

DISEASE PATTERNS: Spleen & Stomach

(from: Wiseman & Feng, 1998; Flaws & Finney, 1996; Ross, 1995; Cheng, 1987; Larre & Rochat, 1990; Maciocia, 1989c; Feit & Zmiewski, 1990).

Spleen Disease Patterns List

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EARTH ELEMENT *(edited from: Wiseman & Feng, 1998)* **MANY DISEASE PATTERNS DESCRIBED**

Spleen Disease Patterns: Simple Patterns

Centre Qi Fall (zhong qi xia xian)

Synonym: qi vacuity fall; spleen qi fall; ; spleen qi downward fall; qi fall. Insufficiency of spleen yang qi in which its uplift is diminished and that manifests in sinking effects such as prolapse of the anus, enduring diarrhea, prolapse of the uterus, or, in infants, depressed fontanel. The spleen occupies the center, its qi governs upbearing; damage to the spleen by diet or taxation fatigue or enduring illness can cause spleen qi to fall. Treatment principle: Supplement the center and boost qi; upbear yang and raise the fall. Acupuncture: Base treatment mainly on CV, GV, back transport points

and ST, selecting from GV-20 (bai hui, Hundred Convergences), CV-6 (qi hai, Sea of Qi), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), BL-20 (pi shu, Spleen Transport), and BL-21 (wei shu, Stomach Transport). Needle with supplementation and add moxa.

Cold-Damp Encumbering the Spleen (han shi kun pi)

Synonym: cold-damp obstructing the center. Impairment of splenic movement arising when excessive consumption of cold food and drinks or of gourds and fruits, or spleen-yang vacuity allows dampness to invade. Signs include distention and fullness in the stomach duct and abdomen, heavy-headedness, fatigue, torpid intake, upflow nausea and desire to vomit, bland taste in the mouth without thirst, sloppy stool, inhibited urination, a gray-white glossy tongue fur, and a slow or moderate, or soggy pulse. In women, there may be a thin white fishy-smelling vaginal discharge. Treatment principle: Treat by warming the center and dispelling cold combined with the method of moving the spleen. Acupuncture: Base treatment mainly on CV, GV, SP, and ST. Select from BL-20 (pi shu, Spleen Transport), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), LR-13 (zhang men, Camphorwood Gate), SP-9 (yin ling quan, Yin Mound Spring), CV-4 (guan yuan, Pass Head), and SP-6 (san yin jiao, Three Yin Intersection); needle with supplementation and large amounts of moxa.

Damp-Heat Brewing in the Spleen (shi re yun pi)

see SPLEEN-STOMACH DAMP-HEAT.

Spleen Failing to Manage the Blood (pi bu tong xue)

Synonym: Blood management failure. Impairment of the spleen's function of managing the blood resulting in bleeding. Since the spleen is the source of blood and qi formation, the patho-mechanism of this disease may be explained as failure of qi to contain the blood. Although blood management failure and containment failure are technically considered to be interchangeable terms, bloody stool and flooding and spotting are conventionally attributed to the spleen failing to manage the blood. Bleeding that results from blood management failure includes blood in the stool or flooding and spotting with a somber white or withered-yellow complexion, weakness and fatigued spirit, dizziness, heart palpitations, and shortness of breath. The tongue is generally pale and the pulse is fine and soggy. Such signs indicate vacuity of the stomach and spleen and insufficiency of blood and qi. Spleen yang vacuity signs may also be observed. Treatment principle: Treat by boosting qi to contain blood. This can be combined with spleen warming where signs of spleen yang vacuity are present. Concurrent spleen yang vacuity calls for addition of spleen-warming medicinals. Warm the spleen and enhance blood management where spleen vacuity blood in the stool is accompanied by cold signs. Nourishes the heart and spleen, boost qi and contain the blood when there is flooding and spotting. Since blood management failure is patho-mechanically the same as failure of qi to contain the blood, boosting qi represents the basis of treatment. There is a the danger that bleeding may lead to blood vacuity. If bleeding gives rise to signs of disquieted heart spirit such as heart palpitations and insomnia, blood-nourishing spirit-quieting medicinals may be needed. Addition of blood-quickening

medicinals may be indicated where blood stasis occurs in the course of enduring bleeding.

Acupuncture: Base treatment mainly on SP, ST, CV, and back transport points. Main points: choose from BL-20 (pi shu, Spleen Transport), BL-21 (wei shu, Stomach Transport), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), SP-3 (tai bai, Supreme White), and SP-1 (yin bai, Hidden White); needle with supplementation and add moxa. For blood in the stool, add CV-4 (guan yuan, Pass Head), and BL-35 (hui yang, Meeting of Yang). For flooding and spotting, add CV-4 (guan yuan, Pass Head), CV-6 (qi hai, Sea of Qi), and SP-6 (san yin jiao, Three Yin Intersection). For spleen yang vacuity, add large amounts of moxa.

Spleen Qi Vacuity (pi qi xu, pi qi xu ruo)

Synonym: spleen-stomach vacuity; insufficiency of spleen qi. From Elementary Questions (su wen, fang sheng shuai lun). A condition arising when irregular eating or anxiety, thought, and taxation fatigue damage the spleen and stomach. It may take different forms depending on the aspect of spleen function affected: 1) SPLENIC MOVEMENT AND TRANSFORMATION FAILURE is a disturbance of the spleen's governing movement and transformation and the upbearing of the clear; characterized by abdominal distention, torpid intake, rumbling intestines, diarrhea, and other signs of poor digestion. 2) INSUFFICIENCY OF CENTER QI is a general disturbance of the spleen and stomach function characterized by yellow face with little luster, pale or dark lips, poor appetite, abdominal distention after eating, dizziness, low voice, shortness of breath, fatigue and lack of strength, sloppy stool, tender-soft tongue with thick tongue fur and a vacuous pulse. If there is stomach pain, it is relieved by pressure. The Magic Pivot (ling shu, kou wen) states, "When center qi is insufficient, there are changes in stool and urine, and the intestines rumble." 3) CENTER QI FALL is failure of the spleen's governing of upbearing, which manifests in sinking effects such as prolapse of the anus, enduring diarrhea, prolapse of the uterus, or, in infants, depressed fontanel. 4) SPLEEN FAILING TO MANAGE THE BLOOD is a disturbance of the spleen's function of function of managing the blood, resulting in bleeding. Acupuncture: choose from BL-20 (pi shu, Spleen Shu), BL-21 (wei shu, Stomach Shu), ST-36 (zu san li, Leg Three Li), CV-12 (zhong wan, Central Venter), ST-25 (tian shu, Celestial Pivot). Add SP-5 (shang qiu, Shang Hill) for pronounced dampness, ST-40 (feng long, Bountiful Bulge) for phlegm dampness, and LI-4 (he gu, Union Valley) for food stagnation.

Spleen Vacuity with Damp Encumbrance (pi xu shi kun)

Spleen vacuity giving rise to damp obstruction. The spleen governs movement and transformation of water-damp, and moves the fluid of the stomach. In spleen vacuity, movement and transformation breaks down, and as a result, water-damp gathers and stagnates, further weakening movement and transformation. Signs include reduced food intake, fullness and oppression in the stomach duct, sloppy diarrhea, cumbersome fatigued limbs that may be swollen, thick slimy tongue fur, and a moderate pulse. There may be a sticky sensation in the mouth and absence of thirst or thirst with desire for warm drinks. In severe cases, there may also be nausea and vomiting. Treatment principle: Fortify the spleen and disinhibit dampness. Acupuncture: Base treatment mainly on SP, ST, and CV.

Select from BL-20 (pi shu, Spleen Transport), CV-12 (zhong wan, Center Stomach Duct), LR-13 (zhang men, Camphorwood Gate), ST-36 (zu san li, Leg Three Li), and SP-9 (yin ling quan, Yin Mound Spring); needle with even supplementation and drainage and moxa.

Spleen Vacuity with Food Damage (pi xu jia shi)

Non-transformation of ingested food attributable to spleen-stomach vacuity. It is characterized by bloating after eating and by sloppy stool containing untransformed food. In general, there is no abdominal pain and the tongue fur may be completely normal. Signs such as no thought of food and drink and no pleasure in eating indicate prominence of stomach vacuity, while non-transformation of ingested food indicates prominence of spleen vacuity. Yellow face, emaciation, and rapacious appetite with non-movement of ingested food indicate a strong stomach and weak spleen. Treatment principle: Open the stomach and fortify the spleen; or disperse and supplement simultaneously. Some patients may have little thought of food and drink or thin sloppy stool due to non-transformation of ingested food. There may be spleen-stomach vacuity with food stagnation. Acupuncture: Base treatment mainly on CV, back transport points, and ST. Select from BL-20 (pi shu, Spleen Transport), BL-21 (wei shu, Stomach Transport), CV-12 (zhong wan, Center Stomach Duct), CV-10 (xia wan, Lower Stomach Duct), ST-25 (tian shu, Celestial Pivot), CV-6 (qi hai, Sea of Qi), ST-36 (zu san li, Leg Three Li), Li Inner Court (li nei ting), and CV-21 (xuan ji, Jade Swivel); needle with supplementation and add moxa.

Spleen Yang Vacuity (pi yang xu)

Synonyms: devitalized spleen yang; spleen vacuity cold. A further development of spleen qi vacuity. Spleen yang vacuity presents with pronounced cold signs in addition to spleen vacuity signs. It may thus be differentiated from spleen qi vacuity by the presence of a bright white facial complexion, fatigued spirit, physical cold, abdominal pain relieved by warmth and pressure, and diarrhea containing untransformed food. The pulse is sunken and weak, while the tongue is pale with white fur. It is often accompanied by signs of kidney yang debilitation. Treatment principle: Warm yang and enhance movement. Acupuncture: Base treatment mainly on CV, SP, and ST. Select from BL-20 (pi shu, Spleen Transport), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), SP-4 (gong sun, Yellow Emperor), CV-4 (guan yuan, Pass Head), CV-6 (qi hai, Sea of Qi), and GV-4 (ming men, Life Gate); needle with supplementation and large amounts of moxa.

Spleen Yin Vacuity (pi yin xu)

Synonym: spleen-stomach yin vacuity. The manifestation of the spleen failing to distribute essence. The spleen and stomach are the root of later heaven. The whole of the body relies on the spleen's function of distributing essence. Since essence is distributed by splenic movement and transformation, spleen yin vacuity is actually dual vacuity of spleen qi and yin. It most often results from enduring illness or from wear on the yin humor of the stomach and spleen in febrile disease. The non-distribution of essence is reflected in emaciation. Spleen qi vacuity due to splenic movement and transformation failure may be reflected on the one hand in fatigue and lack of strength, and on the

other in abdominal distention and sloppy stool. Insufficiency of stomach yin, which may be a cause or result of spleen yin vacuity, leads to failure of harmony and downbearing and, in severe cases, to counterflow ascent; hence there is hunger with no desire for food and drink, torpid intake, or dry retching and hiccough. In spleen yin vacuity, yin may fail to restrain yang, causing vacuity heat signs such as dry mouth and tongue, and red tongue with scant fur. Treatment principle: Supplement qi and fortify the spleen; boost the stomach and nourish yin. Acupuncture: Base treatment mainly on back transport points, CV, SP, and ST. Select from BL-20 (pi shu, Spleen Transport), BL-21 (wei shu, Stomach Transport), CV-12 (zhong wan, Center Stomach Duct), LR-13 (zhang men, Camphorwood Gate), ST-36 (zu san li, Leg Three Li), SP-6 (san yin jiao, Three Yin Intersection), and KI-6 (zhao hai, Shining Sea); needle with supplementation.

Spleen Disease Patterns: Combined Patterns

Dual Vacuity of the Heart and Spleen (xin pi liang xu)

A disease pattern characterized by signs of heart blood vacuity and spleen qi vacuity. Dual vacuity of the heart and spleen arises through excessive thought and anxiety, excessive taxation damage (overwork), enduring illness and improper nourishment, and loss of blood. The chief signs are heart palpitations or fearful throbbing, insomnia and forgetfulness, reduced eating, fatigue, abdominal distention, and sloppy stool. Other signs include withered-yellow facial complexion, and dizzy and flowery vision. In some cases, there may be purple macules under the skin. In women, there may be menstrual irregularities, menstrual block, or flooding and spotting. The tongue is pale and tender. The pulse is fine and forceless. The heart and spleen are closely related. The spleen is the source of qi and blood formation, and also manages the blood. When spleen qi is weak, blood production is insufficient, or blood management breaks down and blood spills out of the vessels. Either case may cause heart blood depletion. The heart governs the blood and vessels. When the blood is abundant, qi is plentiful; when blood is vacuous, qi becomes weak. When heart blood is insufficient and the means to produce qi are lacking, then spleen qi also becomes vacuous. Insufficiency of heart blood deprives the heart of nourishment and causes heart palpitations or fearful throbbing. When the heart spirit is disquieted, and fails to keep to its abode, there is insomnia and profuse dreaming. Insufficiency of the blood depriving the head and eyes of nourishment causes dizziness and forgetfulness; when depriving the skin of nourishment, the facial complexion becomes withered-yellow and lusterless. Spleen qi vacuity with impaired movement and transformation causes poor appetite, abdominal distention, and sloppy stool. Qi vacuity with a generalized reduction in physiological function causes lack of strength and lassitude of spirit. Spleen qi vacuity with no power to contain the blood causes chronic bleeding. Insufficiency of qi and blood causes a pale tender tongue, and a weak fine pulse. WMB: anemia; purpura; dysfunctional metrorrhagia. Treatment principle: Supplement the heart and spleen. Acupuncture: Base treatment mainly on back transport points, HT, SP, and CV. Select from BL-15 (xin shu, Heart Transport), BL-20 (pi shu, Spleen Transport), BL-17 (ge shu, Diaphragm Transport), CV-6 (qi hai, Sea of Qi), HT-7 (shen men, Spirit Gate), ST-36 (zu san li, Leg Three Li), SP-10 (xue hai, Sea of Blood), and SP-6 (san yin jiao, Three Yin Intersection); needle with supplementation and add moxa. Comparison: Dual vacuity of the heart and spleen, heart-spleen blood

vacuity, heart-spleen qi vacuity, and heart-spleen yang vacuity are four distinct patterns involving the same two viscera. Heart palpitations occurs in all of them. Dual vacuity of the heart and spleen and heart-spleen blood vacuity are both marked by heart palpitations, insomnia, and profuse dreaming. Dual vacuity of the heart and spleen is a combination of heart blood vacuity with spleen qi vacuity, and is marked by spleen qi vacuity signs such as abdominal distention and sloppy stool. It therefore differs from heart-spleen blood vacuity, which is a combination of heart blood vacuity and "spleen blood vacuity" (actually spleen qi vacuity and insufficient formation of qi and blood), in which abdominal signs are absent. Heart-spleen qi vacuity is characterized by heart palpitations, spontaneous sweating, shortness of breath, reduced eating, abdominal distention, pale enlarged tongue, and a vacuous pulse, whereas heart blood vacuity is marked by reduced sleep, vexation and agitation, profuse dreaming, pale lips, and a fine pulse. Heart-spleen yang vacuity is similar to heart-spleen qi vacuity, but is more severe and characterized by pronounced exterior cold signs.

Dual Vacuity of the Liver and Spleen (gan pi liang xu)

A disease pattern of spleen vacuity and liver blood vacuity. The main signs are dizzy head and flowery vision, torpid intake and sloppy stool. Other signs may include numbness of the limbs, dry eyes, pale white lips, fatigue and lack of strength, lusterless nails, pale white or withered-yellow facial complexion, abdominal distention after eating, and scant pale menstrual flow. The tongue is pale white and lusterless. The pulse is fine and weak or fine and soggy. Analysis: The liver governs the blood and free coursing. The spleen manages the blood, governs movement and transformation, and is the source of formation of blood and qi. When splenic movement is strong, blood is engendered and does not stray from the vessels, so that liver has blood to store. Dual vacuity of the liver and spleen can arise when the spleen is vacuous, and either the source of qi and blood is reduced or the spleen fails to manage blood. When liver blood is insufficient, it cannot ascend to nourish the head and eyes, hence dizzy head, flowery vision, dry eyes, pale white or withered-yellow facial complexion, and pale white lips. When liver blood is insufficient, the sinews are deprived of nourishment, hence the numbness of the limbs and lusterless nails. When splenic movement is impaired, there is distention after eating. When spleen qi is insufficient, the body is inadequately nourished, so there is fatigue and lack of strength. When blood and qi are depleted, the menstrual flow is scant and pale. The lusterless pale white tongue and the soggy fine pulse are also signs of qi blood depletion. Treatment principle: Boost the liver and fortify the spleen. Acupuncture: Base treatment mainly on back transport points, LR, SP, and CV. Select from BL-18 (gan shu, Liver Transport), BL-20 (pi shu, Spleen Transport), BL-17 (ge shu, Diaphragm Transport), CV-6 (qi hai, Sea of Qi), ST-36 (zu san li, Leg Three Li), LR-13 (zhang men, Camphorwood Gate), LR-3 (tai chong, Supreme Surge), and GB-41 (zu lin qi, Foot Overlooking Tears); needle with supplementation and moxa.

Dual Vacuity of the Spleen and Lung (pi fei liang xu)

Synonym: spleen-lung vacuity; spleen-lung qi vacuity. Vacuity of both spleen and lung with signs of spleen vacuity such as reduced food intake, sloppy stool, and abdominal distention, and signs of lung

vacuity such as shortness of breath, cough, copious phlegm and spontaneous sweating. Treatment principle: Bank up earth to engender metal. Acupuncture: Base treatment mainly on back transport points, LU, SP, and CV. Select from BL-13 (fei shu, Lung Transport), BL-20 (pi shu, Spleen Transport), BL-43 (gao huang shu, Gao-Huang Transport), CV-12 (zhong wan, Center Stomach Duct), LR-13 (zhang men, Camphorwood Gate), LU-9 (tai yuan, Great Abyss), SP-3 (tai bai, Supreme White), CV-6 (qi hai, Sea of Qi), and ST-36 (zu san li, Leg Three Li); needle with supplementation and large amounts of moxa.

Greater Yin Disease (tai yin bing)

Greater yin disease is characterized by abdominal fullness with periodic pain, vomiting, diarrhoea, non-movement of ingested food, absence of thirst, and a weak, moderate pulse. The patho-mechanism of greater yin disease is failure of movement and transformation of the food, resulting from devitalization of spleen yang, and manifesting as vomiting and diarrhea. The abdominal distention is explained by spleen vacuity qi stagnation, whereas the abdominal pain results from vacuity cold. Although it rarely occurs naturally in the progression of externally contracted heat (febrile) diseases, it may arise when incorrect treatment of yang diseases, such as inappropriate precipitation in greater yang (tai yang) and lesser yang (shao yang) disease, or excessive use of cold and cool freeing precipitants in yang brightness (yang ming) disease, damages spleen yang. It may also occur when, owing to a regular spleen qi vacuity, cold evil enters the greater yin directly. This is known as a direct strike on greater yin. Like the yang brightness bowel pattern, greater yin disease is a digestive tract disease, but presents as vacuity rather than as repletion. It is characterized by vomiting, diarrhea, absence of thirst, vacuity fullness and pain, and a weak, moderate pulse, whereas yang brightness bowel patterns are identified by the presence of constipation, thirst, great repletion and fullness, and a sunken replete pulse. It is said, "greater yin disease is associated with vacuity, and yang brightness disease is associated with repletion." Treatment principle: Since greater yin (tai yin) disease is attributable to damage to spleen yang by cold, it is treated by warming the center and dissipating cold, and by restoring the correct and fortifying the spleen.

Greater Yin Headache (tai yin tou tong)

Headache attributed to phlegm-damp encumbering the spleen and preventing the normal upbearing of clear yang. Greater yin headache is characteristically attended by heavy-headedness, copious phlegm, generalized heaviness, and in some cases abdominal pain and fullness, and is associated with a moderate sunken pulse. Treatment principle: Dry dampness and transform phlegm. Acupuncture: Base treatment mainly on CV and ST. Select from ST-8 (tou wei, Head Corner), Greater Yang (tai yang), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), LI-4 (he gu, Union Valley), and ST-40 (feng long, Bountiful Bulge); needle with drainage. For abdominal pain and fullness, add ST-25 (tian shu, Celestial Pivot), CV-6 (qi hai, Sea of Qi), and PC-6 (nei guan, Inner Pass).

Heart-Spleen Blood Vacuity (xin pi xue xu)

A disease pattern of HEART BLOOD VACUITY and SPLEEN VACUITY (splenic transformation failure and the spleen failing to manage the blood). The main signs are heart palpitations and insomnia. Other signs may include fearful throbbing, forgetfulness, profuse dreaming, lusterless complexion, pale lips, and pale scant menstrual flow. The tongue is pale with scant fur. The pulse is fine, bound or intermittent. Analysis : the heart governs the blood and stores the spirit. The spleen is the source of qi and blood formation and stores reflection. Heart-spleen blood vacuity deprives the spirit of nourishment, hence there is heart palpitations, insomnia, fearful throbbing, and forgetfulness. Blood vacuity deprives the face of nourishment, hence the complexion is lusterless. Insufficiency of the blood means less blood for menstruation, hence the menstrual flow is scant and pale. Treatment principle: Boost qi and supplement the blood; fortify the spleen and quiet the heart. Compare DUAL VACUITY OF THE HEART AND SPLEEN; HEART SPLEEN QI VACUITY. Acupuncture: Base treatment mainly on back transport points, HT, SP, and CV. Select from BL-15 (xin shu, Heart Transport), BL-20 (pi shu, Spleen Transport), BL-17 (ge shu, Diaphragm Transport), PC-6 (nei guan, Inner Pass), HT-7 (shen men, Spirit Gate), ST-36 (zu san li, Leg Three Li), SP-10 (xue hai, Sea of Blood), and SP-6 (san yin jiao, Three Yin Intersection); needle with supplementation and moxa.

Heart-Spleen Qi Vacuity (xin pi qi xu)

A disease pattern of SPLEEN QI VACUITY and HEART QI VACUITY. The main signs are heart palpitations, reduced eating, and abdominal distention. Other signs include white facial complexion, spontaneous sweating, fatigue and lack of strength, and shortness of breath with rapid breathing on exertion. The tongue is pale with a white fur. The pulse is forceless and vacuous. Analysis: When heart qi is vacuous, the heart's pumping action is weak, hence there are heart palpitations. When spleen qi is vacuous, movement and transformation breaks down, hence there is reduced eating and abdominal distention. In heart-spleen qi vacuity physiological functions are lowered, hence there is spontaneous sweating and shortness of breath with rapid breathing on exertion. When the source of qi and blood is reduced, the patient becomes improperly nourished, hence fatigue and lack of strength. Treatment principle: Supplement the heart and spleen. Acupuncture: Base treatment mainly on back transport points, HT, SP, and CV. Select from BL-15 (xin shu, Heart Transport), BL-20 (pi shu, Spleen Transport), CV-14 (ju que, Great Tower Gate), CV-4 (guan yuan, Pass Head), CV-6 (qi hai, Sea of Qi), PC- 6 (nei guan, Inner Pass), HT-7 (shen men, Spirit Gate), ST-36 (zu san li, Leg Three Li), SP- 3 (tai bai, Supreme White), and LR-13 (zhang men, Camphorwood Gate); needle with supplementation and moxa. Compare DUAL VACUITY OF THE HEART AND SPLEEN.

Heart-Spleen Yang Vacuity (xin pi yang xu)

A disease pattern characterized by HEART YANG VACUITY and SPLEEN YANG VACUITY signs. The chief signs are stifling oppression and pain in the heart and chest and thin sloppy stool. Other signs include heart palpitations, reduced eating, rumbling intestines, somber white facial complexion, shortage of qi and laziness to speak, spontaneous sweating, lassitude of spirit,

somnolence, and physical cold and cold limbs. The tongue is pale or dark and purple; the tongue fur is white; and the pulse is weak. Analysis: When heart yang is insufficient, heart qi is depleted, hence the heart palpitations, spontaneous sweating, lassitude of spirit, and somnolence. When yang qi is too weak to move the blood, stasis obstruction of the heart vessels develops and qi dynamic stagnates, hence the stifling oppression and pain in the heart and chest. Spleen yang vacuity develops from spleen qi vacuity. Spleen qi vacuity causing impaired movement and transformation of grain and water accounts for the reduced eating and for the internal collection of water-damp that manifests in rumbling intestines and sloppy stool diarrhea. Yang vacuity deprives the limbs of warmth, hence the physical cold and cold limbs. The somber white facial complexion, shortage of qi and laziness to speak, spontaneous sweating, pale or dark purple tongue with white fur, and the weak pulse, are all indications of heart- spleen yang vacuity. Treatment principle: Assist yang and boost qi, fortify the spleen and nourish the heart. Acupuncture: Base treatment mainly on back transport points, HT, SP, and CV. Select from BL-15 (xin shu, Heart Transport), BL- 20 (pi shu, Spleen Transport), BL-17 (ge shu-, Diaphragm Transport), CV-4 (guan yuan, Pass Head), CV-6 (qi hai, Sea of C)i), GV-4 (ming men, Life Gate), PC-6 (nei guan, Inner Pass), HT-7 (shen men, Spirit Gate), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), and LR-13 (zhang men, Camphorwood Gate); needle with supplementation and large amounts of moxa. Compare DUAL VACUITY OF THE HEART AND SPLEEN.

Liver-Spleen Disharmony (gan pi bu he)

A generic term for LIVER QI INVADING THE SPLEEN and LIVER DEPRESSION AND SPLEEN VACUITY.

Liver Qi Invading the Spleen (gan qi fan pi) Synonym: liver-wood exploiting the spleen. A form of LIVER-SPLEEN DISHARMONY in which liver free coursing is excessive and liver qi moves cross counterflow and affects the spleen. Liver qi invading the spleen is characterized by headache, irascibility, bitter taste in the mouth, oppression in the chest and rib-side, glomus and fullness after eating, sloppy diarrhea, and a moderate string-like pulse. This pattern differs from LIVER QI INVADING THE STOMACH by a predominance of spleen signs such as distention and diarrhea. Acupuncture: Base treatment mainly on back transport points, SP, and ST. Needle with supplementation, choosing from BL-20 (pi shu, Spleen Transport), CV-12 (zhong wan, Center Stomach Duct), LR-13 (zhang men, Camphorwood Gate), ST-36 (zu san li, Leg Three Li), SP-3 (tai bai, Supreme White), and SP-6 (san yin jiao, Three Yin Intersection); and with drainage or even supplementation and drainage at BL-18 (gan shu, Liver Transport), LR-14 (qi men, Cycle Gate), PC-6 (nei guan, Inner Pass), LR-3 (tai chong, Supreme Surge), and GB-34 (yang ling quan, Yang Mound Spring).

Liver Depression and Spleen Vacuity (gan yu pi xu) A form of LIVER-SPLEEN DISHARMONY in which binding depression of the liver qi gives rise to or exacerbates impairment of splenic movement and transformation. Liver depression and spleen vacuity is characterized by rib-side pain, aversion to food, abdominal distention, sloppy stool diarrhea, and fatigued limbs.

Spleen Dampness and Liver Depression (pi shi gan yu)

A disease pattern arising when persistent dampness encumbering the spleen and stomach affects the liver's free coursing function. The main signs are distention and pain in the chest, rib-side, stomach duct, and abdomen, and torpid intake with sloppy stool. Other signs include constrained affect-mind, vexation, agitation, and irascibility, rib-side pain and distention, nausea, lassitude of spirit and lack of strength, fatigued cumbersome limbs, withered-yellow facial complexion, short voidings of scant urine, in severe cases with puffy swelling, and yellowing of the eyes and skin. The tongue fur is yellow and slimy or thick and slimy. The pulse is soggy and moderate or fine and string-like.

Acupuncture: Base treatment mainly on CV, back transport points, ST, SP, and LR. Select from CV-12 (zhong wan, Center Stomach Duct), LR-13 (zhang men, Camphorwood Gate), ST-25 (tian shu, Celestial Pivot), ST-36 (zu san li, Leg Three Li), SP-9 (yin ling quan, Yin Mound Spring), BL-20 (pi shu, Spleen Transport), BL-18 (gan shu, Liver Transport), GB-34 (yang ling quan, Yang Mound Spring), PC-6 (nei guan, Inner Pass), LR-3 (tai chong, Supreme Surge), and SP-6 (san yin jiao, Three Yin Intersection); needle with drainage or with even supplementation and drainage, and, if appropriate, add moxa. Analysis: When dampness evil causes internal obstruction, qi dynamic is inhibited, hence the distention and pain in the chest, rib-side, stomach duct, and abdomen. When the spleen's movement and the stomach's harmonious downbearing are impaired, there is torpid intake, sloppy stool, and nausea. When dampness obstructs qi dynamic, and the movement of qi and blood is inhibited, there is lassitude of spirit, fatigued cumbersome limbs, and withered-yellow facial complexion. When dampness obstructs the liver and gallbladder, bile does not keep to its normal path, but spills out, hence the yellow skin and eyes. When exuberant internal dampness affects bladder qi transformation, there are short voidings of scant urine. When dampness floods the skin and flesh, there is puffy swelling of the limbs. When the liver's free coursing action is impaired, constrained affect mind, or vexation, agitation, and irascibility are observed. The slimy tongue fur reflects the spleen dampness. The pulse is soggy and moderate when spleen dampness is dominant, and is fine and string-like when liver depression is dominant.

Spleen-Kidney Yang Vacuity (pi shen yang xu)

A disease pattern characterized by signs of both SPLEEN YANG VACUITY and KIDNEY YANG VACUITY. Spleen yang vacuity and kidney yang vacuity are mutually conducive, and often develop when enduring illness damages yang. In most cases, the spleen yang vacuity is the root, and hence in the language of the five phases can be expressed as fire (kidney yang) failing to engender earth, and earth failing to dam water. The chief signs are cold pain in the lumbus and knees, enduring diarrhea, and puffy face and swollen limbs. Other signs include bright white facial complexion, physical cold and cold limbs, and lower abdominal cold pain. In some cases, there is fifth watch diarrhea, clear-food diarrhea, inhibited urination, or drum-like abdominal distention. The tongue is pale and enlarged with a white glossy fur. The pulse is sunken, fine, slow and weak or fine and faint.

Analysis: When kidney yang fails to warm the lumbus and knees, there is cold pain in the lumbus and knees. When spleen yang fails to move and transform the essence of grain and water, there is

enduring diarrhea. When spleen yang is vacuous, it cannot warm the body, hence the physical cold and cold limbs, bright white facial complexion, pale enlarged tongue with glossy white fur, and a sunken fine slow weak or faint fine pulse. When spleen and kidney yang are vacuous, exuberant internal yin cold causes stagnation of qi dynamic, hence the lower abdominal cold pain. When spleen and kidney yang fail to warm and transform water-damp, dampness percolates into the intestines, hence the fifth-watch diarrhea or clear-food diarrhea. Yang vacuity water-damp collecting internally causes bladder qi transformation failure, hence the inhibited urination. Water-damp flooding the flesh and skin gives rise to puffy face and swollen limbs. When water fails to dam water, water percolates into the abdomen, there is drum-like abdominal distention (drum distention). Treatment principle: Warm and supplement the spleen and kidney. Acupuncture: Base treatment mainly on back transport points, CV, SP, ST, and KI. Select from BL-20 (pi shu, Spleen Transport), BL-23 (shen shu, Kidney Transport), GV-4 (ming men, Life Gate), CV-4 (guan yuan, Pass Head), CV-12 (zhong wan, Center Stomach Duct), SP-4 (gong sun, Yellow Emperor), ST-36 (zu san li, Leg Three Li), KI-3 (tai xi, Great Ravine), and KI-7 (fu liu, Recover Flow); needle with supplementation and large amounts of moxa. Selection of points according to signs: For cold pain in the lumbus and knees, add GV-3 (yao yang guan, Lumbar Yang Pass), BL-40 (wei zhong, Bend Center), and SP-9 (yin ling quan, Yin Mound Spring). For enduring diarrhea, add ST-25 (tian shu, Celestial Pivot), and GV-20 (bai hui, Hundred Convergences). For puffy face and swollen limbs, add CV-9 (shui fen, Water Divide), CV-6 (qi hai, Sea of Qi), and BL-22 (san jiao shu, Triple Burner Transport).

Spleen-Stomach Damp-Heat (pi wei shi re) Synonyms: damp-heat obstructing the spleen and stomach; damp-heat brewing in the spleen; center burner damp-heat. A disease pattern that results when damp-heat arises in the center burner or is externally contracted, and brews in the spleen, disturbing normal movement and transformation. Spleen-stomach damp-heat is characterized by glomus and oppression in the stomach duct, torpid intake, nausea, sloppy stool, and yellow urine, and heavy cumbersome limbs. Other possible signs include: yellowing of the skin (the color of tangerines); fluctuating heat effusion unabated by sweating. The tongue is red with yellow slimy fur, and the pulse is soggy. Acupuncture: Base treatment mainly on ST, LI, and SP. Select from SP-9 (yin ling quan, Yin Mound Spring), SP-6 (san yin jiao, Three Yin Intersection), LI-11 (qu chi, Pool at the Bend), LI-4 (he gu, Union Valley), ST-44 (nei ting, Inner Court), ST-36 (zu san li, Leg Three Li), ST-43 (xian gu, Sunken Valley), and ST-25 (tian shu, Celestial Pivot); needle with drainage. Do not use moxa. For yellowing of the body and eyes, drain LR-3 (tai chong, Supreme Surge) and GB-34 (yang ling quan, Yang Mound Spring). For itchy skin, add Itch Reliever (zhi yang) and SP-10 (xue hai, Sea of Blood). For pronounced heat, drain GV-14 (da zhui, Great Hammer), or prick LI-1 (shang yang, Shang Yang) to bleed.

Spleen-Stomach Disharmony (pi wei bu he)

A pathology of the spleen and stomach characterized by glomus, oppression, and continuous pain in the stomach duct exacerbated by hunger, abdominal distention and poor transformation of food, belching, hiccough, and, in severe cases, vomiting, a liking for pressure and warmth, a pale tongue

with dental impressions on the margins and a thin white fur, and a forceless sunken fine or sunken moderate pulse. Treatment principle: Fortify the spleen and nourish the stomach. Acupuncture: Base treatment mainly on back transport points, CV, SP, and ST. Select from BL-20 (pi shu, Spleen Transport), BL-21 (wei shu, Stomach Transport), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), ST-25 (tian shu, Celestial Pivot), CV-6 (qi hai, Sea of Qi), PC-6 (nei guan, Inner Pass), and SP-6 (san yin jiao, Three Yin Intersection); needle with supplementation and add moxa.

Spleen-Stomach Vacuity (pi wei xu ruo)

see SPLEEN QI VACUITY.

Spleen-Stomach Yang Vacuity (pi wei yang xu)

Synonyms. devitalized center yang; insufficiency of center yang. Vacuity of spleen-stomach yang qi of the center burner with poor digestion. Signs include reduced food intake, vomiting, diarrhea, cold limbs, fatigue, withered-yellow facial complexion, dizziness, pale tongue, soft enlarged tongue, thick turbid tongue fur, and a large vacuous pulse. Comparison: Spleen-stomach yang vacuity differs from stomach vacuity cold by the presence of diarrhea, which is a spleen sign. It differs from spleen yang vacuity by the presence of vomiting, which is a stomach sign. Treatment principle: Treat by warming and moving center yang. Acupuncture: Base treatment mainly on SP, ST, CV, and back transport points. Select from BL-20 (pi shu, Spleen Transport), BL-21 (wei shu, Stomach Transport), CV-12 (zhong wan, Center Stomach Duct), LR-13 (zhang men, Camphorwood Gate), CV-6 (qi hai, Sea of Qi), ST-36 (zu san li, Leg Three Li), and PC-6 (nei guan, Inner Pass); needle with supplementation and add moxa.

Yang Vacuity Water Flood (yang xu shui fan)

WATER SWELLING or PHLEGM-RHEUM arising when spleen-kidney yang vacuity, especially kidney yang (life gate fire) vacuity fails in its warming and moving function and causes water to accumulate. Indispensable Medical Reading (yi zong bi du) states, "Although water is controlled by the spleen, in actual fact it is ruled by the kidney, which is the water viscus and the seat of original yang, the life gate. When the life gate fire is debilitated, it fails to restrain yin and to warm and nourish spleen-earth; yin is not subservient to yang, so that essence transforms into water. Hence most water swelling patterns can be ascribed to debilitation of fire." WMB: edema in chronic nephritis, cardiac edema. Acupuncture: Base treatment mainly on CV, back transport points, SP, and ST. Select from CV-9 (shui fen, Water Divide), CV-6 (qi hai, Sea of Qi), ST-36 (zu san li, Leg Three Li), SP-6 (san yin jiao, Three Yin Intersection), SP-9 (yin ling quan, Yin Mound Spring), and BL-39 (wei yang, Bend Yang); needle with supplementation and add moxa. For kidney yang vacuity, add BL-23 (shen shu, Kidney Transport), GV-4 (ming men, Life Gate), KI-7 (fu liu, Recover Flow), and KI-3 (tai xi, Great Ravine). For spleen yang vacuity, add CV-12 (zhong wan, Center Stomach Duct), BL-20 (pi shu, Spleen Transport), and SP-4 (gong sun, Yellow Emperor).

Stomach Disease Patterns: Simple Patterns

Food Stagnating in the Stomach Duct (shi zhi wei wan (guan))

Food stagnating in the stomach duct, arises when food is not decomposed in the stomach and is attributed to dietary irregularities such as voracious eating and drinking. Spleen-stomach vacuity with impaired movement and transformation is a predisposing factor. Signs include distention and oppression in the stomach duct with pain in severe cases, belching and swallowing of upflowing acid, vomiting of sour putrid matter, relief from distention and pain by vomiting, and a thick slimy tongue fur with a slippery pulse. In some cases, there is passing of flatus and thin stool that is putrid, sour, or foul-smelling. Food accumulating in the stomach after overeating affects splenic movement and transformation, marked by distention and stomach duct pain, putrid belching, retching and vomiting, thick slimy tongue fur, and a slippery pulse. WMB: indigestion; gastritis. Acupuncture: choose from ST-25 (tian shu, Celestial Pivot), CV-12 (zhong wan, Centre Stomach Duct), ST-21 (liang men, Beam Gate), ST-36 (zu san li, Leg Three Li), and ST-44 (nei ting, Inner Court). Add LI-4 (he gu, Union Valley) for headache, PC-6 (nei guan, Inner Pass) for burping and belching, LI-11 (qu chi, Pool at the Bend) for heat.

Stomach Heat (wei re)

Stomach heat, is the manifestation of intense fire heat in the stomach attributable to a) a predilection for hot spicy or rich fatty foods that engender fire, b) constrained emotions giving rise to depressed qi, which then transforms into fire, or c) heat evil invading the inner body. It is characterized by scorching stomach duct pain, clamoring stomach with swallowing of upflowing acid, dry bound stool, short voidings of reddish urine, a red tongue with yellow fur, and a slippery rapid pulse. In some cases, there is immediate vomiting of ingested foods or thirst with desire for cold drinks with swift digestion with rapid hungering. When stomach fire flames upward, signs are observed such as sore swollen and even ulcerated gums, spontaneous bleeding of the gums, and bad breath. Combined stomach disease patterns include LIVER-STOMACH DISHARMONY, GASTROINTESTINAL ACCUMULATION, EXUBERANT LUNG-STOMACH HEAT, and GASTROINTESTINAL HEAT BIND. Stomach heat, is any heat pattern of the stomach. It arises when evil heat enters the interior when the stomach is damaged by excessive consumption of fried or otherwise rich fatty foods or hot spicy food, or when liver fire invades the stomach. Most cases of stomach heat are repletion heat. For stomach vacuity heat, see STOMACH YIN VACUITY. Stomach heat can take a number of forms: (1) Affecting the stomach's function of intake, it can manifest in swift digestion and rapid hungering. (2) Affecting the stomach downbearing, it manifests as pain or burning sensation in the stomach duct, vomiting, clamoring stomach, and hard stool. (3) Stomach heat can manifest in upper body signs such as bad breath, painful swollen gums, gaping gums, or bleeding gums. In such cases, it is referred to as stomach fire or upbearing stomach fire. Whatever form stomach heat takes, it is invariably attended by a bitter taste in the mouth, dry mouth, red tongue with yellow fur, and a rapid slippery pulse. Treatment involves clearing the stomach and draining fire. Intense disharmony (i.e., severe) invariably causes damage to yin fluids of the stomach, so that the judicious admixture of medicinals that nourish yin and engender liquid is indicated. Acupuncture: Base treatment mainly on

ST points. Main points: choose from ST-44 (nei ting, Inner Court), ST-36 (zu san li, Leg Three Li), and LI-4 (he gu, Union Valley). For stomach repletion heat, add ST-45 (li dui, Severe Mouth); needle with drainage. For vacuity heat, add BL-21 (wei shu, Stomach Transport), KI-6 (zhao hai, Shining Sea), and SP-6 (san yin jiao, Three Yin Intersection); needle with even supplementation and drainage.

Stomach Qi Ascending Counterflow (wei qi shang ni)

Stomach qi ascending counterflow, is the chief manifestation of impaired harmonious downbearing of the stomach that causes nausea, vomiting, belching, or hiccough and can result from a number of causes including cold, heat, phlegm, foul turbidity, food stagnation, and gastrointestinal qi stagnation. Stomach qi ascending counterflow is a pattern that can occur in any stomach disease. Counterflow occurring in a cold pattern is usually characterized by a pale tongue, white face, vomiting of clear fluid, or vomiting in the evening of food ingested in the morning. Where heat is present, signs include red tongue with yellow fur, vomiting of sour or bitter fluid, and immediate vomiting of ingested food. If phlegm is the cause, a slimy tongue fur, repeated ejection of phlegm-drool, and occasionally dizziness are observed. Stomach qi ascending counterflow due to foul turbidity usually occurs in hot weather, is sudden in onset, and is characterized by abdominal pain, ungratified desire to vomit, and agonizing distention and oppression in the stomach duct. Where stomach qi ascending counterflow is a result of food stagnation, there is usually a history of food damage, and signs such as sour, putrid vomitus, with improvement brought by vomiting. Finally, stomach qi ascending counterflow owing to gastrointestinal qi stagnation is characterized by glomus in the chest, abdominal pain, and belching. Treatment principle: Harmonize the stomach and downbear counterflow. Treatment should also be directed toward eliminating the relevant cause of disease, using methods such as warming the stomach, clearing heat, transforming phlegm, repelling turbidity, abductive dispersion, and rectifying qi. Treatment varies according to the cause.

Acupuncture: The alarm and lower uniting points of ST, CV-12 (zhong wan, Center Stomach Duct) and ST-36 (zu san li, Leg Three Li), and PC-6 (nei guan, Inner Pass), may be selected as the main points to harmonize the stomach, downbear counterflow, and check vomiting. For cold patterns, add stomach-warming points BL-21 (wei shu, Stomach Transport), CV-13 (shang wan, Upper Stomach Duct), SP-4 (gong sun, Yellow Emperor), and CV-4 (guan yuan, Pass Head); needle with drainage and add moxa. For heat patterns, add stomach-heat-clearing points LI-4 (he gu, Union Valley), LI-11 (qu chi, Pool at the Bend), and ST-44 (nei ting, Inner Court); needle with drainage. For phlegm, add phlegm-transforming counterflow-downbearing points ST-40 (feng long, Bountiful Bulge), CV-17 (shan zhong, Chest Center), SP-4 (gong sun, Yellow Emperor), and BL-20 (pi shu, Spleen Transport); needle with drainage or with even supplementation and drainage, and add moxa. For food complication, add food dispersing stagnation-abducting points CV-10 (xia wan, Lower Stomach Duct), LI Inner Court (li nei ting), and CV-21 (xuan ji, Jade Swivel): needle with drainage. For foul turbidity, add dampness transforming turbidity-dispelling points LI-4 (he gu, Union Valley), LI-11 (qu chi, Pool at the Bend), and SP-9 (yin ling quan, Yin Mound Spring); needle with drainage. For qi stagnation, add qi rectifying points CV-6 (qi hai, Sea of Qi), BL-20 (pi shu, Spleen

Transport), LR-3 (tai chong, Supreme Surge), and SP-4 (gong sun, Yellow Emperor); needle with even supplementation and drainage or with drainage.

Stomach Cold (wei han), is the manifestation of yin cold congealing in the stomach which arises from catching cold in the abdomen, excessive consumption of raw or cold foods (vacuity), or from damage to the centre by taxation fatigue and contraction of cold evil (vacuity, vacuity/repletion). It is characterized either by acute crampy pain or by continuous mild stomach duct pain. In either case exacerbated by exposure to cold and relieved by warmth. Other signs include bland taste in the mouth, absence of thirst, pale tongue with glossy white tongue fur, and a slow pulse that may be string-like. In some cases there is lassitude of spirit and lack of strength, lack of warmth in the limbs; in others there may be gurgling of water in the stomach and upflow of clear fluid. See STOMACH REPLETION COLD; STOMACH VACUITY COLD.

Stomach Repletion Cold (wei shi han)

A disease pattern caused by cold evil invading the stomach. This may be the result of excessive consumption of cold raw foods or external cold (External Cold Invading the Stomach). The chief signs are acute cold pain in the stomach duct that is exacerbated by exposure to cold and relieved by warmth. Secondary signs include glomus and distention in the stomach duct, nausea with vomiting that relieves pain, as well as physical cold and cold limbs. Excessive consumption of raw and cold foods causes cold to accumulate in the center. Careless living such as eating in the wind and sleeping in the dew causes cold evil to invade the stomach and yin cold to congeal and stagnate. Cold causes contraction, hence the cold pain in the stomach duct. Exposure to cold exacerbates the congealing, whereas warmth causes the cold qi to dissipate. When cold congeals in the stomach, qi dynamic is obstructed, and the harmonious downbearing of the stomach is impaired, hence the glomus and distention in the stomach duct. Vomiting helps to get rid of the cold repletion evil and temporarily restores qi dynamic to normal, hence relief from pain after vomiting. When cold evil is in the stomach, it encumbers stomach yang and prevents it from warming the limbs and the fleshy exterior, hence the physical cold and cold limbs. The white tongue fur and string-like or tight sunken pulse are signs of disease due to cold evil. Treatment principle: Warm the stomach and dissipate cold.

Acupuncture: Base treatment mainly on ST points. Select from CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), ST-44 (nei ting, Inner Court), ST-21 (liang men, Beam Gate), and PC-6 (nei guan, Inner Pass). Needle with even supplementation and drainage or with drainage, and add large amounts of moxa. For external cold invading the stomach, add GB-20 (feng chi, Wind Pool), TB-5 (wai guan, Outer Pass), LI-4 (he gu, Union Valley), and BL-11 (da zhu, Great Shuttle).

Stomach Vacuity Cold (wei yang xu)

Synonyms: stomach qi vacuity cold; stomach yang vacuity. A disease pattern characterized by stomach signs such as stomach pain and vomiting, and vacuity cold signs. It can be the result of damage to stomach qi by excessive consumption of raw and cold foods or other dietary irregularities.

It may also occur when constrained emotions cause liver qi to invade the stomach and, in time, damages its qi. The stomach pain usually occurs on an empty stomach, and is relieved by eating or by pressure. Vomiting of clear cold sour fluid is sometimes observed. General signs include lusterless complexion, aversion to cold, lack of warmth in the extremities, and a pale enlarged tongue. The pulse is soggy, but may become string-like or tight during pain attacks. Vacuity cold gives rise to signs of stomach qi disharmony such as belching and acid upflow. Stomach qi vacuity cold characterized by stomach duct pain that may be exacerbated by contraction of external cold. It differs, however, from fulminant strike by cold evil (from catching cold or from excessive consumption of raw or cold foods), as it is less sudden and violent in onset, of longer duration, and characterized by a prominence of vacuity signs. Fulminant strike by cold evil is associated with pronounced cold signs, less pronounced vacuity signs, and a more sudden onset. Compare STOMACH REPLETION COLD. WMB: Stomach qi vacuity cold is often seen in diseases described by Western medicine as ulcers and gastric neurosis. Treatment principle: Fortify the center and warm the stomach. Acupuncture: Base treatment mainly on ST points. Select from BL-20 (pi shu, Spleen Transport), BL-21 (wei shu, Stomach Transport), CV-12 (zhong wan, Center Stomach Duct), LR-13 (zhang men, Camphorwood Gate), ST-36 (zu san li, Leg Three Li), ST-44 (nei ting, Inner Court), ST-21 (liang men, Beam Gate), and ST-37 (shang ju xu, Upper Great Hollow). Needle with supplementation and large amounts of moxa. Selection of points according to signs: For pronounced qi vacuity, add CV-6 (qi hai, Sea of Qi). For pronounced qi stagnation, add CV-17 (shan zhong, Chest Center), PC-6 (nei guan, Inner Pass), and LR-3 (tai chong, Supreme Surge).

Stomach Yin Vacuity (wei yin xu)

Stomach yin vacuity, is the manifestation of stomach yin depletion that occurs in enduring illness or in advanced stages of febrile disease, or that arises from predilection for hot spicy foods, constrained emotions, or depressed qi transforming into heat. It is characterized by dull pain in the stomach duct, no desire to eat even when hungry, dry mouth and throat, dry bound stool, red tongue with little liquid, and a rapid fine pulse. In some cases, there may be glomus in the stomach duct or dry retching. Stomach yin vacuity, is the manifestation of insufficiency of stomach yin (stomach yin depletion), i.e. insufficiency of the yin humor of the stomach; attributed to intense stomach heat, spleen-stomach damp-heat, or damage to liquid in externally contracted febrile (heat disease); characterized by dry lips and mouth, desire for fluids, reduced food intake, dry stool, short voidings of scant urine, and, in severe cases, dry retching or hiccough, a dry crimson area in the center of the tongue, and a rapid fine pulse. Treatment principle: Treat by nourishing stomach yin, combined where necessary with clearing heat and harmonizing the stomach. Acupuncture: Base treatment mainly on ST, CV, KI, and back transport points. Select from ST-36 (zu san li, Leg Three Li), CV-12 (zhong wan, Center Stomach Duct), ST-25 (tian shu, Celestial Pivot), BL-21 (wei shu, Stomach Transport), BL-20 (pi shu, Spleen Transport), KI-6 (zhao hai, Shining Sea), SP-6 (san yin jiao, Three Yin Intersection), and ST-44 (nei ting, Inner Court); needle with supplementation.

Stomach Disease Patterns: Combined Patterns

Exuberant Heart-Stomach Fire (xin wei huo sheng)

Synonym: heart-stomach repletion fire. A disease pattern arising when, in intense heart fire, evil heat invades the stomach. The chief signs are vexation and insomnia, red face, thirst, mouth sores, scorching pain in the stomach duct, swallowing of upflowing acid, and swift digestion and rapid hungering. Other signs include mania and delirious speech, red urine with inhibited voidings and stinging pain, bloody urine, immediate vomiting of ingested food, bad breath, bleeding gums, sore swollen gums, and constipation. The tongue is red with yellow fur. The pulse is slippery and rapid.

Treatment principle: Clear the heart and quiet the spirit; drain fire and harmonize the stomach.

Acupuncture: Base treatment mainly on PC, HT, and ST. Main points include PC-8 (lao gong, Palace of Toil), HT-8 (shao fu, Lesser Mansion), and CV-14 (ju que, Great Tower Gate) needling with drainage, and prick PC-9 (zhong chong, Central Hub) and HT-9 (shao chong, Lesser Surge) to bleed, and add ST-44 (nei ting, Inner Court), ST-36 (zui san li, Leg Three Li), and LI-4 (he gu, Union Valley); needle with drainage. Selection of points according to signs: For stomach duct pain, add CV-12 (zhong wan, Center Stomach Duct), ST-45 (li dui, Severe Mouth), and TB-6 (zhi gou, Branch Ditch). For swallowing of upflowing acid, add BL-18 (gan shu, Liver Transport) and GB-40 (qii xu, Hill Ruins). For bloody urine, add CV-4 (guan yuan, Pass Head). For vomiting, add CV-12 (zhong wan, Center Stomach Duct) and PC-6 (nei guan, Inner Pass). For bad breath, add CV-24 (cheng jiang, Sauce Receptacle). For bleeding gums, acid ST-45 (li dui, Severe Mouth) and ST-6 (jia chi, Cheek Carriage).

Gastrointestinal Accumulation (wei chang ji, chang wei ji zhi)

Accumulation of food in the stomach and intestines. Comparison Gastrointestinal accumulation shares the basic characteristics of FOOD DAMAGE (aversion to food, nausea, vomiting or belching (with putrid smelling vomitus or gas), diarrhea or constipation, foul-smelling stool and flatus, relief from pain and distention after defecation or the passing of flatus. However, gastrointestinal accumulation is usually more severe than most cases of food damage, especially with the addition of palpable accumulation lumps in the abdomen, painful distention that refuses pressure, diarrhea with ungratifying defecation, or tenesmus. Causes include excessive consumption, especially of cold, raw, fried, rich, or fatty foods, and ingestion of unclean foodstuffs. Treatment principle: Use offensive precipitation in accordance with the principle that "lodging is treated by attack." Both abductive dispersers and offensive precipitants are used.

Gastrointestinal Heat Bind (re jie wei chang)

Synonym: HEAT BINDING IN THE STOMACH AND INTESTINES, re jie chang wei.

Heat Bind (re jie)

Synonym: yang bind. HEAT gathering and binding in a particular location. When heat binds in the stomach and intestines, there is dry bound stool, and a sunken replete pulse; in severe cases, there may be tidal heat [effusion] and delirious speech. See YANG BRIGHTNESS DISEASE. When heat binds in the blood aspect, a blood amassment pattern emerges. Systematized Identification of Warm

Diseases (wen bing tiao bian) states, "Heat bind with circumfluence is not a stoppage of qi. There is no need for unripe bitter orange (zhi shi) and magnolia bark (hou po); simply use mirabilite (mang xiao) to enter yin and resolve the heat bind." According to On Cold Damage (shang han lun), in greater yang (tai yang) heat that fails to resolve, heat binds in the bladder, and the patient becomes manic, and passes blood. If blood is passed, the patient will recover. For gastrointestinal heat bind, see HEAT CONSTIPATION.

Liver Qi Invading the Stomach (gan qi fan wei)

Excessive free coursing of liver qi affecting the stomach. Liver qi invading the stomach manifests in stomach signs such as stomach duct pain, vomiting of sour fluid, torpid stagnant stomach intake, aversion to food, abdominal distention, and diarrhea, in addition to liver signs such as dizziness, rib-side pain, irascibility, smaller-abdominal distention, and a string-like pulse. If the condition persists, it may develop into LIVER-SPLEEN DISHARMONY. This condition differs from LIVER QI INVADING THE SPLEEN by a predominance of stomach signs such as vomiting of sour fluid and torpid intake. Acupuncture: Base treatment mainly on ST, LR, and PC. Needle with supplementation, choosing from BL-21 (wei shu, Stomach Transport), CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), ST-25 (tian shu, Celestial Pivot), and SP-6 (san yin jiao, Three Yin Intersection); and with drainage or with even supplementation and drainage at BL-18 (gan shu, Liver Transport), PC-6 (nei guan, Inner Pass), LR-3 (tai chong, Supreme Surge), LR-14 (qi men, Cycle Gate), and GB-34 (yang ling quan, Yang Mound Spring).

Liver-Stomach Disharmony (gan wei bu he)

A pattern arising when binding depression of the liver causes imbalance between the liver and spleen and causes counterflow and derangement of stomach qi. Liver-stomach disharmony is characterized by distending pain in both rib-sides, belching, glomus and fullness in the upper abdomen, torpid intake, stomach duct pain, swallowing of upflowing acid, and clamoring stomach. It differs from LIVER-SPLEEN DISHARMONY in the predominance of stomach signs as opposed to spleen signs. Treatment principle: Course the liver and harmonize the stomach. Acupuncture: Base treatment mainly on ST, PC, LR, and SP. Select from CV-12 (zhong wan, Center Stomach Duct), ST-36 (zu san li, Leg Three Li), PC-6 (nei guan, Inner Pass), SP-4 (gong sun, Yellow Emperor), LR-3 (tai chong, Supreme Surge), LR-14 (qi men, Cycle Gate), and GB-34 (yang ling quan, Yang Mound Spring); needle with drainage.

Strong Stomach and Weak Spleen (wei qiang pi ruo)

A disease pattern of stomach heat scorching the fluids on the one hand and of spleen vacuity with little liquid and dryness of the intestinal humor on the other. It results from factors such as exuberant stomach yang, depressed fire due to affect-mind internal damage, and excessive consumption of hot spicy foods. The main signs are scorching pain in the stomach duct, thirst with a liking for fluids, frequent short voidings of urine, and hard stool that is difficult to pass. Other signs include swallowing of upflowing acid, immediate vomiting of ingested foods, and bad breath. In some cases,

there may be sore swollen gums or bleeding gums. The tongue is red with yellow fur. The pulse is slippery and rapid. Treatment principle: Drain heat, moisten the intestines, and free the stool.

Acupuncture: Base treatment mainly on the alarm, back transport, and lower uniting points of LI, and on ST and SP. Drain BL-25 (da chang shu, Large Intestine Transport), ST-25 (tian shu, Celestial Pivot), ST-37 (shang ju xu, Upper Great Hollow), TB-6 (zhi gou, Branch Ditch), LI-4 (he gu, Union Valley), LI-11 (qu chi, Pool at the Bend), SP-14 (fu jie, Abdominal Bind), and ST-44 (nei ting, Inner Court); supplement KI-6 (zhao hai, Shining Sea), SP-6 (san yin jiao, Three Yin Intersection), CV-12 (zhong wan, Center Stomach Duct), and ST- 36 (zu san li, Leg Three Li).

Yang Ming [Yang Brightness] Disease Patterns

Yang Ming [Yang Brightness] Blood Amassment (yang ming xu xue)

A disease pattern in which yang brightness (yang ming) evil heat binds with pre-existing static blood. Signs include forgetfulness and hard black stool that is easily passed. On Cold Damage (shang han lun) states, "In yang brightness patterns, when the patient has forgetfulness, there must be blood amassment, the reason for this being the presence of enduring static blood; hence there is forgetfulness and stool that, though hard, is nevertheless easily passed, and that must be black.

Yang Ming [Yang Brightness] Bowel Pattern (yang ming fu zheng)

A disease pattern arising when in externally contracted febrile disease, evil enters the yang brightness (yang ming) channel, causing tidal heat [effusion], delirious speech, a hard, full, distended abdomen with pain that refuses pressure, constipation, burnt yellow or old yellow tongue fur, and a strong, sunken, replete pulse. This is often referred to as HEAT BINDING IN THE STOMACH AND INTESTINES or HEAT BIND. Treatment principle: Treat by draining precipitation using cold bitter precipitants to flush the gastrointestinal heat accumulation.

Yang Ming [Yang Brightness] Channel Pattern (yang ming jing zheng)

A disease arising when externally contracted evil enters the yang brightness (yang ming) channel, causing great heat [effusion], great sweating, pronounced agitation, and a large, surging pulse. The four signs are collectively known as the four greatnesses. Treatment principle: Clear heat and drain fire to safeguard liquid. Ginseng (ren shen) may be added to medicinals to boost qi and engender liquid in cases of damage to both qi and yin.

Yang Ming [Yang Brightness] Disease (yang ming bing)

A disease arising when externally contracted evil enters the yang brightness (yang ming) channel and exterior signs such as aversion to wind and cold give way to pronounced heat signs. Yang brightness disease is characterized by generalized heat [effusion], sweating and aversion to heat, agitation, and thirst, or in more severe cases, abdominal fullness and pain, constipation, and in severe cases, delirious mania. The tongue fur is usually dry and old yellow in colour. The pulse is generally surging and large, slippery and rapid, or sunken, replete, and forceful. Yang brightness disease

occurs in the exuberant heat effusion stage of externally contracted heat (febrile) diseases, and manifests, in terms of the eight principles, as interior heat or interior repletion. Yang brightness disease is divided into channel and bowel patterns depending on the presence of constipation. In yang brightness channel patterns, the stomach liquid is damaged by exuberant heat, although there is no heat bind in the yang brightness bowels (the stomach and large intestine). Yang brightness bowel patterns are so named because they arise when an evil binds with food accumulation or dry waste in the stomach or intestines, causing repletion heat. Refer to other Yang Ming Patterns.

Yang Ming [Yang Brightness] Headache (yang ming tou tong)

1) Headache occurring in yang brightness (yang ming) disease in cold damage, which is accompanied by generalized heat [effusion] with aversion not to cold but to heat. Acupuncture: Select from LI-4 (he gu, Union Valley) and ST-42 (chong yang, Surging Yang); needle with drainage. 2) Headache on the pathway of the yang brightness (yang ming) channel, i.e. on the forehead and sometimes stretching into the eyeballs. Acupuncture: Select from Hall of Impression (yin tang), ST-8 (tou wei, Head Corner), LI-4 (he gu, Union Valley), and ST-44 (nei ting, Inner Court).