

Foreword

Chinese medicine belongs to all of us. People in all cultures value its perspectives. It is a distinctive treasure because its 2000 years of continuous—often contrasting—commentary represent the best example of the subtlety and power emerging from the examination of human experience. Chinese herbalism is more sophisticated than other herbal traditions because the Chinese were persistent in observing and recording their experiences.

As Western society became familiar with Chinese medicine in the late 20th century, acupuncture was emphasized because it was an easy fit with the licensed, private practice professionalism characteristic of health care in the West. Related methods of acupressure, *qi gong*, and *tui na* were largely ignored. Acupuncture was progressively revised to emphasize the idea that mechanical action in a precise location creates a specific effect, a recasting of traditional acupuncture concepts into a linearity that felt comfortable to Westerners.

In actuality, acupuncture grows out of the profound nature of human touch and the relationship of vital energy between people. Locating points by touch is more effective than using purely anatomical guides, since the therapist feels the movement of *qi* just as a *qi gong* practitioner does, and is guided by the dynamic of sensation between patient and therapist.

Chinese medicine begins with an appreciation of life and vital energy (*qi*). When *qi* flows smoothly it provides balance and protection. Treatment enhances and facilitates the flow

of *qi*. In an acupuncture treatment we help patients help themselves, by inviting *qi* to move as it needs to. From this perspective, the location of stimulus and the timing of sensations are considered valid according to the perceptions of patient and practitioner, rather than according to a static chart.

I was born with a bilateral cleft palate. Consequently, I owe my life to Western technological medicine. Most aspects of technological medicine involve surgery, prostheses, and testing, all of which have clear practical value and are easily integrated into different cultural paradigms. However, a cultural contrast is revealed when we compare Chinese medicine and Western pharmaceutical medicine.

In medical school we learned that disease is an alien process that needs to be attacked. We learned that the body itself is frequently the source of disease. As a consequence of this philosophy, most pharmaceuticals are designed to suppress one or another of the functions of components of our body. Significantly, pharmaceuticals which are not suppressive of physiological function, such as penicillin and digoxin, are derived from herbal traditions and incorporated into Western medicine.

As a clinician, I have observed that pharmaceutical medicine and its implicitly adversarial model can drain its practitioners. In contrast, Chinese medicine seems to have an invigorating effect on practitioners, perhaps because it recognizes, and uses, the experiences of the patient and the intuition of the therapist in each treatment. The clinician partners with the patient. Increased self awareness of the therapist

can have a clear and beneficial impact on treatment outcome.

Western medical research seeks information about life by testing linear models of cause and effect. Greater accuracy depends on a lack of confounding variables, and a simple model: one action leads to one outcome. Only a limited number of variables can be traced statistically. While these analytical methods provide statistical power, they underestimate our body's complexity. The heart or lungs, which behave more like machines, are widely studied and well understood using this model. Parts of the body that have more layered functions, such as the liver and the flora of the intestinal lumen, are less well understood.

The Austrian philosopher Karl R. Popper asked us to focus on assertions that are specific enough so that it is possible to prove them false given the right kind of evidence. While this is appropriate in many settings, it does not apply to most biological situations, where the issues posed by high degrees of complexity challenge its reductive orientation. The evolution of life includes complexity and redundancy at every level and every moment of existence, posing real challenges to reductionistic models.

No survival traits could be more important than homeostasis, tissue repair, and the removal of toxins. We need to appreciate the body's healing intelligence as a product of evolution. Let me refer to my own clinical experience: I was asked to help a pregnant woman during an unproductive labor. I chose SP-6, a point on the lower leg commonly used to assist labor. I

needed it, hoping for stronger labor. Instead, the patient fell asleep for 4 hours, woke up and delivered the baby in 2 hours. I made a suggestion; the body adapted and prioritized its processes according to its needs.

To summarize, there are three significant contrasts between Chinese medicine and Western medicine:

- 1) Chinese medicine builds upon active homeostatic bodily function. Western pharmaceutical medicine seeks balance by suppressing certain components of physiological systems.
- 2) Western research focuses on linear models, while Chinese medicine accepts the challenge of our complex biological world.
- 3) Chinese medicine is a welcoming context for long-term change and self development.

The editors, authors, and publisher of this beautiful book felt it was important to present a full, well-rounded picture of Chinese medicine and its engagement with health and disease. In today's world, we need a health care model that focuses on more complex bodily needs. I believe that this book offers a unique window on the ways in which Chinese medicine understands the world and the body. Thank you, Thieme, Marnae, and Kevin Ergil for helping us find a more open path to the future.

Michael Smith, MD

Director, Lincoln Recovery Center
Associate Professor of Psychiatry,
Cornell University
Founding Chairperson, National
Acupuncture Detoxification Association
Bronx, New York, USA

The Heart and Pericardium

The heart and pericardium (A) are two distinct, but closely related organs. The heart is the emperor, governing the movement of blood and the conduct of the organs, and housing consciousness or spirit. The pericardium is the heart's intermediary, acting as the portal through which the spirit engages the world.

Two critical principles stated in *The Yellow Emperor's Classic of Medicine* present the fundamental role of the heart: "The heart is the great governor of the five viscera and the six bowels and is the abode of the spirit." "The heart governs the blood and vessels of the body." The heart ensures that the body is nourished and all organs are supplied with blood.

In its role of storing spirit, the heart is the seat of consciousness. It "governs the spirit light" and is the place from which consciousness encounters the world. Spirit refers to clarity of consciousness and the strength of the mental faculties. The role of the pericardium is that of a minister or courier who permits the transmission of information between the heart/spirit and the greater world. "The pericardium holds the office of minister and courier; from it joy and pleasure emanate." The pericardium is not generally a subject of direct clinical interest unless there are severe alterations of consciousness produced by an obstruction of the pericardium. Clinically these

conditions can involve patterns such as phlegm clouding the pericardium or heat entering the pericardium. The channel pathways and acupuncture points associated with the pericardium are frequently used in treating a variety of conditions.

The function of the heart is dependent on the vital substances of the body. Abundant *qi* and blood ensure a regular heartbeat and a moderate and forceful pulse. Insufficiency of heart *qi* and blood can produce an irregular beat, lusterless complexion, palpitations, even clinical signs of blood stagnation such as green-blue complexion, especially where heart *yang* is insufficient. Where heart blood or *yin* becomes insufficient the ability of the heart to store the spirit properly can be affected, producing insomnia and dream-disturbed sleep.

The *yin* heart is paired with the *yang* organ, the small intestine. This relationship is diagnostically and therapeutically relevant since close channel relationships allow heat to flow out of the heart via the small intestine.

The tongue is the sprout of the heart and while clinical signs of the heart's status are found primarily on the tip of the tongue, the color and quality of the tongue, and the ability to speak clearly all point to the health of the heart. Because the heart governs the other organs and manifests in the tongue, the tongue can be used to investigate the status of all the organs.

Yin viscus: heart
Yang bowel: small intestine
Yin viscus: pericardium
Yang bowel: triple warmer



Critical Principles

“The heart governs the blood and vessels of the body.”

“All blood is subordinate to the heart.”

“The heart stores the spirit.”

“The heart governs the spirit light.”

“The tongue is the sprout of the heart.”

“The bloom of the heart is in the face.”

“The heart governs speech.”

A The heart and the pericardium.

Fire Phase Correspondences



Season	Summer
Climate	Heat
Direction	South
Development	Growth
Color	Red
Taste	Bitter
Viscus	Heart
Bowel	Small intestine
Sense organ	Tongue
Tissue	Vessels
Mind	Joy
Odor	Scorched
Vocalization	Laughing
Body fluid	Sweat
Manifestation area	Complexion

The 12 Channel Divergences (*Shi Er Jing Bie* 十二经别)

Channel divergences refer to branches of the 12 regular channels. They are distributed inside the body and have no points of their own. They are called divergences because they diverge from the regular pathway to make important internal linkages.

Distribution

The 12 channel divergences separate from the regular channel near the elbows or knees. The internally/externally related pairs merge together and enter the trunk to travel to the viscera and bowels. Together, they emerge from the body at the neck. Finally, they merge with the regular *yang* channel of the *yin yang* pair.

The point where the channel divergences separate from the regular channel and where they merge with the regular *yang* channel are important points for treatment. Called the six joinings (*liu he* 六合) (A), they are used to treat disorders of the paired channels. With the exception of the triple burner, which runs from the vertex of the head, down the body to the middle burner, the channel divergences run from the extremities to the trunk, face, and head.

The *qi* flow from one channel divergence to the next is as follows:

BL → KI → GB → LR → ST → SP → SI →
HT → TB → PC → LI → LU.

Functions of the Channel Divergences

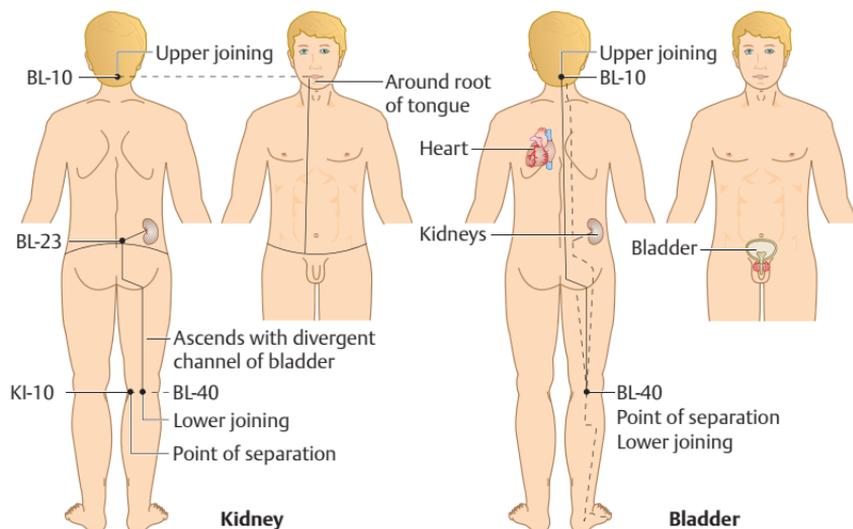
The channel divergences, which contain only defense *qi*, supply defense *qi* to the organs, and act as a secondary line of defense against the invasion of evil. If an evil invades the body and gets past the defense *qi* in the sinew channels, it passes to the regular channels. From here it may go directly into the organs or it may diverge and enter the channel divergences. By entering the channel divergence, it continues to battle with the defense *qi*, and thus is further weakened. From the channel divergence the evil may be pushed out of the body or it may enter the organs, but in a more weakened form.

The channel divergences strengthen the connection between *yin yang* paired organs and *yin yang* paired channels. They integrate areas of the body that are not covered by the main pathways, thus explaining the functions of certain points. For example, the urinary bladder channel divergence connects with the rectum and anus, reinforcing the BL regular channels' connection to that area (B).

The channel divergences share the same pathology as the regular channels. Because the channel divergences contain defense *qi* and the strength of the defense *qi* waxes and wanes, when disease enters the channel divergences, the symptoms are often intermittent or cyclic and one-sided.

Channels	Lower Joining	Upper Joining
Urinary bladder and kidney	Popliteal fossa/BL-40 area	Nape of the neck/BL-10
Gallbladder and liver	External genitalia/CV-2 area	GB-1 area/lateral aspect of eye
Stomach and spleen	ST-30 area/pubis bone	BL-1 area/medial aspect of eye
Heart and small intestine	Axilla (HT-1/SI-10 area)	Non-specific face area
Triple burner and pericardium	Non-specific middle or upper burner	Mastoid process
Lung and large intestine	Supraclavicular fossa/ST-12 area	LI-18/cheek

A The divergent channel meeting points. Lower joining: where the paired channels meet; upper joining: where the divergent channel meets the regular *yang* channel.



B The divergent channel pathways of the kidney and urinary bladder.

Qi-rectifying Medicinals

To rectify *qi* is to correct its counterflow or stagnant movement (see p. 132). Counterflow lung *qi* manifests as cough. Counterflow stomach *qi* presents with belching, nausea, and vomiting. Because cough-suppressing medicinals are classified with the phlegm-transforming substances, medicinals in this group mainly downbear counterflow stomach *qi*. Persimmon calyx (*shi di*) treats hiccough. Its neutral temperature permits use in counterflow stomach *qi* due to heat or cold.

Qi-moving medicinals focus primarily on the stomach and spleen, or the liver. Signs of *qi* stagnation include fullness, distension, and pain. Qi-rectifying medicinals frequently have an acrid flavor, which disperses *qi*. Tangerine peel (*chen pi*) (A) moves *qi* in the spleen and stomach. Its acrid and aromatic properties move depressed *qi*. Its warmth supports the spleen and stomach. Its bitterness dries dampness and phlegm. Cyperus root (*xiang fu*) enters the liver and gallbladder and moves liver *qi*. It is used in the treatment of gynecological problems due to liver depression *qi* stagnation.

Blood-rectifying Medicinals

To rectify blood involves staunching bleeding, or quickening, transforming, or breaking static blood (see p.132). Blood-staunching medicinals may be cool or warm. Sanguisorba root (*di yu*) is cold, bitter, and sour. It cools the blood, astringes, and stops bleeding. It

treats rectal bleeding due to damp heat in the lower burner. Mugwort leaf (*ai ye*) is bitter, acrid, and warm. When charred, it enters the spleen, liver, and kidney channels and treats gynecological bleeding due to cold. Some of these substances simultaneously quicken blood and stop bleeding. Static blood blocks the vessels and causes blood to extravasate. When the congealed blood is moved, extravasation will stop. Noto-ginseng root (*san qi*) (B) treats injuries from contusions or falls. It stops bleeding and dissipates stasis to stop pain.

Fixed and stabbing pain is a clear sign of blood stasis. Blood-quickening agents are used where pain is due to blood stasis. In common with *qi*-rectifying medicinals, many blood-quickening medicinals are acrid, bitter, and warm. Acridity moves and disperses, bitterness frees and opens the channels, and warmth invigorates *yang qi*, thus supporting movement.

The blood-quickening medicinals vary in the areas on which they act and the strength of their stasis-dispersing effects. Chuanxiong rhizome (ligusticum) (*chuan xiong*) moves upward, and treats blood stasis in the head and chest. Cyathula root (*chuan niu xi*) descends and is used for blood stasis in the lower limbs. Salvia root (*dan shen*) is a mild quickening agent that both quickens and nourishes the blood. It is frequently used for blood stasis in the chest. Carthamus (*hong hua*) (C) and peach kernel (*tao ren*) are more forceful stasis-transforming agents often used to treat gynecological conditions.

A Qi-rectifying medicinals either move qi in the middle burner or in the liver or both. Tangerine peel is representative of the middle burner qi-moving substances. It also transforms phlegm and is an important ingredient in the basic phlegm-eliminating prescription Two Matured Ingredients Decoction.



B Notoginseng root is a very special and rather expensive medicinal: it not only moves blood but it also stops bleeding. It is a superior medicinal for the treatment of cases that present with stasis and bleeding at the same time. Because of its price, it is usually not decocted but swallowed as a powder with the decoction.



C Carthamus flower is a typical representative of the blood-quickening medicinal category. It can be applied for most types of blood stasis problems, externally as well as internally.



Index

Page numbers in *italics* refer to illustrations or tables

A

- a shi* ('That's it!') points 172, 189
- abalone shell 256
- abdomen
- inquiry 112
 - palpation 120
- abdominal pain treatment, child 216
- Abduct the Red Powder 270
- aconite 234, 236, 250, 251, 292
- detoxification 236, 237
 - formulas containing 270, 276, 278
- Aconite Center Rectifying Pill 276, 277
- acorus root 256, 257
- acrid flavor 306-308, 307, 309
- acrid medicinals 232, 233
- acupuncture 32, 42, 46, 157-203
- microsystems 194-196
 - research 367-377
 - challenges 374-375
 - clinical research 372, 373, 374
 - future directions 375-376
 - laboratory research 370
 - mechanism studies 370, 371, 374
 - publications 376-377
 - safety 372, 373
 - types of research 368, 369
 - see also* acupuncture points; channels; needles; needling
- acupuncture points 150
- *a shi* ('That's it') points 172, 189
 - alarm (*mu*) points 120, 121, 189
 - back transport points 189
 - cleft points 189
 - command points 189
 - confluence points 178, 189
 - crossing/intersection points 189
 - meeting points 176, 177, 189
 - network points 189
 - point categories 188, 189
 - selection of 160, 186-188, 187, 192
 - back and knee pain case study 198, 199
 - common cold case study 202, 203
 - dysmenorrhea case study 200, 201
 - point matching 186, 187
 - source points 189
 - transport points 189, 190, 191
- 'After Completion' hexagram 358, 359
- Agastache Qi Righting Powder 262, 274
- aging 86
- alarm (*mu*) points 120, 121, 189
- alcohol 310
- alisma 278
- alum 258, 259
- American ginseng 252
- ammo* 206
- see also* Chinese massage
- amomum fruit 246, 247
- an fa* (pressing) 210, 211
- anemarrhena rhizome 242
- Angelica daurica root 234, 274
- Angelica pubescens and Mistletoe Decoction 274
- Angelica root 244, 245, 262
- Angelica sinensis 225
- anger 61, 80, 81, 89, 90, 91
- ankle sprain treatment 218, 219
- Antelope Horn and Uncaria Decoction 288
- anxiety 89, 91
- apricot kernel 268
- Apricot Kernel and Perilla Leaf Powder 272
- arisaema root 246
- aristolochic acid nephrotoxicity 294
- aromatic dampness-transforming medicinals 239, 246, 247
- Artemisia vulgaris (mugwort) 162, 248
- asarum 292
- aspidium 234
- assistant role in formula 262
- astragalus root 234, 286
- astringing formulas 267, 286, 287
- astringing medicinals 239, 254, 255
- atractylodes root 274, 282
- aurantium fruit 270
- auricular acupuncture 196, 197

B

ba gua 4, 5, 321
 back and knee pain case study 101, 150
 – diagnosis 106, 120, 124, 150, 151, 198
 – treatment 150
 – – acupuncture 196, 198, 199
 – – pharmacotherapy 280, 281
 back transport points 189
 back-carrying method 212
 barley sprout 246
 bearing, inspection of 102, 104
 beetroot risotto 314, 315
Ben Cao Gang Mu see *Comprehensive Herbal Foundation*
 benzoin 256
 Bian Que 30, 322
bing zheng see disease pattern
 biota seed 254
 bitter flavor 306, 307, 308, 309
 – bitter medicinals 232, 233, 240, 242
 bitter orange 230
 bladder see urinary bladder
 bleeding 162
 blood 64, 66, 67
 – circulation of 168
 – disease patterns 132, 133
 see also *specific organs*
 – general pathology 68, 69
 – heat 69
 – in four-aspects disease pattern 130, 132
 – liver function 80
 – spleen function 78
 – stasis 68, 69, 92, 93, 132, 133, 248, 284
 – supplementation 252, 278
 – vacuity 68, 69, 132
 – – heart 135
 – – liver 142, 143, 314
 Blood Cough Formula 284
 blood network vessels 184
 blood-quickening formulas 267, 284, 285
 blood-rectifying medicinals 239, 248, 249
 blood-stanching formulas 267, 284
 body fluids 66
 – disease patterns 132, 133
 – general pathology 68, 69
 – vacuity 132
 see also water
 bone righting/setting 206, 218
Book of Changes, The 320, 350

borneol 256, 290
 bowels 72
 – disease patterns 138, 140, 141
 – movements, inquiry 114, 115
 see also large intestine; small intestine;
 riple burner
 breathing, in *qi gong* 324, 326, 327
 Buddhism 32
 – Buddhist *qi gong* 322, 323
 bupleurum root 272

C

cardiac rehabilitation for the elderly 329
 carthamus 248, 249
 cattle bezoar 256, 290
 Celestial Emperor's Heart Supplementing
 Elixir 288
 Center Rectifying Pill 276
 centipede 234, 256
 Cephalanoplos Drink 284
 Chang Nai Zhou 350
 channels 70, 71, 164, 166, 185
 – channel relationships 74, 76, 168
 – eight extraordinary vessels 70, 166, 178,
 179, 180, 185
 – – functions 178, 179, 180
 – food channel entry 308–310
 – functions 164, 165
 – medicinal channel entry 234, 235
 – organ connections 72, 170
 – palpation 120
 – signs of pathology 170, 171
 – twelve channel divergences 176, 177
 – – six joinings (meeting points) 176, 177
 – twelve cutaneous regions 174, 175
 – twelve regular channels 166, 167, 185
 – twelve sinew channels 172, 173
 – *yin* and *yang* paired channels 166, 168,
 176
 see also *specific organs*
 Chen Chang Xing 348, 349
 Chen style *tai ji quan* 348, 352, 353
 Chen Wang Ting 348, 349, 352
 chest, inquiry 112
 chicken 310
 children 114
 – abdominal pain treatment 216
 – pediatric *tui na* (Chinese massage) 216,
 217

- Chinese dates 262
 Chinese dietetics 299–317
 – diet inquiry 112
 – dietary advice 310–317
 – irregularities as cause of disease 89, 92, 304–306
 see also food
 Chinese hawthorn 246
 Chinese massage (*tui na*) 205–219
 – applications 207, 214–218
 – – dysmenorrhea case study 214
 – – pediatrics 216, 217
 – conditions treated 207
 – hand movements 210–212, 211, 213
 – manipulation 212, 213, 218
 – physical preparation of practitioner 208, 209
 – self-massage 216, 217
 – topical preparations 218, 219
 Chinese six-point treatment strategy 192, 193
 chrysanthemum 238
 Chuang Zi 24, 320
 chuanxiong rhizome 248
 cimicifuga 238
 cinnabar 288, 290
 – toxicity 295
 cinnamon 240, 241, 268, 274, 278, 284, 297
 Cinnamon Twig, White Peony, and Anemarrhena Decoction 274
Classic of Difficulties (Nan Jing) 29, 30, 31, 32, 60, 118, 119, 192
 cleft points 189
 clinical research, acupuncture 372, 373, 374
 cold 88, 89
 – cold damage 128–130
 – dispersal 239, 250, 251, 267, 276, 277
 – – exterior-resolving medicinals 240
 – – gastrointestinal disease 140, 141
 – in pattern diagnosis 124, 125, 126, 127
 – lung disease 136
 – patient's experience of 110
 – spleen disease 138, 139
 cold, common, case study 101, 154
 – diagnosis 106, 120, 124, 126, 130, 154, 155, 202
 – treatment 154
 – – acupuncture 202, 203
 – – pharmacotherapy 268, 269
 cold medicinals 232, 233, 240–242, 252
 color, inspection of 102, 103
 – tongue 104–106, 105
 command points 189
 competition, *tai ji quan* 360, 361
 complex intervention, acupuncture as 375
Comprehensive Herbal Foundation 40, 41, 226, 227, 234
 concentration, in *qi gong* 324, 326, 327
 confluence points 178, 189
 Confucianism 14–16, 24, 25
 – Confucian *qi gong* 322, 323
 Confucius (Kong Fu Zi) 14–16, 25
 constipation 115
 controlling vessel 178, 179, 180, 181
 – network vessel 182
 cool medicinals 232, 233, 240–242, 252
 coptis root 242, 243, 292
 Coptis Toxin-resolving Decoction 270, 271
 cordyceps 250, 252, 253
 cornus fruit 278
 cough-suppressing medicinals 239, 246, 247
 Counterflow Cold Decoction 276
 courier role in formula 262
 crataegus fruit 246, 292
 critical principles 72, 73
 see also specific organs
 crossing/intersection points 189
 croton seed 234
 cupping 162, 163
 curculigo 236
 curry 312, 313
 cuscuta seed 252
 cutaneous regions 70, 174, 175
 – clinical applications 174, 175
 cyathula root 248
 cyperus root 248, 282
- D**
- Da Mo 322
 dampness 88, 89
 – dispersal 239, 242, 244–246, 245, 247, 274, 275
 – in pattern diagnosis 126, 127
 – intestinal disease 140, 141
 – liver/gallbladder disease 143
 – spleen disease 138, 139
 dampness-dispelling formulas 267, 274, 275
 dampness-percolating medicinals 239, 244, 245

- dan tian* massage 342
dang gui (*tang kuei*) 225, 250, 252, 253, 276, 278, 292
 Daoism 24–26, 40
 – Daoist *qi gong* 320, 322, 323, 328
 decoctions 264
 see also medicinal formulas; *specific decoctions*
 defense aspect 130, 131
 demonic medicine 12–14
 Depression Overcoming Pill 282, 283
 development 86, 87
 diagnosis in Chinese medicine 97–155, 99
 – pattern diagnosis 99, 122–147
 – Shang diagnosis 8
dian fa (pointing) 210, 211
 diarrhea 115
Dictionary of Medicinals 228
 dietetics *see* Chinese dietetics
 digestion 78
 dioscorea root 278
Discussion of the Spleen and Stomach 226
Discussion of Warm Disease 42
Discussion of Warm Epidemics 42
 disease 98, 122, 146, 147
 – as disrupted landscape 98–100
 – external causes 88, 89
 – internal causes 89, 90
 – neither internal nor external causes 89, 92
 – *qi gong* and 328, 330
 – *tai ji quan* and 364
 – terms 147
 – treatment of *see* treatment of disease
 disease pattern (*bing zheng*) 98, 122–146, 147
 – organ patterns 134–145
 see also specific organs
 disharmony 122
 dislocation treatment 218
 dispersing formulas 267, 292, 293
 divergent channels 70
 Divine Husbandman *see* Shen Nong
Divine Husbandman's Materia Medica, The 24, 28, 29, 32, 222, 224, 225
 dizziness treatment 256, 262
 dotting *see* pointing
 Double Yellow and Lonicera 266
 dragon bone 254, 255
 Drain the Blue-green Pill 270
 Drain the White Powder 270
 Drain the Yellow Powder 270
 dried extracts 264
 see also medicinal formulas
 drink 112
 – thirst 114
 drug–herb interactions 296–297
 dryness 88, 89, 316
 – in lung disease 136
 – in pattern diagnosis 127
 dryness-moistening formulas 267, 272, 273
 dynasties 3, 50–51
 see also specific dynasties
 dysmenorrhea case study 101, 152
 – diagnosis 106, 120, 152, 153, 200
 – treatment 152
 -- acupuncture 193, 200, 201
 -- Chinese massage (*tui na*) 214
 -- pharmacotherapy 284, 285
- ## E
- ear
 – acupuncture 196, 197
 – inquiry 112
 earth phase 20, 21, 61, 62, 79
 earthworm 256, 257
 eight extraordinary vessels 70, 166, 178, 179, 180, 185
 – functions 178, 179, 180
 Eight Gem Decoction 278, 279
 Eight Pieces of Brocade 320, 321
 Eight Rectification Powder 274
 eight-principles pattern diagnosis 124, 125
 embodied mind 90, 91, 94
 – critical principles 91
 engendering cycle 62, 63, 303
 ephedra 230, 240, 241, 268, 274
 – safety 294–295
 Ephedra Decoction 268
 essence 66, 82, 328
 – development and 86, 87
 – insufficiency, kidney 144, 145
Essential Prescriptions of the Golden Coffer 226, 278
 evodia fruit 284, 286
 exterior-resolving formulas 267
 exterior-resolving medicinals 239, 240, 241, 268, 269
 external use medicinals 239, 258, 259
 extraordinary organs 84

extraordinary vessels 70, 178, 179, 180
 – functions 178, 179, 180
 eyes
 – eye massage 342, 343
 – inquiry 112

F

fear 61, 83, 89, 91
 fever 110
 fire *see* heat
 fire phase 20, 21, 61, 62, 75
 five flavors *see* flavors
 five minds 90, 91
 five taxations 93
 Five-phase Theory 20–22, 21, 60, 61, 91
 – five phase points 190
 – four cycles 62, 63, 303
 flavors 306–308, 307
 – of medicinals 232, 233
 fluids *see* body fluids
 flying squirrel droppings 284, 297
 food 300
 – channel entry 308–310
 – inquiry 113
 – nature of 306, 307, 309
 – stagnation 140, 141, 246, 292, 293
 see also Chinese dietetics
 food-dispersing medicinals 239, 246
 foot
 – acupuncture 194, 195
 yin and yang channels 187, 194
 form, inspection of 102
 – tongue 104, 105
Formulary of Pediatric Patterns 280
 formulas *see* medicinal formulas
Formulas for 52 Diseases 222
 forsythia 242, 268, 292
 Four Agents Decoction 278, 279
 four cycles of the five phases 62, 63, 303
 four examinations 99, 100
 Four Gentlemen Decoction 260, 262, 278,
 279
 Four Spirits Pill 286
 four-aspects disease pattern 130, 131
 fracture reduction 218
 fright 80, 89, 91
 fritillaria 246, 247, 292
 Fritillaria and Trichosanthes Powder 292
 Frolics of the Five Animals 322

Fu Xi (Ox-tamer) 4, 5
 Fundamental Theory of Chinese medicine
 54–95, 55
Fundamentals of Chinese Medicine 48

G

gallbladder 80, 81, 84
 – disease patterns 142, 143
 – function 80
 – qi 80
 gallbladder channel, signs of pathology 171
 gardenia fruit 282
 Gastrodia and Uncaria Beverage 288, 299
 gastrodia root 256
 Gentian Liver-draining Decoction 270
 gentiana root 270, 274
 ginger 234, 250, 251, 276, 290, 310
 ginseng 250–252, 251, 278, 292, 297
 Ginseng and Aconite Decoction 276
 Ginseng, Poria, and Ovate Atractylodes
 Decoction 260, 261
 girdling vessel 179, 180, 181
Glossary of Chinese Medical Terms 48
 Golden Cock Stands on One Leg 364, 365
 Golden Coffin Kidney Qi Pill 278, 280, 281
 governing vessel 178, 179, 180, 181
 – network vessel 182
 Grasp Sparrow's Tail 362, 363
 grasping 210, 211, 212, 213
 see also Chinese massage
Great Dictionary of Chinese Medicinals 228,
 229
 Great Wall of China 26, 27
 growth 86
 gua sha treatment 174, 175
 gun fa (rolling) 212, 215
 gypsum 232, 242

H

hallosite 297
 Han dynasty 22, 26, 50, 322
 – texts 28–32
 hand
 – acupuncture 194, 195
 – training program for *tui na* 208, 209
 – yin and yang channels 187, 194
 harmonizing formulas 267, 272, 273
 Harmony Preserving Pill 292, 293

- head 194
 – inquiry 112, 113
 – scalp acupuncture 194, 195
 Head of the Turtle 336–338, 337
 headache 112, 113, 186–188
 healthy body 94
 hearing 112
 heart 74, 75, 94
 – channel relationships 74
 – critical principles 75
 – disease patterns 134, 135
 – function 74
 heart channel, signs of pathology 171
Heart Method of Zhu Dan Xi, The 226
 heat 88, 89
 – blood 69
 – dispersal 239, 240–242, 243, 270, 271
 – exterior-resolving medicinals 240
 – gastrointestinal disease 140, 141
 – heart disease 134, 135
 – in pattern diagnosis 124, 125, 126, 127
 – liver/gallbladder disease 143
 – lung disease 136
 – patient's experience of 110
 – spleen disease 138, 139
 – warm disease 130
 heat-clearing formulas 267, 270, 271
 heat-clearing medicinals 239, 240–242, 243
 Heat-clearing Uterine Bleeding Decoction 284
 hematite 256
 hemp seed 244
 Hemp Seed Pill 270
 herbal medicine 24, 38, 222
 – drug–herb interactions 296–297
 – historical overview 222–227
 – use in pregnancy 295
 see also pharmacotherapy
 history of Chinese medicine 1–51
 – Daoism 24–26
 – introduction in the West 46–48
 – Late Imperial period 40–42
 – legendary origins 4–7
 – maturation of Chinese medicine 34–36
 – modern China 42–46
 – pharmacotherapy 222–227
 – *qi gong* 320–324
 – Shang dynasty 8–11
 – systematization of medicine 36–40
 – textual basis 28–32, 29
 – Warring States period 14–26
 – world creation 2–4
 – Zhou dynasty 12–14
 honey 308
 honeysuckle (*lonicera*) 242
 hot medicinals 232, 233, 234, 250
 House of Blood Stasis Expelling Decoction 284
 Hua Tuo 30, 31, 322
 Huang Di (Yellow Emperor) 6, 7, 28
 see also *Yellow Emperor's Classic of Medicine*
 Huang Fu Mi 34
 humor 66
 – desertion 68, 69
 – intestinal depletion 140, 141
hun (ethereal soul) 14
- I**
- Imperial Grace Formulary of the Taiping Era* 226
 impotence treatment 214
 inquiry 100, 110–114, 111, 113, 115
 insomnia 98
 inspection (*wang zhen*) 100, 102, 103
 – color 102, 103
 – form and bearing 102, 104
 – tongue 104, 105
 Interior Smile for the Liver 340, 341
 interior-warming formulas 267, 276, 277
 interior-warming medicinals 239, 250, 251
 intersection points 189
 intestines, disease patterns 140, 141
 see also bowels; large intestine; small intestine
- J**
- Jade Wind-barrier Powder 286, 287
 Jin dynasty 40, 50, 51
 joy 61, 74, 75, 89, 90, 91
- K**
- karate 346
 kidney 80, 82, 83, 94, 136
 – critical principles 83
 – development and 87
 – disease patterns 144, 145
 – function 82, 144

kidney channel
 – divergent channel pathways 177
 – signs of pathology 171
 kneading 210, 211
 see also Chinese massage
 knee pain *see* back and knee pain case study
 Korean four-point treatment strategy 192,
 193
 Korean soup of chicken 301

L

Lakeside Master's Study of the Pulse 40
 Lao Zi 24, 25, 50, 350
 large intestine 78
 – channel relationships 76
 – critical principles 79
 – disease patterns 140
 – function 78
 see also bowels; intestines
 large intestine channel 128
 – network vessel 183
 – signs of pathology 171
 Lead to Symmetry Powder 288
 leaven 282, 292
 lemon 310
 Li Dong Yuan 40, 226
 Li Shi Zhen 40, 41, 226
 Li Yi Yu 348, 349, 352, 356
 licorice root 232, 236
 – in medicinal formulas 262, 268, 276, 278,
 290
 ligusticum 278, 282, 284
 Lily Bulb Metal-securing Decoction 272
 liquid styrax 256
 listening and smelling (*wen zhen*) 100, 108,
 109
 Liu Wan Su 40
 liver 72, 80, 81
 – critical principles 81
 – disease patterns 142, 143
 – function 80
 – *qi* 80, 108
 liver channel 142
 – pathway 80
 – signs of pathology 171
 liver-calming, wind-extinguishing medicinals
 239, 256, 257
 Loniceria and Forsythia powder 242, 268,
 269

loniceria (honeysuckle) 242, 268
 lower burner *see* triple burner
 lung 76, 77
 – channel relationships 76
 – critical principles 77
 – disease patterns 136, 137
 – function 76
 – *qi* 76, 108
 lung channel
 – network vessel 183
 – signs of pathology 171

M

Ma Wang texts 28, 29, 164, 222, 320, 356
 magnolia bark 270
 Major Qi-coordinating Decoction 270
 manipulation 212, 213, 218
 Mao Zi Dong 42–44, 43
 massage *see* Chinese massage (*tui na*)
 mechanism studies, acupuncture 370, 371,
 374
 medical education 38–40, 39, 42, 54
 medical ethics 36
 medical *qi gong* 322–324, 323, 328
 medicinal formulas 260–293
 – categories 266–293, 267
 – forms of administration 264–266, 265
 – formula structure 262, 263
 see also pharmacotherapy; *specific formulas*
 medicinal substances 230–232
 see also pharmacotherapy; *specific sub-*
 stances
 Medicine of Systematic Correspondence
 16–22, 26, 32, 34
 – Five-phase Theory 20–22, 21
 – herbal medicine incorporation 38
 – *qi* concept 22, 23
 – unity of humankind and nature 18
 – *yin yang* theory 18–20, 19
 meeting points 176, 177, 189
 melia bark 258, 259
 meta-analysis 368
 metal phase 21, 61, 62, 77
 metal points 192
 microcosmic orbit 338–340, 339
 middle burner 302
 – diet and disorder 304
 – *qi* stagnation 312
 see also spleen; stomach; triple burner

mind 90
 – embodied 90, 91
 Ming dynasty 40, 51
ming men massage 342, 343
 minister role in formula 262
 Minor Bupleurum Decoction 272, 273
 mint 240, 241
 minute network vessels 184
 mirabilitum 270
mo fa (round rubbing) 210, 211
 moutan bark 278, 284
 moxibustion 158, 162, 163
mu (alarm) points 120, 121, 189
 mugwort (*Artemisia vulgaris*) 162, 248
 mulberry 230, 231, 246, 282
 Mulberry Leaf and Apricot Kernel Decoction 272
 mume fruit 290
 Mume Pill 292
 musk 256, 290
 mylabris 258, 259
 myristica seed 286

N

na (grasping) 210, 211, 213
Nan Jing (The Classic of Difficulties) 29, 30, 31, 32, 60, 118, 119, 192
 National Acupuncture Detoxification Association (NADA) 196
 nature, unity with humankind 18
 needles 158, 159, 197
 – number of 188, 198, 200
 needling
 – needle insertion 160, 161
 – seven-star (plum blossom) needling 174, 175
 network points 189
 network vessels 164, 165, 182–184, 183, 185
 – blood network vessels 184
 – minute network vessels 184
 – sixteen network divergences 182–184
 – longitudinal network divergences 182, 184
 – transverse network divergences 182, 184
 – superficial network vessels 184
 neutral medicinals 232, 233
 nose massage 342, 343
 notoginseng root 248, 249

O

odors 100, 108, 109
On Cold Damage see *Treatise On Cold Damage and Miscellaneous Diseases*
 onion 310
 ophiopogon tuber 252, 253
 organs 72
 – disease patterns 134–145
 – extraordinary organs 84
 orifice-opening formulas 267, 290, 291
 orifice-opening medicinals 239, 256, 257
 ovate atracylodes 260, 261, 262, 278
 overwhelming cycle 62, 63
 Ox-tamer see *Fu Xi*
 oyster shell 254
 oysters 310

P

palpation (*qie*) 100, 116–120
 see also pulse examination
 Pan Gu 2–4
 Panax ginseng 250, 251
 Panting Stabilizing Decoction 282
 panting–calming medicinals 239, 246, 247
 parasites 89, 92
 pathways 164
 see also channels; network vessels
 pattern diagnosis 99, 122–146, 147
 Peaceful Palace Bovine Bezoar Pill 290
 peach kernel 248
 Peach Kernel and Carthamus Four Agents Decoction 284, 285
 pears, steamed 316, 317
 pediatric *tui na* (Chinese massage) 216, 217
 penetrating vessel 179, 180, 181
 peppermint 310
 pericardium 74, 75
 – disease patterns 134, 135
 pericardium channel
 – signs of pathology 171
 Perilla Fruit Qi Downbearing Decoction 282
 perilla seed 246
 persimmon calyx 248
 pestilential *qi* 88
 pharmacotherapy 221–269
 – medicinal formulas 260–293
 – categories 266–293, 267
 – forms of administration 244–246, 265

-- formula structure 262, 263
 – medicinal substances 230–259
 -- categories 238–259, 239
 -- processing of 236, 237
 -- properties 232–236
 – pharmacopoeias 228, 230
 – safety of medicinals 294–297
 -- drug–herb interactions 296–297
 -- during pregnancy 295
 -- precautions 294–295
 phellodendron 242, 243, 292
 phlegm 89, 92, 93, 132
 – five phlegms 133
 – heart 134, 135
 – lung 136, 137
 phlegm–rheum 68, 69, 92
 phlegm–transforming, cough–suppressing,
 panting–calming medicinals 239, 246, 247
 phlegm–transforming formulas 267, 290–
 292, 291
 pinellia 290
 Pinellia and Magnolia Bark Decoction 282
 Pinellia, Ovate Atractylodes and Gastrodia
 Decoction 262
 placebo effect 368, 372
 plum blossom needling 174, 175
po (corporeal soul) 14
 point selection *see* acupuncture points
 pointing 207, 210, 211
see also Chinese massage
 Polygonum multiflorum 236
 poria 244, 245, 278, 290
 Poria Five Powder 274, 275
 posture, in *qi gong* 324, 326, 327
 potatoes 308
 poultices 218, 219
Practical Dictionary of Chinese Medicine 48
 precipitant formulas 267, 270, 271
 precipitating medicinals 239, 244, 245
 pregnancy, use of herbs in 299
 prepared medicines 264–266
see also medicinal formulas
 pressing 210, 211
see also Chinese massage
 processing of medicinals 236, 237
 prunella spike 242
 psoralea fruit 286
 psyche *see* embodied mind
 pueraria 230
Pulse Classic 34

pulse examination 116–118, 119
 – pulse qualities 117
 ‘push–hands’ 347, 360
 pushing 210, 211, 215
 – one–digit meditative pushing method 212
see also Chinese massage

Q

qi 16, 22, 23, 64, 65, 66, 94, 324
 – binding depression of liver *qi* 142, 143
 – circulation of 168, 169, 176, 190
 -- diurnal cycle 168, 302, 303
 -- sinew channels 172
 – counterflow 68, 69
 -- stomach *qi* 140, 141, 248
 – disease patterns 132, 133
 -- four–aspects disease pattern 130, 132
see also specific organs
 – essence *qi* 82
 – fall 68, 69
 – general pathology 68, 69
 – kidney role 82
 – liver role 80
 – lung role 76, 136
 – of foods 306
 – of medicinals 233
 – pestilential 88
 – production 65
 – stagnation 68, 69, 132, 282, 312
 – supplementation 250–252, 278
 – *tai ji quan* and 358
 – vacuity 68, 69, 132
 -- heart 135
 -- kidney 144, 145
 -- lung 136, 137
 -- spleen 138, 139
 -- stomach 141
 – *zheng qi* 64
see also specific organs
qi gong 216, 319–343
 – historical origins 320–324
 – practice 334–343
 -- self–massage 342, 343
 – principles 324–333
 – research and application areas 328–334
 – Three Treasures and 326–328
 – types of 322, 323
 Qi Ji Guang 348
qi–rectifying formulas 267, 282, 283

qi-rectifying medicinals 239, 248, 249
 Qin dynasty 26, 50
 Qin Shi Huang Di 26
 Qing dynasty 11, 42, 51
 qualitative studies 368
 quantitative studies 368

R

radial artery palpation 118, 119
 radish seed 292
 realgar 290
 rebellion cycle 62, 63
 regulatory function, channels 164, 165
 rehmannia root 234, 242, 250, 278, 280
 repletion 192
 – in pattern diagnosis 124, 125
 reproduction 86
 research, acupuncture *see* acupuncture
 Reston, James 46, 47
 restraining cycle 62, 63
 rhubarb 244, 245, 270
 Rhubarb and Aconite Decoction 270
 rib-side, inquiry 112
 rice 246
 risotto 314, 315
 river points 190, 191
 rolling 212, 215
 see also Chinese massage
 rotation method 212
 rou fa (kneading) 210, 211
 round rubbing 210, 211
 see also Chinese massage
 rubus berry 254

S

safety
 – acupuncture 372, 373
 – medicinals 294–297
 salty flavor 306, 307, 308, 309
 – salty medicinals 232, 233
 Salvia Beverage 284
 salvia root 248
 sanguisorba root 248
 saposnikoviaae root 274
 scalp acupuncture 194, 195
 schisandra berry 254, 255, 286
 School of Warm Diseases 226, 270
 scorpion 236, 256, 257

scrophularia root 242
 scutellaria root 242, 243, 272, 282
 sea (uniting) points 190, 191
 securing and astringing formulas 267, 286, 287
 securing and astringing medicinals 239, 254, 255
 self-defense 360, 361
 self-massage 216, 217
 – qi gong self-massage 342, 343
 – tai ji quan and 358
 seven affects 90, 91
 seven-star (plum blossom) needling 174, 175
 sexual activity, excessive 92
 sham acupuncture 368, 372, 375
 Shang dynasty 8–11, 50
Shang Han Za Bing Lun (Treatise On Cold Damage and Miscellaneous Diseases) 29, 30, 32, 128, 226
 shen 49, 66, 322, 323
 see also spirit
 Shen Nong (Divine Husbandman) 4, 5, 24, 28, 224
 see also *Divine Husbandman's Materia Medica, The*
 Sichuan fritillaria bulb 246, 247
 Sichuan pepper 292
 Silk Road 32, 33
 sinew channels 70, 172, 173
 Single Whip 362, 363
 sitting qi gong 338–341
 six evils/excesses 88, 89, 126, 127
 Six Ingredient Rehmannia Pill 280
 six joinings (meeting points) 176, 177, 189
 six-channels disease patterns 128–130, 129
 sleep, inquiry 114
 small intestine 78, 134
 – channel relationships 74
 – critical principles 79
 – function 78
 see also bowels; intestines
 small intestine channel
 – signs of pathology 171
 smelling *see* listening and smelling (*wen zhen*)
 social roles, Confucian hierarchy of 16, 17
 Song dynasty 36–38, 51
 Sophora Flower Powder 284
 sorrow 61, 77, 89, 91

sounds 100, 108, 109
 sour flavor 306, 307, 308, 309
 – sour medicinals 232, 233
 source points 189
 sovereign role in formula 262
 spiny jujube kernel 254, 255
 spirit 66, 90
 – heart and 74
 – observing 102
 see also shen
 spirit-quieting formulas 267, 288, 289
 spirit-quieting medicinals 239, 254, 255
 spleen 72, 78, 79, 94, 302
 – critical principles 79
 – disease patterns 138, 139, 304
 – function 78
 – *qi* 78, 302
 spleen channel
 – network vessel 182, 183
 – signs of pathology 171
 spring points 190, 191
 stagnation *see qi*; static blood
 star jasmine 244
 static blood 68, 69, 92, 93, 132, 133, 248, 284
 static *qi gong* 334–336, 335
 stomach 78, 79, 302
 – critical principles 79
 – disease patterns 138, 140, 141
 – function 78
 – *qi* 78, 116, 302
 stomach channel 128
 – network vessel 182, 183
 – signs of pathology 171
 stomach duct, inquiry 112
 stools 114
 stream points 190, 191
 Stream Reducing Pill 286
 styrax 256
 substance abuse 196
 Sudden Smile Powder 284, 285
 Sui dynasty 34, 39, 50
 summer heat 88, 89
 Sun Lu Tang 348, 349, 352
 Sun Si Miao 36, 226, 300
 Sun style *tai ji quan* 348, 352, 353
 Sun Yat Sen 42, 43
 superficial network vessels 184
 Supplement the Center and Boost *Qi* Decoction 263
 – forms of delivery 265

supplementing formulas 267, 278–280, 279, 281
 supplementing medicinals 239, 250–252, 251, 253
 Sway the Head and Wag the Tail 338, 339
 sweat 112
 sweet flavor 306, 307, 308, 309
 – sweet medicinals 232, 233
Systematic Classic of Acupuncture and Moxibustion 34

T

tai ji di tu 57
tai ji quan 345–365
 – competition 360, 361
 – history 348–350, 349
 – literature 356
 – movement principles 354, 355
 – representative postures 362–364
 – self-defense 360, 361
 – styles 352, 353
 – traditional Chinese medicine and 356–358
 – weapons 360, 361
 – western medicine and 364
 talcum 244
 Tang dynasty 34–36, 35, 39, 51
tang kuei (dang gui) 225, 250, 252, 253
 – in medicinal formulas 276, 278, 292
 tangerine 230, 248, 249
Tangkuei Counterflow Cold Decoction 276
 Tao Hong Jing 224
 taste, inquiry 112
 taxation fatigue 89, 92
 tea 310
 teapills 266
 ten questions 110, 111
 terminology 48, 49
 texts 28–32, 29
 – translations 48
 ‘that’s it!’ (*a shi*) points 172, 189
 thirst 114
 Thoroughfare Securing Decoction 286
 thought 61, 79, 89, 91
Thousand Gold Pieces Prescriptions 36, 226, 300
 Three Treasures 326–328
Tian Tai Lindera Powder 282
 toad venom 258

tongue 74, 107
 – heart relationship 74
 – inspection of 104–106, 105, 107
 toxicity, of medicinals 234–236
 translation problems 48, 49
 transport function, channels 164, 165
 transport points 189, 190, 191
 trauma 92
Treatise On Cold Damage and Miscellaneous Diseases 29, 30, 32, 128, 226, 260
 treatment of disease
 – course of treatment 188
 – *gua sha* 174, 175
 – methods 148, 149
 – principles 148
 – Shang dynasty 10
 – sinew channel treatment 172
 – Zhou dynasty 14
 see also acupuncture; Chinese massage (*tui na*); pharmacotherapy
 tree posture 334–336, 335
 trichosanthis 292
 Trichosanthis, Chinese Chive and White Liquor Decoction 282
 triple burner 72, 84, 85
 – *qi* 84
 see also middle burner
 triple burner channel, signs of pathology 171
 True Warrior Decoction 274
tui (pushing) 210, 211, 215
tui na *see* Chinese massage
 twelve channel divergences 176, 177
 – six joinings (meeting points) 176, 177
 twelve cutaneous regions 174, 175
 – clinical application 174, 175
 twelve regular channels 166, 167, 185
 – network vessels 182
 twelve sinew channels 172, 173
 twisting method 212
 Two Matured Ingredients Decoction 290, 291, 292
 typha pollen 284

U

uniting (sea) points 190, 191
 upper burner *see* triple burner
 urinary bladder 82, 83
 – disease patterns 144, 145

urinary bladder channel
 – divergent channel pathways 177
 – signs of pathology 171
 urine 114

V

vacuity 192
 – dual vacuity of *qi* and *yin* 136
 – in pattern diagnosis 124, 125
 see also blood; body fluids; *qi*; *yin* and *yang*
 vegetable curry 312, 313
 veratrum root 234
 viscera 72
 visualization, in *qi gong* 326

W

wai dan 322
wang *see* inspection
 Wang Shu He 34
 Wang Zhi Zhong 124
 warfarin interactions 296
 warm disease 130
 warm medicinals 232, 233, 234, 250
 Warm the Menses Decoction 284
 Warring States period 14–26, 15, 50
 water
 – kidney function 82
 – lung function 76
 – swelling 68, 69
 water buffalo horn 242
 water decoction 264
 see also medicinal formulas
 water phase 21, 61, 62, 83
 water-disinhibiting medicinals 244, 245
 weapons, in *tai ji quan* 360, 361
 well points 190, 191
wen/wen zen/wen zhen *see* inquiry
 white peony root 234, 278
 wind 88, 89
 – dispersal 239, 244, 245, 288, 289
 – exterior-resolving formulas 268
 – exterior-resolving medicinals 240, 241
 – liver-calming, wind-extinguishing medicinals 239, 256, 257
 – in pattern diagnosis 126, 127
 – liver disease 142, 143
 – lung disease 136

- wind-damp-dispelling medicinals 239, 244, 245
 wind-dispelling formulas 267, 288, 289
 Wind-dispersing Powder 288
 wines, medicinal 266
 women 114
 wood phase 20, 21, 60, 61, 62, 81
 wood points 192
 world, creation of 2–4
 worm-expelling formulas 267, 292
 worm-expelling medicinals 239, 258, 259
 worms *see* parasites
 Wu Quan You 348, 349, 352
 wu (shamans) 8, 12, 13, 16
 Wu style *tai ji quan* 348, 352, 353
 wu xing *see* Five-phase Theory
 Wu You Ke 42, 88
 Wu Yu Xiang 348, 349, 352, 356
 Wu/Hao style *tai ji quan* 348, 352, 353
- X**
- Xuan Zang 35
- Y**
- Yan Chen 88
 yang *see* yin and yang
 yang linking vessel 179, 180
 Yang Lu Chan 348, 349, 352, 357
 yang springing vessel 179, 180
 Yang style *tai ji quan* 348, 352, 353
 Ye Tian Shi 42
 Yellow Emperor *see* Huang Di
 Yellow Emperor's Classic of Medicine 6, 7, 28, 29, 32, 74, 116, 320, 350
- Yi Jing 320
 yin and yang 16, 18–20, 19, 54–68, 57
 – channels 70, 128–130
 – – point balancing 186, 187
 – disease patterns 124, 125, 128–130, 129
 see also specific organs
 – in medicine 58, 59
 – organs 72
 – yang supplementation 250, 252, 278–280
 – yang vacuity 110
 – – heart 135
 – – kidney 144, 145, 280
 – – spleen 139
 – yin supplementation 252, 278–280
 – yin vacuity 110
 – – heart 135
 – – kidney 144, 145
 – – lung 136, 137, 145, 316
 – – stomach 141
 see also specific organs
 yin linking vessel 179, 180
 yin springing vessel 179, 180
 yin zhi chan tui fa 212
 yoga 346
 Yuan dynasty 40, 51
- Z**
- Zhang San Feng 350
 Zhang Zhong Jing 30, 31, 38, 128, 226, 268
 Zhang Zi He 40
 Zheng Man Qing 351
 zhong yi 42
 Zhou dynasty 12–14, 15, 50, 320, 322
 Zhu Dan Xi 40, 226, 282