had not completely stopped. The patient also had dizziness, heart palpitations, low back soreness, weak limbs, a dry mouth, trouble sleeping, bilateral red-colored cheeks, vexatious heart in the five hearts, and short, reddish urination. Her tongue was red and her pulse was fine and rapid.

The patient's pattern was discriminated as yin vacuity fire effulgence and loss of interaction between the heart and kidneys. Treatment was in order to nourish yin and clear heat, cool the blood and stop bleeding. The formula used was *Lian Mei Tang Jia Wei* (Coptis & Mume Decoction with Added Flavors): Rhizoma Coptidis Chinensis (*Huang Lian*), Fructus Pruni Mume (*Wu Mei*), Cortex Radicis Moutan (*Dan Pi*), 6g @, Radix Scutellariae Baicalensis (*Huang Qin*), Radix Albus Paeoniae Lactiflorae (*Bai Shao*), Tuber Ophiopogonis Japonici (*Mai Dong*), Gelatinum Corii Asini (*E Jiao*), Radix Rubiae Cordifoliae (*Qian Cao*), stir-fried Semen Zizyphi Spinosae (*Zao Ren*), 12g @, uncooked Radix Rehmanniae (*Sheng Di*), 24g, Os Draconis (*Long Gu*), Concha Ostreae (*Mu Li*), 30g @. After taking three *ji*, the bleeding stopped and the heart vexation and trouble sleeping improved. Thereafter, the patient was given *Liu Shen Tang* (Six Spirits

Decoction, *i.e.*, *Si Jun Zi Tang*, Four Gentlemen Decoction plus Radix Dioscoreae Oppositae [*Shan Yao*] and Semen Dolichoris Lablab [*Bian Dou*] plus uncooked Radix Rehmanniae (*Sheng Di*), Fructus Ligustri Lucidi (*Nu Zhen Zi*), Herb Ecliptae Prostratae (*Han Lian Cao*), and Fructus Lycii Chinensis (*Gou Qi Zi*) in order to fortify the spleen and enrich the kidneys.

COMMENT: The *Su Wen: Yin Yang Bie Lun* (*Simple Questions: "Divergent Treatise on Yin & Yang"*) says: "Yin vacuity, yang beating means flooding." Yin vacuity leads to yang hyperactivity. Yang hyperactivity and exuberance forces the blood to move frenetically. If it pours downward, it produces flooding. Therefore, Coptis and Scutellaria, bitter and cold, are used to clear heart fire. Donkey Skin Glue nourishes yin and stops bleeding. Peony, Mume, and Ophiopogon are all sour and sweet and enrich yin. The combination of uncooked Rehmannia, Moutan, and Rubia cool the bloods and stops bleeding. Dragon Bone and Oyster Shell subdue yang, secure and contain. If there is excessively profuse bleeding, there must be qi and blood debility and detriment. Therefore, afterwards, fortification of the spleen and enrichment of the kidneys was used.

BLOCKED MENSTRUATION

The patient was a 30 year old female who was first seen on Apr. 21, 1994. She had had blocked menstruation or amenorrhea for two years. In 1990, she had lost a child. Afterwards, she had become depressed. She experienced chest oppression and constantly gave great sighs. Eventually, she developed mental-emotional abstraction, heart palpitations, qi timidity, troubled sleep, profuse dreams, no taste for eating, and a dry mouth and parched lips. Her body became more emaciated day by day and ultimately her menses had become blocked and stopped. The patient's tongue was dark red with thin fur, while her pulse was fine and rapid.

This pattern was discriminated as emotional depression with heart qi stoppage and binding, constructive and yin secret consumption, and heart fire tending to hyperactivity. The treatment principles were to course the liver and resolve depression, nourish heart yin, free the flow of the heart qi, clear heart fire, and harmonize the blood vessels. The formula used was *Lian Mei Tang Jia Wei*: Rhizoma Coptidis Chinensis (*Huang Lian*), Radix Polygalae Tenuifoliae (*Yuan Zhi*), mix-fried Radix Glycyrrhizae (*Gan Cao*), Fructus Pruni Mume (*Wu Mei*), 6g @, Tuber Ophiopogonis Japonici (*Mai Dong*), Semen Biotae Orientalis (*Bai Zi Ren*), Cortex Albizziae Julibrissin (*He Huan Pi*), Herba Lycopi Lucidi (*Ze Lan*), Cortex Phellodendri (*Juan Bai*), Radix Achyranthis Bidentatae (*Niu Xi*), Gelatinum Corii Asini (*E Jiao*), 12g @, uncooked and cooked Radix Rehmanniae (*Sheng Shu Di*), 15g @, Rhizoma Cyperi Rotundi (*Xiang Fu*), 9g.

Twenty *ji* of the above formula were administered continuously, at which time the heart palpitations, insomnia, and profuse dreams had all decreased. The menses had come like a tide. However, its amount was scanty and its color was dark. After administering another 10 *ji* of the above formula, *Xiao Yao Wan* (Rambling Pills) and *Bai Zi Ren Wan* (Biota Pills) were taken together for three months in order to secure the treatment effect. On follow-up after two years, the patient's menstruation was still normal.

MENSTRUAL MOVEMENT MOUTH SORES

The patient was a 32 year old female who was first seen on Jun. 20, 1992. The patient's main complaint was menstrual movement mouth and tongue sores. This was accompanied by aching and pain of the tongue body. These would recur repeatedly and lingered for three weeks. Each time, 5-6 days before her menses would begin, ulcerous sores would appear on the insides of her upper and lower lips, on both sides of the insides of her cheeks, and on her tongue. Those on the tongue were the worse. These were so achingly painful they were hard to bear. The occurrence of these sores was accompanied by vexation and agitation, insomnia, profuse dreams, dry mouth and eyes, dry, bound stools, and short, reddish urine which was burning hot. The patient's tongue was red with scanty fur and her pulse was fine and rapid.

This condition was judged to be the result of liver-kidney yin vacuity with vacuity fire flaring upward. The treatment principles were to enrich yin and downbear fire, clear heat and moisten dryness. The formula used was *Lian Mei Tang Jia Wei*: Rhizoma Coptidis Chinensis (*Huang Lian*), Fructus Pruni Mume (*Wu Mei*), 6g @, Gelatinum Corii Asini (*E Jiao*), 10g, uncooked Radix Rehmanniae (*Sheng Di*), 15g, Tuber Ophiopogonis Japonici (*Mai Dong*), Radix Albus Paeoniae Lactiflorae (*Bai Shao*), Radix Scrophulariae Ningpoensis (*Xuan Shen*), Radix Glehniae Littoralis (*Bei Sha Shen*), Herba Dendrobii (*Shi Hu*), 12g @, uncooked Radix Glycyrrhizae (*Gan Cao*), 3g. After taking 10 *ji* of these medicinals, her menses next came like a tide on Jul. 1. All her symptoms were decreased and her mouth sores did not recur. Because yin vacuity is difficult to restore, the basic formula was suggested to be taken for a long time.

COMMENT: This patient had previously taken a lot of *Qing Wei San* (Clear the Stomach Powder), *Xie Xin Tang* (Drain the Heart Decoction), *Long Dan Xie Gan Tang* (Gentiana Drain the Liver Decoction), and *Dan Zhi Xiao Yao San* (Moutan & Gardenia Rambling Powder). All these are simply clearing and draining. However, the administration of cooling and drying medicinals had only made her yin detriment all the worse. This resulted in vacuity below and exuberance above with the engenderment of mouth and tongue sores. As Zhang Jing-yue said,

If, even with the enduring use of clearing and cooling, in the end, no effect is seen, one must scrutinize the cause and treat this instead. Thus the formula can cure all.

This case is an example of such treatment clearly obtaining such a result.

PERIMENOPAUSAL SYNDROME

The patient was a 47 year old female who was first seen on May 5, 1995. Three years ago she had begun having hot flashes, heart palpitations, sweating, insomnia, profuse dreams, a bitter taste in her mouth, a dry throat, dry, bound stools, and her menses had become thin and scanty. Her tongue was red with thin fur, and her pulse was fine and rapid. Exfoliative cytology of the vaginal tract showed an extreme decrease in sex hormones. Therefore, the diagnosis was climacteric syndrome and her pattern was categorized as liver-kidney yin vacuity and heart fire hyperactivity and exuberance resulting in non-interaction of the heart and kidneys.

Based on the above diagnosis, the treatment principles were to supplement the liver and kidneys, clear heart fire, and join and free the flow between the heart and kidneys. The formula used was *Lian Mei Tang Jia Wei*: Rhizoma Coptidis Chinensis (*Huang Lian*), Fructus Pruni Mume (*Wu Mei*), 6g @, uncooked Radix Rehmanniae (*Sheng Di*), Bulbus Lilii (*Bai He*), 15g @, Tuber Ophiopogonis Japonici (*Mai Dong*), Gelatinum Corii Asini (*E Jiao*), Cortex Albizziae Julibrissin (*He Huan Pi*), 12g @. Radix Polygalae Tenuifoliae (*Yuan Zhi*), 8g, Os Draconis (*Long Gu*), Concha Ostreae (*Mu Li*), 30g @. After administering 10 *ji* of these medicinals, the hot flashes, sweating, and heart palpitations had all improved. Each night she was able to sleep for six hours or more. The above formula was continued and a cure was thus obtained.

COMMENT: The *Su Wen: Shang Gu Tian Zhen Lun* (*Simple Questions: "Treatise on Former Ancients' Heavenly Truth"*) says: "Women... at seven (times) seven their *ren mai* is vacuous, their *tai chong mai* is debilitated and scanty, and their *tian gui* is exhausted." This clearly states that at menopause, women's kidney yin is vacuous and debilitated and is unable to control heart fire above. Heart fire may, therefore, become hyperactive and exuberant, resulting in the heart and kidneys not interacting. In this case, uncooked Rehmannia, Donkey Skin Glue, Ophiopogon, and Lily all nourish yin, supplement the kidneys, and bank the root. Coptis clears heart fire. Polygala joins and frees the flow between the heart and kidneys. Dragon Bone and Oyster Shell subdue yang. Thus the root and branch are treated simultaneously and the effect gotten was marked.

CHRONIC FATIGUE SYNDROME & “MALARIA”: A PRELIMINARY DISCUSSION OF THEIR CHINESE MEDICAL CONNECTION

by

Bob Flaws, Dipl. Ac. & C.H., FNAAOM

MALARIA & CFIDS

I've only known one person in my life who for sure had the Western disease malaria. This was a French doctor working in Zaire who was in my acupuncture class at the Shanghai College of Chinese Medicine in 1982. In 20 years of clinical practice, I have never had a case of malaria. However, I have seen numerous cases of malaria-like disease. In fact, I believe the traditional Chinese disease category of malaria-like disease is a very important though currently over-looked one in the Western practice of Chinese medicine. In Chinese, *nue ji* means a malaria-like disease with periodic or recurrent episodes of fever and chills. Why I say “malaria-like” is because patients manifesting the Chinese disease category *nue* may or may not have the Western disease category malaria. In my experience, many patients with the Western disease diagnosis of chronic fatigue immune deficiency syndrome (CFIDS) manifest a *nue* condition in Chinese medicine.

THE CONCEPT OF NUE IN CHINESE MEDICINE

Although there are a number of different types of *nue* in Chinese medicine, malaria-like diseases are mostly due to external invasion of summerheat dampness or cold damp invasions during the heat of summer. These summerheat evils hide in the half exterior-half interior or *shao yang* division of the body where they A) damage and consume the qi and yin and B) periodically become active. Thus the evils associated with malaria-like diseases are *fu xie* or hidden evils and, most often, hidden *warm* evils.

Summerheat evils may cause glomus and oppression, nausea and vomiting, diarrhea and dysentery, and abdominal pain and loss of appetite in terms of spleen-stomach/stomach-intestinal symptoms. They may also cause effusion of heat (*i.e.*, fever), headache, and bodily aches and pains due to damp heat impediment. Because dampness and turbidity obstructs the middle burner, summerheat evils tends to damage the spleen qi, resulting in fatigue. Because heat evils consume yin fluids, enduring summerheat causes damage and detriment to yin, blood, and body fluids.

In real-life, summerheat is actually only a species of damp heat. Therefore, one can have malaria-like conditions due to evils contracted in other seasons than summer. When foods cause outbreaks of malaria-like conditions, this is called food *nue* in Chinese medicine. When people have suffered from malaria-like conditions for some time and their righteous qi has become vacuous and debilitated, this is called *lao* or

taxation *nue*. In this case, there are symptoms of damp heat or summerheat-like evils superimposed on a qi and blood or qi and yin vacuity. In some cases, that may also be a yin and yang vacuity, and any of these patterns may be further complicated by food stagnation, qi stagnation, blood stasis, or phlegm turbidity.

THE TREATMENT OF TAXATION NUE WITH CHINESE HERBAL MEDICINE

Xing Fu-zhong, in his Qing dynasty *Ming Yi Zhi Chang* (*Making Medicine as Clear as the Fingers on Your Palm*), says of vacuity *nue*:

Vacuity *nue* endures and does not stop. It is appropriate to nourish the righteous. It is not ok to (further) cut in half (what is already insufficient). Mostly administer *Bu Zhong Yi Qi Tang* (Supplement the Center & Boost the Qi Decoction) and it will automatically stop.¹⁴

Ye Tian-shi, one of the greatest Chinese doctors of the Qing dynasty, also recommended treating taxation *nue* with Li Dong-yuan's famous yin fire formula, *Bu Zhong Yi Qi Tang*.¹⁵ However, Ye suggested adding Fructus Amomi Tsao-kuo (*Cao Guo*) and Rhizoma Anemarrhenae *Aspheloidis* (*Zhi Mu*).¹⁶ Anemarrhena is a fire-draining, yin-enriching medicinal which clears vacuity heat and treats yin fire. Tsao-kuo scatters cold and dries dampness and is used for damp turbidity in warm diseases even though its own nature is warm. It is also known for its specific empirical effect as an anti-*nue* medicinal, harmonizing intermittent fever and chills. Bensky & Gamble, in *Chinese Herbal Medicine: Materia Medica*, say that the combination of Radix Bupleuri (*Chai Hu*), Anemarrhena, and Tsao-kuo is a good one for malaria-like diseases characterized by extreme fatigue.¹⁷

Likewise, Wiseman & Feng, in *A Practical Dictionary of Chinese Medicine*, suggest *Bu Zhong Yi Qi Tang* plus Radix Achyranthis Bidentatae (*Niu Xi*), processed Radix Polygoni Multiflori (*He Shou Wu*), and Fructus Pruni Mume (*Wu Mei*) for taxation *nue*.¹⁸ Achyranthos supplements the liver and kidneys and strengthens the sinews and bones, quickens the blood and leads it to move downward. It is an important medicinal for pain in the lower part of the body and especially if that pain is due, at least in part, to blood not nourishing the sinews and vessels. Polygonum Multiflorum nourishes the blood and enriches yin, thus nourishing the sinews and vessels. Processed Polygonum is less slimy and glossy than uncooked Polygonum, and thus does not tend to aggravate dampness in the stomach and intestines. In addition, Polygonum Multiflorum is specifically anti-*nue*, while Heiner Fruehauf says that Polygonum Multiflorum

¹⁴ Xing Fu-zhong, *Ming Yi Zhi Chang*, People's Health & Hygiene Publishing Co., Beijing, 1985, p.

¹⁵ Yin fire refers to evil heat, usually damp, depressive, and/or vacuity heat, due to or strongly associated with spleen qi vacuity. Therefore, instead of solely trying to clear this heat using bitter, cold, draining medicinals, one should use yang-upbearing, effusing and out-thrusting depression medicinals. Within *Bu Zhong Yi Qi Tang*, Bupleurum and Cimicifuga are both such yang-upbearing, effusing and out-thrusting medicinals.

¹⁶ Chen Ke-zheng, *Ye Tian Shi Zhen Zhi Da Quan* (*A Great Collection of Ye Tian-shi's Diagnoses & Treatments*), Chinese National Chinese Medicine & Medicinals Publishing Co., Beijing, 1995, p.

¹⁷ Bensky, Dan & Gamble, Andrew, *Chinese Herbal Medicine: Materia Medica*, Eastland Press, Seattle, 19__, p.

¹⁸ Wiseman, Nigel & Feng Ye, *A Practical Dictionary of Chinese Medicine*, Paradigm Publications, Brookline, MA, 1998, p.

is an especially good supplement when there are *gu* parasites. In my experience, Radix Polygoni Multiflori also shares some of the spirit-quieting effects of Caulis Polygoni Multiflori (*Ye Jiao Teng*).

Fructus Pruni Mume is a fluid-enriching astringent which also dispels worms or parasites. Enriching fluids, Mume helps protect and engender fluids which have been damaged by persistent heat evils. As an astringent, Mume helps secure the exterior defensive, thus preventing further recurrent invasion by external evils. It also harmonizes the dry effects of other acrid, windy medicinals in this formula. And as a worm-dispelling medicinal, Mume has a therapeutic effect on the stomach and intestines when these have been compromised by the presence of parasites. Although it engenders fluids, it is regularly used for damp heat conditions in the intestines. Although Fruehauf does not list Mume as an anti-*gu* medicinal, I certainly do. And, although Ye Tian-shi did not, to my knowledge, combine Mume with *Bu Zhong Yi Qi Tang* for the treatment of malaria-like diseases, he did use it in other formulas for *nue* and seems to have used this ingredient more than any other famous Chinese doctor I know. According to Ye, Mume's sour flavor also restrains the liver. I believe that Mume is a more important medicinal than many Chinese doctors currently acknowledge and I have written about its functions and effects more extensively in an essay on Perilla and Mume published at www.bluepoppy.com.

The afore-mentioned Xing Fu-zhong also recommended the combination of Mume and Tsao-kuo for the treatment of vacuity *nue*, along with Radix Panacis Ginseng (*Ren Shen*), Herba Agastachis Seu Pogostemi (*Huo Xiang*), and uncooked Rhizoma Zingiberis (*Sheng Jiang*) in a based of *Ping Wei San* (Level the Stomach Powder) and *Er Chen Tang* (Two Aged [Ingredients] Decoction). Therefore, the combination of Mume and Tsao-kuo for vacuity or taxation *nue* is preceded.

Most patients diagnosed with CFIDS suffer from extreme, enduring fatigue which gets better and worse in relationship to the weather, taxation, and diet. They typically suffer from recurrent low-grade fevers, and they also typically present with bodily aches and pains. If one does a Chinese medical pattern discrimination, one will usually find pronounced symptoms of qi, blood, and/or yin vacuity with less pronounced symptoms of cold damp or damp heat impediment. If there's heat, it is typically Li Dong-yuan's concept of yin fire. In addition, such patients usually have a medical history which suggests some sort of candidiasis, parasitosis, or, at least, intestinal dysbiosis. Therefore, I recommend combining Ye Tian-shi's formula for taxation *nue* with that given by Wiseman & Feng and then modifying the resulting combination based on the patient's individual signs and symptoms.

Rx:

Radix Astragali Membranacei (*Huang Qi*)
 processed Radix Polygoni Multiflori (*He Shou Wu*)
 Radix Achyranthis Bidentatae (*Niu Xi*)
 Radix Codonopsis Pilosulae (*Dang Shen*)
 Rhizoma Atractylodis Macrocephalae (*Bai Zhu*)
 Rhizoma Anemarrhenae Aspheloidis (*Zhi Mu*)
 Fructus Pruni Mume (*Wu Mei*)

Fructus Amomi Tsao-kuo (*Cao Guo*)
 mix-fried Radix Glycyrrhizae (*Gan Cao*)
 Radix Angelicae Sinensis (*Dang Gui*)
 Pericarpium Citri Reticulatae (*Chen Pi*)
 Rhizoma Cimicifugae (*Sheng Ma*)
 Radix Bupleuri (*Chai Hu*)

This basic formula is now available as 12:1 concentrated extract from Blue Poppy Herbs.

THE IMPORTANCE OF TRADITIONAL CHINESE DISEASE CATEGORIES IN TREATMENT

One of the important steps in doing Chinese medicine in a professionally standard way is to state the Chinese disease category of the patient. This step is, in my experience as a teacher, often omitted by Western students and practitioners. For instance, after writing down that the patient has been diagnosed as suffering from CFIDS, if they also manifest periodic recurrent fevers and/or chills, then one should also write down *nue*. If these episodes of fever are provoked and accompanied by marked fatigue, then the Chinese disease diagnosis is *lao* or taxation *nue*. If one knows that one's patient is presenting with the symptoms categorized as *nue* or malaria-like disease in Chinese medicine, then one can go to the Chinese medical literature and research the diagnosis and treatment of *nue*. Therefore, I believe that this is an extremely important step in the process of diagnosis and treatment in contemporary Chinese medicine.

While professional Chinese medical treatment is primarily based on the patient's pattern discrimination, the patient's Chinese disease diagnosis does tell us something about the natural history of the disease and often does guide us to certain medicinals we might have otherwise over-looked. Living and practicing in Colorado, I do not see that many cases of actual summerheat disease. However, I often find myself prescribing medicinals from the summerheat-clearing category or medicinals that are anti-"malarial" because of a combination of spleen vacuity with damp heat evils where dampness is more pronounced than heat or at least vacuity is more pronounced than heat.

PEDIATRIC EARACHES & FOOD STAGNATION

by

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Earaches are one of the most common and distressing complaints in infants and toddlers. Not only are earaches painful in and of themselves, their routine treatment in Western medicine by antibiotics often leads to post-antibiotic spleen vacuity syndrome, especially when antibiotics are used again and again for recurrent earaches. Although Chinese medicine treats pediatric earaches very well, the majority of the Chinese medical literature on this disease is misleading in terms of pediatric pattern discrimination and treatment. Most Chinese pediatric texts do not list earache as a specifically pediatric disease. Therefore, earache or otitis media mainly shows up in general internal treatment manuals which are primarily oriented towards adults and do not commonly take into account the unique disease mechanisms at work in infants and young children.

Wu & Fischer's *Practical Therapeutics of Traditional Chinese Medicine* published by Paradigm Publications is one of the best English language Chinese medical treatment manuals available. However, its discussion of earache, under the heading "Purulent Ear (*Ting Er*)," is similarly misleading when it comes to the pattern discrimination and treatment of pediatric otitis media. In that book, Wu and Fischer identify the patterns corresponding to purulent ear as: 1) external wind heat, 2) exuberant liver-gallbladder fire, 3) a damp-encumbered vacuous spleen, and 4) kidney yin vacuity with toxin accumulation.¹⁹

While some practitioners, based on Western medical ideas about otitis media, assume that all acute otitis media is due to external invasion of wind heat evils, it is actually difficult to substantiate this in real-life clinical practice. The standard signs and symptoms of a wind heat exterior pattern are: emission of heat (or fever), slight or no aversion to chills, no or impeded sweating, sore throat, headache, possible nasal congestion and/or sneezing, possible cough with sticky, yellow phlegm, a red tongue, and a floating, rapid pulse. Although one can identify emission of heat, nasal congestion, thick, yellow mucus, and cough in infants, it is difficult or impossible to identify aversion to chill, sore throat, and headache in infants. A red tongue is not a definitive sign of wind heat exterior pattern although it is a definitive sign of heat, and it is difficult to do accurate pulse diagnosis in babies, whether that is actual pulse diagnosis at the wrist or visual inspection of the vein on the index finger. Therefore, it is difficult to definitively substantiate the presence of a wind heat external pattern in infants and really little children.²⁰

¹⁹ Wu, Yan & Fischer, Warren, *Practical Therapeutics in Traditional Chinese Medicine*, Paradigm Publications, Brookline, MA, 1997, p. 577-581

²⁰ However, that does not mean that infants may not have a wind heat exterior pattern, just that it is difficult to definitively substantiate that pattern discrimination.

As Julian Scott says in *Acupuncture in the Treatment of Children*, liver depression-depressive heat resulting in earache does not clinically manifest until after seven years of age.²¹ Hence, the pattern of liver-gallbladder exuberant fire does not play a part, at least as a simple, discreet pattern in infants and toddlers. Spleen vacuity with damp encumbrance mainly describes the sequelae of a ruptured, potentially non-healing eardrum as opposed to the acute occurrence of earache itself. (This is referred to as serous otitis media in Western medicine.) And kidney yin vacuity with toxin accumulation likewise describes the sequelae of a ruptured, non-healing eardrum in a constitutionally yin vacuous child or geriatric otitis media. Therefore, although these last two patterns may be seen in infants and very young children, they are not the most common patterns of acute pediatric otitis media – the patterns that keep parents up at night in sleepless irritation and high anxiety.

My first teacher of Chinese medicine was Eric Tao (Xi-yu) of Denver. When lecturing on pediatrics, Dr. Tao always reiterated that, in infants, there is only one main disease mechanism and that is food stagnation. It is an axiom in Chinese pediatrics that:

Children's transportation and transformation is not fortified and complete. Therefore, they are easily damaged by food.

Food damage is another name for food stagnation, and transportation and transformation refer to the spleen's transportation and transformation of both the food and body fluids. This means that infants are susceptible to food stagnation due to inherently weak spleens which do not mature until some time after six years of age. When food becomes stagnant in the stomach, this yin depression hinders the free flow of yang qi. Due to Liu Wan-su's theory of similar transformation, when yang qi backs up behind this stagnant yin food, it transforms into depressive heat. This transformation into depressive heat is all the more likely in infants because, "children have a pure yang constitution." This means that yang is not well blended with and balanced by yin. Hence yin is not as capable of restraining yang and keeping it under control as in adults.²² In addition, the life gate or ministerial fire in infants undergoes periodic cycles of exuberance. This is called "transmutation and steaming." The concept of transmutation and steaming describes the periodic growth spurts children experience which, in infants, are commonly accompanied by emission of heat or fever. Teething is one example of a growth spurt associated with transmutation and steaming and, therefore, commonly fever. When the ministerial fire become exuberant, it may mutually engender any evil heat in the body, such as depressive heat mixed with food stagnation.

Because heat is intrinsically yang and yang tends to move upward and outward, depressive heat does not necessarily stay in the stomach. Instead, it counterflows upward along the channels and network vessels. Because of the close association of the stomach and liver via the control cycle of five phase theory and due to the fact that, in children, "the liver commonly has a surplus," stomach heat may be transmitted to

²¹ Scott, Julian, *Acupuncture in the Treatment of Children*, Revised Edition, Eastland Press, Seattle, 1992, p. 201

²² This fact helps explain with infants are so prone to developing fevers and high fevers at that.

the liver and from thence to the gallbladder and triple burner channels.²³ The gallbladder and triple burner channels encircle the ear. Thus heat following the gallbladder channel upward may arrive at and congest in the bone-walled cavity of the ear, steaming and fulminating, transforming toxins and pus. Additionally, heat in the stomach may also be transmitted to the large intestine channel since both channels together form the unit of the yang ming. A branch of the large intestine network vessel enters the ear. Therefore, depressive heat originating in the stomach may also ascend following the network vessels of the large intestine and thereby arrive at the ear.

Based on the above inter-related theories, we can see that pediatric earaches, especially in infants, may be due to entirely internal causes – stagnant food and depressive heat. Further, stagnant food may especially transform into depressive heat at times of transmutation and steaming when the ministerial fire is naturally cyclically exuberant. However, it is also possible for externally invading wind heat evils to promote the transformation of stagnant food into depressive heat.²⁴ According to the larger vision of the life gate or ministerial fire, all the yang in the body is rooted in and connected via the ministerial fire. When wind evils invade the exterior and congest in the skin and muscles, they impede the free flow of defensive qi. The defensive qi is yang by nature. Therefore, if the defensive qi becomes depressed in the exterior, it transforms into evil heat, thus resulting in fever and other such symptoms of evil heat in exterior patterns.²⁵ Because this depressed defensive yang is linked to all the other yang qi in the body, it may mutually engender the transformation of yang into evil heat in other related organs and tissues. In infants, these especially include the stomach due to its having "lots of qi and lots of blood" and the liver due to its "commonly having a surplus." Thus externally invading wind evils may mutually engender internal heat.

When there is stagnant food due to spleen vacuity, one must not only transform food and abduct stagnation, one must also fortify the spleen and supplement the qi. If depressive heat has shifted from the stomach and entered the liver and gallbladder channels as well, one must not only clear heat from the stomach but also from the liver and gallbladder. And if there is a dual exterior-interior pattern, then one must resolve the exterior at the same time as treating the interior. In that case, treating the interior means A) to drain any interior repletions, such as stagnant food and internal heat, and B) to supplement any internal vacuities, such as spleen qi vacuity.

Based on my 20 years experience treating pediatric earaches with Chinese medicine, I believe the single best guiding formula for all the above purposes is Zhang Zhong-jing's *Xiao Chai Hu Tang* (Minor

²³ Because the liver is a yin viscus and heat is a yang evil, there is no intrinsic correspondence between the liver and heat. Therefore, it is very common for evil heat in the liver to be exteriorized to its paired yang channel, the gallbladder.

²⁴ Readers should keep in mind that it is the defensive qi which protects the exterior of the body from external invasion by pathogens, and the defensive qi issues from the middle burner from which it is upborne to the lungs by the spleen. Therefore, if there is a spleen qi vacuity, the defensive qi is typically vacuous and insecure. This means that the person is more susceptible to invasion by external evils. This helps explain children's propensity to catching colds and flues and other infectious diseases.

²⁵ In fact, a wind heat exterior pattern means that wind evils have invaded the body and resulted in a hot pattern. It does not necessarily imply that the invading wind evils were hot in nature to begin with. Wind evils simply mean unseen air-borne pathogens, and the heat is the body's response to these pathogens and the disease mechanisms they initiate.

Bupleurum Decoction). Although this is most commonly categorized as a harmonizing formula, it could just as well be categorized as a dual interior-exterior resolving formula. Radix Bupleuri (*Chai Hu*) is an acrid, cool exterior-resolving medicinal which also clears depressive heat from the liver and gallbladder. Radix Scutellariae Baicalensis (*Huang Qin*) clears heat from the lungs, liver, gallbladder, stomach, and intestines *without* easily damaging the spleen. Radix Codonopsis Pilosulae (*Dang Shen*), mix-fried Radix Glycyrrhizae (*Gan Cao*), and Fructus Zizyphi Jujubae (*Da Zao*) all fortify the spleen and supplement the qi, while Rhizoma Pinelliae Ternatae (*Ban Xia*) and uncooked Rhizoma Zingiberis (*Sheng Jiang*) harmonize the stomach and downbear counterflow, transforming phlegm and eliminating dampness. Therefore, these ingredients supplement the spleen and harmonize the stomach at the same time as they clear depressive heat from the liver and stomach which has also entered and congested in the shao yang channels.

However, in order to treat pediatric earache due to food stagnation transforming depressive heat with possible simultaneous wind heat evils lodged in the exterior, several other medicinals should be added to make this formula more specific to this condition. Since the food stagnation in infants is due to overfeeding with "meaty, animal foods," *i.e.*, milk, Endothelium Corneum Gigeriae Galli (*Ji Nei Jin*) and Fructus Crategi (*Shan Zha*) may be added to transform this specific kind of accumulation.²⁶ Since pediatric earache is typically accompanied by excessive fluids within the ear, Rhizoma Acori Graminei (*Shi Chang Pu*) can be added to transform phlegm turbidity and disinhibit the ears, while Pericarpium Citri Reticulatae (*Chen Pi*) can be added to aid Pinellia and Ginger to harmonize the stomach and transform phlegm and dampness. Since heat steaming within the bony box of the ear may transform toxins and since there may be the presence of simultaneous externally contracted wind heat evils, Flos Lonicerae Japonicae (*Jin Yin Hua*) and Fructus Forsythiae Suspensae (*Lian Qiao*) may be added to strengthen this formula's ability to clear heat and resolve both toxins and the exterior. Since pediatric earache is characterized by pain and, "if there is pain, there is no free flow," Radix Ligustici Wallichii (*Chuan Xiong*) may be added to move the qi and quicken the blood in the area of the head traversed by the shao yang, thus stopping. In that case, Ligusticum may be seen as both an assistant and guiding medicinal. In addition, Radix Angelicae Dahuricae (*Bai Zhi*) may be added because of its ability to stop pain and disinhibit the clear orifices, especially in the head, as well as disperse swelling and out-thrust pus.

Based on my experience of using variations of this formula to treat scores of cases of pediatric earache over the last 20 years, Blue Poppy Herbs now manufactures this formula as a high potency desiccated extract. However, to get the maximum effect from this formula A) it must actually fit the baby's patterns and B) it needs to be supported by proper dietary therapy. As stated above, the pattern of pediatric earache this formula is designed to remedy is food stagnation with spleen vacuity and depressive heat possibly but not necessarily complicated by external contraction of wind heat evils. In that case, the child typically develops acute ear pain manifest by inconsolable crying, especially at night, possible pulling on or batting at the affected ear, fever, a red face and tongue, hot hands and feet, reddish fingernails, yellow or green nasal mucus, bad breath, a tendency to vomiting of milk or abdominal colic, possible foul-smelling

²⁶ Massa Medica Fermentata (*Shen Qu*), Fructus Germinatus Hordei Vulgaris (*Mai Ya*), Fructus Germinatus Oryzae Sativae (*Gu Ya*), and Semen Raphani Sativi (*Lai Fu Zi*) are all better for cereal-caused food stagnation.

stools, a blue vein at the root of the nose (showing spleen vacuity), and a purple red, engorged vein at the wind gate on the ventral surface of the index finger (showing depressive heat due to food stagnation).

Proper dietary therapy first of all means not overfeeding the infant, *even with breast milk*. Feeding on demand, the current dogma in Western infant feeding, may cause food stagnation even when the food fed is the mother's breast milk. If solid foods are being fed, then one should avoid all fruit juices, all dairy products such as cheese, all chilled and/or uncooked foods, sugar and sweets of all kinds, and anything greasy or fatty, including nut butters. In addition, the parent should seek to identify any specific food allergies, such as to wheat, corn, eggs, or cow milk, and then avoid those foods. This means the child should primarily be fed what is known as a clear bland diet in Chinese medicine. White rice soup is especially beneficial. If dilute enough, this can be used to replace our augment breast milk. For more information on the Chinese dietary recommendations surrounding pediatric earache, please see my book, *Keeping Your Child Healthy with Chinese Medicine* published by Blue Poppy Press. Since the core mechanism of pediatric earaches is food stagnation due to spleen vacuity, dietary therapy has to be the root treatment of this condition with all other therapies merely supporting and extending the effects of proper feeding.

In terms of first aid adjunctive therapies for helping treat the pain and discomfort of pediatric earaches, small amounts of Borneolum (*Bing Pian*) and Alum (*Ku Fan*) can be mixed with plain water to form eardrops both for dispersing inflammation and stopping pain. In addition, acupuncture, electro-acupuncture (with or without insertion of needles), and magnet therapy can all be used for pain relief, with points selected on the basis of the above-stated treatment principles and the main signs and symptoms. Alternating hot and cold compresses to the affected ear may also be used to help alleviate pain and swelling.

Once the pain and fever of acute otitis media have abated, future occurrences may be prevented with a combination of proper diet and prophylactic use of Chinese medicinals. In that case, I most commonly prescribe *Xiao Chai Hu Tang* with the addition of stomach-harmonizing, stagnation-abducting, dampness-eliminating, and phlegm-transforming medicinals. Depending on the child's reaction, such a prophylactic formula may be administered for 6-8 months. For instance, I have often used such a protocol to prevent earaches in susceptible children, beginning administration in late September and continuing to the end of April.

While acute pediatric otitis media is distressing enough all by itself, treatment of its underlying disease mechanisms is important in terms of preventing other diseases which may stretch throughout the patient's entire life. Most chronic diseases begin with some combination of these same disease mechanisms in early life. Food stagnation causes heat, dampness, phlegm, and qi stagnation as well as spleen vacuity, and depressive heat, dampness, phlegm, liver depression qi stagnation, and spleen vacuity sit at the center of most chronic disease processes. Those who understand Chinese medical theory should be able to see how these core disease mechanisms may further allow for or evolve into yin vacuity, yang vacuity, blood stasis, heat toxins, internally engendered wind, and easy contraction of external evils. In my experience, colicky babies are more prone to earaches, and babies with recurrent earaches are more prone to strep throat and

tonsillitis. Since 1) earaches, strep throat, and tonsillitis are all usually treated with antibiotics, at least by Western physicians, 2) antibiotics easily damage young people's spleens, and 3) spleen vacuity is usually at the root of allergies and autoimmune diseases, there is often a close relationship between these conditions, one supplanting the other at different ages and, therefore, stages of development. Thus, I do not believe it is too much to say that treating the main disease mechanisms of pediatric earache may have a salutary effect on a patient's entire life.

Based on the above theory, I have created a formula in concentrated extract form specifically to treat the disease mechanisms of pediatric earache described above. This is called Bupleurum & Angelica and is available from Blue Poppy Herbs.

IRRITABLE BOWEL SYNDROME (IBS) & MODIFIED PERILLA AND MENTHA

by Bob Flaws, Dipl. Ac. & C.H., FNAAOM

According to *The Merck Manual*¹ irritable bowel syndrome (IBS) is defined as a motility disorder of the small and large intestines associated with variable degrees of abdominal pain, constipation, and/or diarrhea largely as a reaction to stress. This syndrome represents approximately half of all GI referrals or initial GI complaints in both private practice and institutional care facilities. Women suffer from this condition three times more often than men. Other symptoms include abdominal bloating, flatulence, nausea, headache, fatigue, lassitude, depression, anxiety, and difficulty concentrating. Modern Western medicine divides this syndrome into two patterns: 1) spastic colon type accompanied by abdominal pain and 2) the painless diarrhea type. In this article, I am primarily discussing the spastic colon type of IBS.

IBS is a commonly discussed condition in modern Chinese medical journals from the People's Republic of China². One of the interesting things about these articles is the degree of uniformity of Chinese opinion about the spastic colon type of this disease. Virtually all of the Chinese journal articles I have read and translated on this condition agree that it is due to a liver-spleen disharmony which then may be complicated by a number of other disease mechanisms. In this case, a liver-spleen disharmony means liver depression qi stagnation and spleen qi vacuity. The abdominal cramping, flatulence, pain, constipation, and emotional depression are due to liver depression, while the diarrhea, fatigue, lassitude, and poor concentration are due to the spleen qi vacuity. In terms of tongue and pulse signs, a bowstring pulse³ signifies the liver depression, and a swollen tongue with teethmarks on its edges and possible cracks on its surface indicate the spleen qi vacuity. In addition, women with liver depression typically have premenstrual or perimenstrual breast distention and pain and/or painful menstruation as well as other menstrual irregularities. Further, most women with spleen qi vacuity will have cold hands and nose, orthostatic hypotension, and may bruise easily due to the spleen qi not holding the blood within its channels.

In my own 22 years of clinical experience treating Western female patients with IBS, the overwhelming majority have suffered from liver-spleen disharmony complicated by damp heat in the stomach and intestines. In this case, the above signs and symptoms are complicated by bright yellowish (if spleen qi is most pronounced), greenish (if liver qi is most pronounced), or dark, odorous stools (if damp heat is most pronounced), burning around the anus, mouth and tongue sores, bleeding gums, thirst, and a tendency to damp heat vaginitis, damp heat cystitis, damp heat skin conditions, and damp heat impediment conditions. The pulse is bowstring and slippery (at least in some positions) and may be rapid (typically it is not slow), while the tongue fur is slimy and also possibly but not necessarily yellow, at least at the root. Although poor appetite is a textbook symptom of spleen qi vacuity, when there is heat in the stomach, the appetite may not be poor and may even be excessive. Due to damp heat in the *yang ming*, there is often *yang ming* channel premenstrual acne in women.

According to Chinese medical theory, women are more prone to spleen vacuity than men due to blood loss and consumption in turn associated with menstruation, gestation, and lactation. One of the functions of the spleen is to engender qi and blood. Therefore, if the spleen is vacuous and weak, blood may be scanty and insufficient. In women, the blood gathers in the uterus during the premenstruum. If their blood is scanty, this may leave the liver malnourished by blood during this time in the menstrual cycle. The *Nei Jing* (Inner Classic) says that all organs and tissues can only function when they obtain blood to nourish them. The liver's main function is the control of coursing and discharge. If the liver is malnourished premenstrually, the liver's function of coursing and discharging may be impaired, thus leading to or aggravating liver depression qi stagnation. If such a liver-spleen disharmony is not too serious, it commonly causes constipation with slow or difficult defecation, but not necessarily hard, dry stools. When this disharmony becomes more severe just before or at the onset of menstruation, such constipation commonly swings to loose stools or diarrhea.

In addition, dampness tends to accumulate in the lower burner during the premenstruum. This is explained by the following Chinese medical facts: Blood and fluids move together. The blood is sent down to the uterus by the heart via the *bao mai*. Blood is thicker than fluids. Therefore, fluids tend to arrive in the lower burner before the blood. Dampness then obstructs the free flow of yang qi, and thus damp depression may transform into damp heat. According to Li Dong-yuan, the heat of damp heat (i.e., yin fire) wafting upward may further damage the spleen qi.

The overwhelming majority of Chinese authors recommend *Tong Xie Yao Fang* as the guiding prescription for IBS of the spastic colon type. However, when complicated by damp heat, this must be modified by various additions and subtractions. *Ban Xia Xie Xin Tang* (Pinellia Drain the Heart Decoction) is also a harmonizing formula, but one which treats damp heat in the stomach and intestines. Likewise, the famous harmonizing formula, *Xiao Chai Hu Tang* (Minor Bupleurum Decoction) treats both a liver-spleen and a spleen-stomach and intestine disharmony. When these three formulas are combined, they form an especially good combination for the majority of Western IBS sufferers.

However, when there is spleen vacuity, liver depression, and damp heat, there is often also *chong* or parasites in the intestines, remembering that *Candida albicans* and other such yeasts and fungi are defined as *chong* in Chinese medicine. Heiner Fruehauf has published some very interesting research on Qing dynasty *gu chong* theory and therapy⁴. In this article, Dr. Fruehauf makes a case for some Chinese medicinals having a stronger regularizing effect on the intestinal fauna and flora than others. Dr. Fruehauf refers to these as special anti-gu medicinals. Some of these include Radix Angelicae Dahuricae (*Bai Zhi*), Radix Polygoni Multiflori (*He Shou Wu*), Fructus Forsythiae Suspensae (*Lian Qiao*), Folium Perillae Frutescentis (*Zi Su Ye*), Herba Menthae Haplocalycis (*Bo He*), and Fructus Pruni Mume (*Wu Mei*).

The Qing dynasty *Yan Fang Xin Bian* (A New Compilation of Tested Formulas) contains an anti-gu formula called *Su He Tang* (Perilla & Mentha Decoction). The ingredients in this formula include a number of the anti-gu medicinals described by Dr. Fruehauf above. If one looks at these from a standard modern Chinese medical perspective, these are either spleen supplements, blood supplements, exterior-resolvers/qi-rectifiers, anti-parasitics, or damp and heat clearing and eliminating medicinals, or, in other words, the

very classes of Chinese medicinals indicated for a liver-spleen disharmony complicated by blood vacuity and damp heat with chong. Therefore, in designing the formula Modified Perilla & Mentha (*Jia Jian Su He Tang*), I have taken this prescription and modified it with ingredients from and the rationales behind the three other formulas discussed above. As Qin Bo-wei, one of the architects of modern Chinese medicine said, "When I say to use *Liu Wei Di Huang Wan* (Six Flavors Rehmannia Pills), I mean for you to use the idea of *Liu Wei Di Huang Wan*, not necessarily the ingredients of *Liu Wei Di Huang Wan*."

This formula has proven very effective in a number of Western clinics for treating IBS complicated by intestinal dysbiosis or altered bowel ecology and leaky gut syndrome in patients where the Chinese pattern discrimination is liver depression, spleen qi vacuity, and damp heat with *gu* or *chong*. However, in order to get a good effect with this formula, it is important that it be prescribed based on the Chinese pattern discrimination and not solely on Western diagnoses of candidiasis, leaky gut syndrome, parasites, or intestinal dysbiosis. Please see the Blue Poppy Herb catalog for further information on combining this formula with other commonly available Chinese ready-made or "patent" medicines in order to extend and modify its therapeutic range. Also, when using this formula, adherence to a clear, bland diet with no or extremely little sugar and sweets is essential to getting a fully satisfactory treatment effect. Without support by a hypoallergenic, yeast-free, sugar-free diet, simply taking this formula will not achieve either speedy or complete therapeutic results. I discuss the clear, bland diet of Chinese medicine and hypoallergenic, yeast-free foods in Blue Poppy Seminars' Distance Learning Program on Chinese Dietary Therapy as well as in my book, *The Tao of Healthy Eating* available from Blue Poppy Press.

For more information on key ingredients in this formula (Perilla & Mume), leaky gut syndrome, intestinal dysbiosis, candidiasis, parasites, *gu*, and yin fire, please see my other articles posted on these subjects at this same Web site.

1 The Merck Manual of Diagnosis & Therapy, 15th Edition, Robert Berkow, ed., Merck Sharp & Dohme Research Laboratories, Rahway, NJ, 1987, p. 808-810

2 To sample English translations of a number of such Chinese IBS articles, please see the Blue Poppy Press Recent Research Report on Irritable Bowel Syndrome.

3 The *xian mai*, what Nigel Wiseman refers to as the stringlike pulse and which may Westerners refers to as the wiry pulse.

4 Fruehauf, Heiner, "Driving Out Demons & Snakes," Journal of Chinese Medicine, UK, #57, May, 1998, p. 10-17

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