

THE MEANING OF KAN



Yao Kan

YAO\yao\n. 1. medicine or remedy 2. practice of medicine

KAN\kan\n. 1. shrine 2. a cabinet in which noble substances are kept

Kan is more than our name – it is our mission. Kan is dedicated to enhancing the practice of Chinese medicine in the West. By providing unmatched herbal products that are safe, pure and effective, Kan is a treasured medicine chest and a valuable ally to the modern health care provider.

The lower part of the Kan ideogram represents the dragon, a symbol for power and transformation. It is the goal of good medicine to liberate the power within each person to transform discomfort and illness into happiness and health.

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“Excellence in the tradition of East Asian medicine has always been defined by the ability to be simultaneously immersed in the past while also responding meaningfully and practically to the present. The history of East Asian medicine is a remarkable chain of transmission and modulation from one generation, dynasty, and even country, to the next.”

Ted Kaptchuk

Kan Herbals – Formulas by Ted Kaptchuk, O.M.D. written and researched by Ted J. Kaptchuk, O.M.D.;
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Quick Reference/Study Guide

symptom	TCM	formula
Lung		
<u>COLDS/ FLUS</u>		
Initial and early stage warm febrile disease sore throat, headache, cough, itchy red eyes	Wind Heat	Initial Defense
Early stage sore throat, slight fever or fever and slight chills	Wind Heat	Yin Qiao
Chills, bodyaches, aversion to cold, occipital headache, mild fever without sweating	Wind Cold/Damp or Mild Wind Heat/Damp	Dispel Invasion
Chills, fever, sore or scratchy throat, stiffness of upper back and neck	Wind Heat/Wind Cold	Gan Mao Ling
High fever, swollen throat, achy limbs, body aches, aversion to heat	Wind Heat with Toxic Heat	Zhong Gan Ling
Sore and swollen throat, fever, cough or asthma with yellow sputum	Toxic Heat,Lung Heat, Blood Heat	Antiphlogistic
Chills and fever without sweating, stiff neck, runny nose	Wind Cold at Tai Yang Stage	Kudzu Releasing Formula
<u>COUGHS, PHLEGM, ASTHMA</u>		
Asthma, bronchitis, dry cough with scanty mucus, burning sensation in chest	Lung Heat and Phlegm	Great White Lung Clearing Formula
Thick, ropy, colored mucus, hard to expectorate	Phlegm Heat	Pinellia Phlegm Dispersing Formula
Cough, asthma, frothy white sputum, edema	Wind Cold and Phlegm	Blue Green Lung Clearing Formula
Cough with abundant, thick yellow sputum, swollen throat	Lung Heat with Phlegm Liver Fire	Qing Fei Clearing Formula
Chronic cough, wheezing, thick yellow sputum, asthma	Lung Qi vacuity with Heat, Spleen Qi vacuity with Phlegm Damp	Ginseng and Gecko Formula
Lingering cough after Wind Cold Invasion	Wind Cold attack	Dispel Cough

symptom	TCM	formula
<u>MISCELLANEOUS</u>		
Nasal allergies, sinusitis, rhinitis	Wind Heat/Wind Cold invasion to head and face	Bi Yan Pian
Frequent colds and respiratory infection low immunity	<i>wei qi</i> vacuity	Jade Windscreen
Chronic cough, dry cough and hoarseness, smoker's physical discomfort or quitting smoking	Lung Qi and Yin vacuity	Wise Judge
Chronic dry cough, or small amount of yellow phlegm or blood	Lung Qi and Yin vacuity	Li Fei Support
<u>Spleen/ Digestive</u>		
<u>SPLEEN/ constitutional</u>		
Digestive problems, organ prolapse, exhaustion	Spleen Qi vacuity, Yang Qi sinking	Arouse Vigor
Weak digestion, bloating, loose stools, fatigue, chronic phlegm	Spleen Qi vacuity, Dampness	Prosperous Farmer
Decreased appetite, pale complexion, weak limbs	Spleen Qi vacuity and Phlegm Damp accumulation	Six Gentlemen
<u>DIGESTIVE/ symptomatic</u>		
Bloating, nausea, aversion to food, stomach flu	Internal Dampness/ Surface Wind Cold	Early Comfort
Nausea, diarrhea, headache, stomach flu	Wind, Damp and Cold invading the Middle Burner	Curing Formula
Dry constipation	Intestinal Heat and Dryness	Smooth Response
Hemorrhoids, colitis, intestinal bleeding	Damp Heat in Large Intestine	Hemorrease
Ulcers, hyperacidity, gastric reflux, heartburn	Stomach Heat, stagnant Spleen/Stomach	Stomach Relief
Fatigue, loose stools, nausea	Spleen Qi vacuity Support	Shen Ling Spleen
Epigstric focal distention, vomiting, dry heaves, gastric ulcers	Stomach and Spleen disharmony	Drain the Middle
IBS, alternation constipation and diarrhea borborygmus	Liver and Spleen disharmony, Damp Heat	Irritease

symptom	TCM	formula
Heart/ Shen		
Nervous energy, insomnia, palpitations	Heart and Kidney Yin vacuity	Celestial Emperor's Blend
Difficulty falling asleep, palpitations, muddled thinking	Heart Blood and Qi vacuity	Compassionate Sage
Insomnia, palpitations, digestive disturbances	Spleen and Heart vacuity	Gather Vitality
Migraine headache, anxiety, emotional/ psychological disorders, insomnia, vivid dreams	Unsettled shen	Calm Dragon
Hysteria, disorientation, melancholy	Nourish Heart, Calm Spirit	Rescue Formula
Insomnia, restless sleep, excess dreams	Liver and Heart Yin and Blood vacuity	Zizyphus Sleep
Poor concentration, memory, restlessness	Kidney Yin, Essence vacuity	Clear Mind
Kidney		
Low back pain, sore legs or chronic teeth problems, thirst, dryness, tinnitus	Kidney Yin vacuity	Quiet Contemplative
Chronic UTI, chronic sore throat, night sweats, chronic heat flushes	Kidney Yin vacuity with empty Fire	Temper Fire
Easily chilled, low back pain, fatigue, weak or sore lower back and knees loss of libido - infertility	Kidney Yang vacuity	Dynamic Warrior
Edema, chronic nephritis, urinary difficulty and a generalized sensation of heaviness	Disharmony between Spleen and Kidney, Spleen Dampness	Water's Way
Incontinence, impotence, prostatitis, psychosexual issues	Kidney and Heart not interacting	Restore Integrity
Blurry or diminished vision, dry, painful or itchy eyes	Liver and Kidney Yin vacuity	Bright Eye Rehmannia
Menopausal complaints, hypertension, night sweats	Kidney Yin and Yang vacuity	Two Immortals
Low back pain, sciatica, aversion to cold	Kidney Yang, Blood stagnation	Angelica & Eucommia Support
Excessive appetite, excess thirst, dry mouth, throat, night sweats, hot flashes	Kidney Yin vacuity	Jade Spring Nourishing Formula

symptom	TCM	formula
Liver		
Digestive disorders, stress, PMS, agitation, insomnia	Disharmony between Liver and Spleen, Liver stagnation	Relaxed Wanderer
Digestive disorders, stress, PMS	Disharmony between Liver and Spleen, Liver stagnation	Free and Easy Wanderer
Herpes, vaginitis, hepatitis, conjunctivitis irritability, short temper, headache, UTI, ear infections	Damp Heat in Liver and Gallbladder, Liver Fire	Quell Fire
Chest, flank pain, acid reflux, hepatitis, ulcers	Liver and Lung Yin vacuity, Liver Qi depression	Gracious Power
Belching, hiccups, epigastric pain, flatulence	Liver Qi depression/ Liver attacking Spleen	Liver Flow
Gallbladder		
Gallstones, acute and chronic gallstone inflammation in the bile ducts, cholecystitis	Damp Heat in Liver and Gallbladder	Li Dan Support
Women's Formulae		
Anemia, fatigue, scanty menses	Qi and Blood vacuity	Women's Precious
Anemia, dysmenorrhea, PMS	Blood stasis and vacuity	Angelica Restorative
Dysmenorrhea, periods that are early, late or randomly irregular, PMS	Stagnant menstrual Qi and Blood	Women's Rhythm
Fibroid tumors, ovarian cysts	Blood stasis in the lower abdomen	Women's Chamber
Menopausal symptoms, chronic infertility, menorrhagia, amenorrhea	Hot and Cold Blood	Women's Journey
Hysteria, disorientation, melancholy, post-partum depression	Heart Yin vacuity, Liver Qi depression, Spleen Qi vacuity	Rescue Formula
Menopausal complaints, hypertension, night sweats	Kidney Yin/Yang vacuity	Two Immortals

symptom	TCM	formula
Clear Heat		
<u>TOXIC HEAT</u>		
Sore throat, swollen glands, fever	Toxic Heat	Antiphlogistic Formula
Acne, skin rashes, boils	Toxic Heat, Blood Heat	Colorful Phoenix Pearl Combo
High fever, infection, septicemia	Toxic Heat in all Three Burners	Coptidetox
Facial sores, acne, pimples due to Fire and Toxins	Fire, Heat and Toxins in Upper Burner	Siler and Coix Clearing Formula
<u>DAMP HEAT</u>		
Acute urinary tract infection	Damp Heat in the Urinary Bladder	Relieving Formula
Dysentery, intestinal infection	Damp Heat in the Large Intestine	Copticlear
UTI, herpes, zoster, PID, ear problems	Liver, Gall Bladder Damp Heat and Fire	Quell Fire
Pain		
Arthritis, joint stiffness	Wind Damp impediment	Meridian Circulation
Traumatic injury; severe, stabbing pain	Blood stasis pain	Meridian Passage
Systemic pains from blockage	Blood stasis, obstruction of <i>luo</i> vessels	Invigorate the Collaterals
Calf cramping, spasmodic pain, TMJ	Liver Yin and Blood vacuity	Peony and Licorice Formula
Muscle and joint swelling, pain	Blood vacuity/stasis Wind Damp Heat	Dong Quai and Anemarrhena
Low back pain, aversion to cold, weak tendons	Blood stasis, Wind Cold Damp, Yang vacuity	Angelica and Euccomia Support Formula
Hot, painful joints	Wind Cold Damp transforming to Heat	Clear Channels

symptom	TCM	formula
Harmonizing		
Alternating fever and chills, damaged immune system	Disharmony in the <i>shao yang</i> channel	Minor Bupleurum
Borborygmus, vomiting, diarrhea, tight chest/epigastrium, conflicted psychologically	Spleen/Stomach disharmony	One Mind

Kan Herbals and Traditionals Index by Symptom:

Acne:

Antiphlogistic Formula -	Acute infection, Heat and Toxins (short term)
Colorful Phoenix Pearl Combo -	Heat and Toxins in the Blood, adolescent acne
Quell Fire -	Liver and Gallbladder Damp Heat
Siler and Coix Clearing Formula -	Fire, Heat and Toxins in the Upper Burner from Liver/Stomach Fire

Allergies:

Bi Yan Pian -	Sinus congestion due to Wind Cold or Wind Heat
Blue Green Lung Clearing -	Aggravated by exposure to chill and wind
Kudzu Releasing Formula -	Sneezing, runny nose, itchy eyes
Jade Windscreen -	<i>wei qi</i> vacuity, low immunity
Wise Judge -	Lung Qi and Yin vacuity

Anemia:

Angelica Restorative Formula -	Blood vacuity with Blood stasis
Gather Vitality -	Heart Blood and Spleen Qi vacuity
Peony and Licorice Formula -	Liver Yin and Blood vacuity
Ten Treasures -	Qi and Blood vacuity
Women's Precious -	Qi and Blood vacuity, weak respiration

Anti-aging:

Celestial Emperor's Blend -	Heart and Kidney Yin vacuity, dryness
Clear Mind -	Kidney <i>jing</i> /Essence
Dynamic Warrior -	Kidney Yang vacuity, Cold signs
Gather Vitality -	Digestive and/or sleep problems
Quiet Contemplative -	Premature hair loss, dry hair from Kidney Yin vacuity

Antiparasitic:

Copticlear -	Damp Heat in the Lower Burner, dysentery
Coptidetox -	Damp Heat or Toxic Heat in all Three Burners

Anxiety:

Calm Dragon -	<i>shao yang</i> syndromes and substance withdrawal, panic attacks
Celestial Emperor's Blend -	Heart and Kidney Yin vacuity, menopausal symptoms, difficult sleep
Clear Mind -	Heart, Liver Yin/Blood vacuity, <i>shen</i> disturbance
Compassionate Sage -	Heart Blood and Qi vacuity
Free and Easy Wanderer-	Stress-related, Liver Qi depression
Gather Vitality -	Obsessive worry due to Heart Blood and Spleen Qi vacuity
Quiet Contemplative -	Kidney Yin vacuity, hyperactivity
Relaxed Wanderer-	Edginess, agitation, anger, belligerence

Arthritis:

Clear Channels -	Hot, swollen and painful joints, worse at night
Dong Quai and Anemarrhena -	Wind Heat Damp, Blood stasis, swollen and painful joints
Invigorate the Collaterals -	Deep-seated Blood stasis in the <i>luo</i> vessels, chronic pain
Meridian Circulation -	Wind Cold Damp impediment, chronic vacuity, aches
Meridian Passage -	Blood stasis in the meridians, sharp pain

Asthma:

Blue Green Lung Clearing -	Cold Damp stagnation in Lungs - frothy, white sputum
Dynamic Warrior -	Kidney Yang vacuity, Cold signs
Ginseng and Gecko -	Lung Qi vacuity with Heat, Spleen Damp
Great White Lung Clearing -	External or internal Lung Heat, burning sensation
Li Fei Support -	Clears Lung Heat, moistens Lungs, stops cough
Lucid Channel -	Stagnant Phlegm in the Lung, copious sputum
Pinellia Phlegm Dispersing -	Phlegm Heat and rebellious Lung Qi (acute situations)

Breast Tenderness:

Minor Bupleurum -	<i>shao yang</i> imbalance
Relaxed Wanderer or Free and Easy Wanderer -	Liver Qi depression

Circulatory Disorders:

Angelica Restorative Formula -	Blood vacuity and stasis
Invigorate the Collaterals -	Blood stasis in the <i>luo</i> vessels, chronic pain

Children:

Minor Bupleurum -	Chronic Lung and digestive disorders, poor immunity, ear infections
Dynamic Warrior -	Slow development- Kidney Yang vacuity
Jade Windscreen -	Poor immunity
Quiet Contemplative -	Slow development- Kidney Yin vacuity

Colds & Flus:

Antiphlogistic Formula -	Sore throat, cough
Bi Yan Pian -	Head cold or sinus congestion due to Wind Cold or Wind Heat
Dispel Invasion -	Wind Cold Damp invasion with internal Damp, sniffles
Early Comfort -	Wind Cold invasion with pre-existing internal Damp, stomach flu
Gan Mao Ling -	Wind Cold or Wind Heat, sore throat, fever, chills
Initial Defense -	Wind Heat invasion, early stage cold or flu with cough and sore throat
Kudzu Releasing Formula -	Wind Cold, fever, stiff neck
Qing Fei Clearing Formula -	Lung Heat and Phlegm
Yin Qiao -	Wind Heat invasion - early stage, slight fever
Zhong Gan Ling -	High fever, severe body aches

Constipation:

Celestial Emperor's Blend -	Heart and Kidney Yin vacuity, dry constipation
Relaxed Wanderer -	Liver Qi depression
Smooth Response -	Dryness of Large Intestine
Wise Judge -	Lung and Stomach Yin vacuity

Coughs:

Blue Green Lung Clearing -	External invasion of Wind Cold with internal Phlegm Damp, copious white phlegm
Dispel Cough -	Wind Cold invasion, chronic cough
Dispel Invasion -	Wind Cold invasion - slight cough
Ginseng and Gecko Formula -	Lung Qi vacuity with Heat and Phlegm
Great White Lung Clearing -	Wind Heat, Lung Heat - burning sensation
Li Fei Lung Support -	Lung Qi and Yin vacuity
Pinellia Phlegm Dispersing -	Thick yellow phlegm, Phlegm Heat in the Lung
Wise Judge -	Lung Yin vacuity, dry cough

Depression:

Calm Dragon -	Liver Qi depression with unsettled <i>shen</i> , anxiety attacks
Clear Mind -	Kidney and Heart Yin vacuity, disturbed <i>shen</i> , Liver Blood vacuity
Compassionate Sage -	Heart Blood and Qi vacuity, forgetful, unable to focus
Relaxed Wanderer or Free and Easy Wanderer -	Liver Qi depression
Wise Judge -	Lung Yin vacuity, sense of loss, grief

Diabetes:

Jade Spring Nourishing -	Kidney, Lung, Stomach vacuity, dryness, thirst, sweating
Prosperous Farmer -	Spleen Qi vacuity, digestive problems
Quiet Contemplative -	Kidney Yin vacuity, dryness
Temper Fire -	Kidney Yin vacuity with empty Heat, overheating, night sweats

Diarrhea:

Arouse Vigor-	Spleen Yang vacuity
Copticlear -	Damp Heat, Toxins in Lower Burner dysentery
Curing Formula -	Dampness attacking the Middle Burner, overeating
Early Comfort -	External Wind invasion with internal Damp, stomach flu
Irritease -	Liver, Spleen disharmony, diarrhea
Prosperous Farmer -	Spleen Qi vacuity
Relaxed Wanderer -	Liver attacking Spleen, emotional problems

Dizziness:

Calm Dragon -	Liver Yang uprising
Early Comfort -	External Wind invasion with internal Damp
Lucid Channel -	Phlegm accumulation
Quell Fire -	Liver Fire uprising

Dysmenorrhea:

Free and Easy Wanderer -	Liver Qi depression with Spleen Qi vacuity
Invigorate the Collaterals -	Stagnant Blood in <i>luo</i> vessels, chronic pain, endometriosis
Meridian Passage -	Stagnant Blood in the meridians - sharp, stabbing pain
Relaxed Wanderer -	Liver Qi depression with Heat, PMS
Women's Chamber -	Blood stasis, sharp pain with masses
Women's Rhythm -	Blood stasis and Qi stagnation, emotional issues

Eczema:

Colorful Phoenix Pearl Combo -	Heat in the Blood, itching
Derma Wind Release -	Wind Heat or Wind Damp; damp eczema
Siler and Coix -	Heat, Fire, toxins
Wise Judge -	Lung Yin vacuity, dryness of skin
Women's Precious -	Blood vacuity, fatigue, lusterless complexion

Edema:

Blue Green Lung Clearing -	Facial edema
Dynamic Warrior -	Kidney Yang vacuity
Lucid Channel -	Phlegm blocking Spleen function
Prosperous Farmer -	Spleen and Middle Burner vacuity
Water's Way -	Weak Spleen Qi and fluid accumulation

Fatigue:

Arouse Vigor -	Qi vacuity and collapse
Dynamic Warrior -	Kidney Yang vacuity with Cold signs
Free and Easy Wanderer -	Liver Qi depression, with frustration
Gather Vitality -	Spleen Qi and Heart Blood vacuity, digestive problems, palpitations
Prosperous Farmer -	Middle Burner vacuity/Damp
Quiet Contemplative -	Kidney Yin vacuity
Relaxed Wanderer -	Liver Qi depression
Shen Ling Spleen Support -	Spleen Qi vacuity with Dampness
Ten Treasures -	Qi, Blood, Yang vacuity

Fever:

Antiphlogistic Formula -	Throat infection
Copticlear -	Infection, dysentery, parasites
Coptidetox -	Systemic infection
Gan Mao Ling -	Cold or flu
Initial Defense -	Beginning stage - cough and red eyes
Kudzu Releasing Formula -	Cold or flu with stiff neck
Yin Qiao -	Beginning stage - sore throat
Zhong Gan Ling -	Severe cold or flu, high fever, body aches

Gallstones:

Li Dan Support -

Damp Heat in the Liver and Gallbladder, pain, stones, inflammation

Gastrointestinal Disorders:

Copticlear -

Giardia, dysentery, parasites

Curing Formula -

Overeating, spoiled food

Early Comfort -

Summer Dampness, nausea, vomiting, diarrhea

Free and Easy Wanderer -

Liver and Spleen disharmony, stress

Hemorrease -

Hemorrhoids, intestinal bleeding

Irritease -

Diarrhea, constipation, IBS

Liver Flow -

Belching, flatulence, abdominal distention

Prosperous Farmer -

Middle Burner Dampness and vacuity

Relaxed Wanderer -

Emotionally-related Liver Qi depression

Stomach Relief -

Acid stomach, heartburn, ulcers

Gynecological:

Angelica Restorative -

Blood vacuity with stasis

Free and Easy Wanderer -

PMS, breast distention

Relaxed Wanderer -

PMS, emotional symptoms, breast distention

Rescue Formula -

Heart Yin vacuity, Liver Qi depression

Temper Fire -

Hot flashes, night sweats

Women's Chamber -

Abdominal masses, uterine fibroids

Women's Journey -

Menopausal symptoms, Hot and Cold Blood

Women's Precious -

Anemia, scanty menses, infertility

Women's Rhythm -

Dysmenorrhea, Amenorrhea

Headache:

Bi Yan Pian -	Sinus headache
Calm Dragon -	Migraine due to Liver Yang rising
Curing Formula -	Dampness due to overeating sweet, cold and rich foods
Early Comfort -	Dampness with a Wind Cold invasion, stomach flu
Free and Easy Wanderer -	Liver Qi depression
Gather Vitality -	Vacuity headache
Relaxed Wanderer -	Liver Qi depression, stress, repressed emotions

Hemorrhoids:

Arouse Vigor -	Spleen Qi vacuity, organ prolapse
Hemorrhase -	Damp Heat in the Large Intestine, pain, bleeding

Hepatitis:

Free and Easy Wanderer -	Liver Qi depression
Gracious Power -	Liver Yin vacuity, Qi depression
Li Dan Support -	Liver and Gallbladder Damp Heat
Quell Fire -	Liver and Gallbladder Fire/Damp Heat, Liver Fire
Relaxed Wanderer -	Liver Qi depression

Herpes:

Coptidetox -	Anti-viral
Quell Fire -	Liver and Gallbladder Heat/Lower Burner Damp Heat

Hypertension:

Anchor the Yang -	Liver Yang rising transforming to internal Wind
Calm Dragon -	<i>shao yang</i> heat with internal blockage of Yang Qi
Gastrodia and Uncaria Wind Relief -	Liver Yang uprising, Liver Yin vacuity
Quell Fire -	Liver Fire uprising
Quiet Contemplative -	Kidney Yin vacuity
Relaxed Wanderer -	Liver Qi depression with Heat signs

Hyperthyroid:

Anchor the Yang -	Liver Yang rising transforming to internal Wind
Calm Dragon -	<i>shao yang</i> imbalance
Celestial Emperor's Blend -	Heart and Kidney Yin vacuity
Quiet Contemplative -	Kidney Yin vacuity
Temper Fire -	Kidney Yin vacuity with empty Fire

Hypothyroid:

Arouse Vigor -	Middle Burner Yang vacuity
Dynamic Warrior -	Kidney Yang vacuity
Prosperous Farmer -	Spleen Qi vacuity

Immune Disorder:

Arouse Vigor -	Middle Burner Yang vacuity
Free & Easy Wanderer -	Imbalance of the <i>ying</i> and <i>wei qi</i>
Jade Windscreen -	<i>wei qi</i> vacuity
Minor Bupleurum -	<i>shao yang</i> disharmony
Wise Judge -	Lung Qi and Yin vacuity

Infection:

Antiphlogistic -	Throat, tonsils
Copticlear -	Lower Burner
Coptidetox -	Systemic infection
Quell Fire -	Lower Burner Damp Heat and Toxins

Infertility:

Angelica Restorative Formula -	Blood vacuity with stasis
Dynamic Warrior -	Kidney Yang vacuity
Prosperous Farmer -	Spleen Qi vacuity
Quell Fire -	Liver Fire and Lower Burner Damp Heat
Relaxed Wanderer -	Liver Qi depression with Blood vacuity
Ten Treasures -	Qi, Yang and Blood vacuity
Women's Precious -	Blood vacuity
Women's Rhythm -	Blood stasis and Qi stagnation
Women's Chamber -	Blood stasis, Phlegm and Qi stagnation

Injury:

Invigorate the Collaterals -	Blood stasis in the <i>luo</i> vessels
Meridian Passage -	Blood stasis
Peony and Licorice Formula -	Liver Yin and Blood vacuity, calf pain or spasm

Insect Bites:

Antiphlogistic Formula
Copticlear
Coptidetox

Insomnia:

Calm Dragon -	<i>shao yang</i> imbalance, shen disturbance, anxiety
Celestial Emperor's Blend -	Kidney and Heart Yin vacuity, restlessness
Compassionate Sage -	Heart Blood vacuity, difficulty falling asleep
Gather Vitality -	Spleen Qi and Heart Blood vacuity, digestive issues
Relaxed Wanderer -	Liver Qi depression, wakes during the night
Women's Precious -	Blood vacuity, difficulty falling asleep
Zysyphus Sleep Formula -	Liver and Heart Yin and Blood vacuity

Irritability:

Clear Mind -	Kidney and Heart Yin vacuity, disturbed <i>shen</i> , Liver Blood vacuity
Compassionate Sage -	Heart Blood vacuity
Free and Easy Wanderer -	Liver Qi depression
Quell Fire -	Liver Fire uprising
Quiet Contemplative -	Kidney Yin vacuity
Relaxed Wanderer -	Liver Qi depression with Heat
Rescue Formula -	Heart Yin vacuity, Liver Qi depression

Leukorrhea:

Copticlear -	Lower Burner Damp Heat
Lucid Channel -	Dampness
Quell Fire -	Liver and Lower Burner Damp Heat

Lymphatic Swelling:

Antiphlogistic Formula -	Toxic Heat
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Mastitis:

Antiphlogistic Formula -	Toxic Heat
Quell Fire -	Liver and Gallbladder Damp Heat

Memory, poor:

Celestial Emperor's Blend -	Kidney and Heart Yin vacuity
Clear Mind -	Heart Yin/Blood, Essence vacuity
Compassionate Sage -	Heart Blood vacuity
Dynamic Warrior -	Kidney Yang vacuity
Gather Vitality -	Spleen Qi and Heart Blood vacuity
Lucid Channel -	Damp stagnation
Prosperous Farmer -	Spleen Qi vacuity and Dampness

Menopause:

Celestial's Emperor Blend -	Kidney and Heart Yin vacuity, insomnia
Quiet Contemplative -	Kidney Yin vacuity, hot flashes
Rescue Formula -	Restless organ syndrome; Heart and Liver Yin vacuity
Temper Fire -	Kidney Yin vacuity with empty Heat, night sweats
Two Immortals -	Kidney Yin and Yang vacuity, night sweats
Women's Journey -	Hot and Cold symptoms

Morning Sickness:

Curing Formula -	Dampness accumulating in the Middle Burner
Six Gentlemen or Prosperous Farmer -	Spleen vacuity and Damp

Mouth Sores:

Celestial Emperor's Blend -	Heart Yin vacuity with empty Heat
Copticlear -	Toxic Heat
Quell Fire -	Liver/Gallbladder Damp Heat
Temper Fire -	Kidney Yin vacuity with empty Fire

Nausea:

Curing Formula -	Overeating, stomach flu
Early Comfort -	External Wind invasion with internal Damp
Lucid Channel -	Dampness with Spleen Qi vacuity

Nightsweats:

Celestial Emperor's Blend -	Heart and Kidney Yin vacuity
Quiet Contemplative -	Kidney Yin vacuity
Temper Fire -	Kidney Yin vacuity with empty Fire

Pain:

Angelica and Eucommia Support -	Low back pain, sciatica, pain lumbar, aversion to cold
Clear Channels -	Swollen, painful joints, worse at night
Dong Quai and Anenemarrhena -	Damp Heat joint pain
Dynamic Warrior -	Knees or low back
Invigorate the Collaterals -	Trauma, chronic, or gynecological
Meridian Circulation -	Chronic low back or knee pain
Meridian Passage -	Acute trauma
Women's Rhythm or Women's Chamber -	Menstrual pain

Phlegm:

Blue Green Lung Clearing -	Cold accumulation leading to Phlegm in Lung
Great White Lung -	Lung Heat or Fire
Lucid Channel -	Spleen Qi vacuity
Pinellia Phlegm Dispersing -	Phlegm Heat in the Lung
Prosperous Farmer -	Spleen Qi vacuity

PMS:

Calm Dragon -	<i>shao yang</i> syndromes with anxiety
Relaxed Wanderer or Free and Easy Wanderer -	Liver Qi depression
Women's Rhythm -	Qi and Blood stasis

Prolapse of Organs:

Arouse Vigor -	Spleen Qi sinking
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Prostatitis:

Restore Integrity -	Heart and Kidney imbalance
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Sexual Dysfunction:

Dynamic Warrior -	Kidney Yang vacuity, impotence, lack of sexual desire
Quiet Contemplative -	Kidney Yin vacuity, lack of sexual fluids, premature ejaculation, pain during intercourse
Restore Integrity -	Heart and Kidney not interacting, impotence, weak erection, lack of or premature ejaculation

Sciatica:

Angelica and Eucommia -	Kidney Yang vacuity, Blood stasis, Wind Cold Damp impediment
Dynamic Warrior -	Kidney Yang vacuity
Meridian Circulation -	Wind Cold Damp impediment
Meridian Passage -	Blood stasis in meridians
Invigorate Collaterals -	Blood stasis in the <i>luo</i> vessels
Quell Fire-	Liver and Gallbladder Damp Heat

Sinus Congestion:

Antiphlogistic Formula -	With infection
Bi Yan Pian -	External Wind invasion
Blue Green Lung Clearing -	Cold Damp in Lung
Jade Windscreen -	<i>wei qi</i> vacuity

Skin:

Colorful Phoenix Pearl Combo -	Blood Heat, red eruptions or rashes, acne
Derma Wind -	Wind Heat/Damp Heat, eczema, urtiaria
Quiet Contemplative and Wise Judge -	Dryness
Siler and Coix -	Fire, Heat and toxins in Upper Burner, facial sores, acne
Women's Precious -	Blood vacuity, dry itchy skin

Stop Smoking:

Calm Dragon -	Anxiety
Wise Judge -	Lung Yin vacuity/dryness
Relaxed Wanderer -	Stagnation and fullness in the chest

Substance Abuse:

Calm Dragon -	Anxiety
Clear Mind -	Heart/Liver Yin and Blood vacuity, disturbed shen
Compassionate Sage -	Heart Blood and Qi vacuity
Minor Bupleurum -	<i>shao yang</i> imbalance
Relaxed Wanderer -	Liver Qi depression

Ulcers:

Calm Dragon -	<i>shao yang</i> imbalance, ease anxiety
Free and Easy Wanderer -	Liver attacking Stomach
Relaxed Wanderer -	Liver Qi depression with Heat
Stomach Relief -	Stomach Heat

Urinary Bladder:

Coptidetox -	Acute infection
Dynamic Warrior -	Frequent, copious clear urination
Relieving Formula -	Acute UTI
Restore Integrity -	Enuresis, incontinence
Temper Fire -	Frequent or chronic UTI with underlying Kidney Yin vacuity
Water's Way -	Urination difficulty, edema

Uterine Bleeding:

Gather Vitality -	Heart Blood and Spleen Qi vacuity, spotting
Prosperous Farmer or Arouse Vigor -	Spleen Qi vacuity
Women's Chamber -	Blood stasis, fibroids, ovarian cysts
Women's Rhythm -	Blood stasis and vacuity
Women's Precious -	Blood vacuity

Vaginal Infections:

Antiphlogistic Formula -	Severe infection
Copticlear -	Toxic Heat in all Three Burners
Quell Fire -	Liver and Gallbladder Damp Heat
Temper Fire -	Kidney Yin vacuity with Damp Heat in the Lower Burner

Vision:

Bright Eye Rehmannia -	Liver and Kidney Yin vacuity, blurry or diminished vision, night blindness, dry eyes
Quell Fire -	Red eyes due to Liver Fire uprising
Quiet Contemplative -	Dry eyes from Yin vacuity
Women's Precious -	Blood vacuity, blurry vision

Vomiting:

Curing Formula -

Spoiled food

Early Comfort -

External Wind Cold invasion with pre-existing
Dampness

One Mind -

Spleen/Stomach disharmony



INTRODUCING KAN HERBALS **Formulas by Ted Kaptchuk, O.M.D.**

Our Western health care system can greatly benefit from Eastern practices, but this knowledge needs to be sensitively transmitted and applied. Systems of healing always reflect the collective dilemma of human beings and their strivings for intactness and authenticity in the context of their communities and cultures. Medicine is universal, yet is simultaneously shaped by its environs.

In developing these products I have tried to remain aware of the tension between East and West, old and new, preservation and growth, accuracy and adaptation. These products are, and will continue to be, the outgrowth of an immersion in classical Chinese herbal texts, along with an attentiveness to the energies and concerns of Western patients. The intention is to be faithful to China's ancient herbal wisdom, while conscious of the contemporary clinical needs of Westerners.

These Kan Herbals formulations approach Oriental medicine in the most encompassing sense. Traditional Chinese medicine's primary concern, its self-definition, lies in attempting to bring harmony to the whole human being. This ancient system of medicine, which includes its herbal techniques, has always been able to address the configurations of being and behavior that delineate humanness. Its scope of concern and treatment is not necessarily limited to any one sphere of human activity. Instead, it embraces the total matrix of physical, mental, emotional, behavioral, social, ecological, moral, existential, and spiritual activities that encompasses a human life. Oriental medicine is about the full energy of human life. In the presentation of Kan Herbals' products, I have tried to maintain this scope of possibility. It is left up to the practitioner to negotiate the arena of transformation within each therapeutic relationship.

The ideal treatment method in Chinese herbology is to combine, in hand-tailored prescriptions, herbs that balance and match the unique energy configuration each patient encompasses. This skill, craft and art is complex, and involves a lifetime of dedicated learning. Yet, there have always been prefabricated or "patent" formulas that have been time-tested, are considered especially elegant, and effectively treat the most common clinical problems. Master practitioners as well as beginners frequently rely on such remedies. Most of my formulas in the Kan Herbals line are derived from these popular prescriptions.

I have designed these products with the professional herbalist in mind. Yet, I know that many health care professionals – the medical practitioner, chiropractor, body worker, or psychotherapist – will find valuable adjunctive help in these products. If Oriental medicine's perspective has validity, other professionals will see the potential of creative borrowing. Hopefully, these Chinese herbal products will contribute to the gradual emergence of a cosmopolitan health care system, enabling healers to offer their patients a fruitful synthesis and richer fabric of clinical care.

Ted Kaptchuk, O.M.D.
April, 1986
Revised, June 2002

Kan Improves on Tradition

Kan Herb products are manufactured exclusively in the United States utilizing state-of-the-art equipment while adhering to rigorous Good Manufacturing Practices (GMP).

At Kan, every product is held to the highest standards. We guarantee unparalleled purity, potency, and bio-availability. Kan is equally committed to setting standards of excellence in its product literature as well as its educational and consulting services. The results are superior herbal products of exceptional design and efficacy with unmatched customer support.

Quality Assurance

At Kan, quality starts at the source. The effectiveness of our herbal formulas depends on the raw materials used. Quality assurance at Kan is a succession of sophisticated checks and balances, which combines highly trained herb specialists with the best in computer technology.

Kan Herb Company's independent assessment of each herbal ingredient means that, regardless of seasonal and market variations, Kan formulas are composed of the highest quality medicinal materials. Confidence in Kan products is expressed by our Money Back Guarantee. Every step of the manufacturing process is evaluated according to stringent qualitative and quantitative standards, which meet or exceed recognized Good Manufacturing Practices (GMP).

Inspection of Herbs

In China, there is no certification to guarantee that herbs have not been sprayed with pesticides. Recently many herbal products made in China have been found to be contaminated with heavy metals or adulterated with unlabeled pharmaceutical compounds.

At Kan, we have created our own guarantee by testing every incoming lot of herbs for over 200 different pesticides and for all toxic metals. A proportional sample is taken from each batch and assayed by independent FDA certified laboratories. The herbs are also subjected to additional testing to determine identity and purity. This testing includes Thin Layer Chromatography (TLC), Mass Spectrometry, High Performance Liquid Chromatography (HPLC), and microbiological testing for yeast, mold and bacterial contamination. Every herb is visually inspected for appropriate genus and part as well as quality and freshness by traditional organoleptic methodology to determine medicinal quality and eliminate any adulterated or improperly substituted materials. All of the bulk herbs are stored in rooms with climate control to assure freshness and to maintain the quality of the raw botanicals. We issue Certificates of Analysis for each product manufactured. **Our standards are as follows: Lead, 5 parts per million (ppm); Cadmium, 1ppm; Arsenic, 1.5 ppm; Mercury, 1ppm.** Most of our products have even lower levels than these. These levels are at or lower than the published recommended levels from the FDA, USP and the German Minister of Health.

Traditionally, Chinese herbs are treated with sulfur to give the herbs an appearance of freshness. As a result, many have demonstrated unacceptably high levels of sulfites. At Kan, our first concern is the safety of your patients, and we make every effort to ensure that our herbs are indeed sulfite free.

High Potency Tablets

The majority of Kan Herbals formulas were traditionally administered in pill or powder form. Each formula's history of usage is described in the Origin and Development sections. Water decoctions have become the dominant form of herbal administration in China only in the last hundred years. There has also been a gradual "dosage inflation", especially since the Qing Dynasty and Republic era, in response to patient expectations, practitioner competition, and social pressures. For most chronic clinical circumstances, and some acute as well, the traditional use of pills has proved effective.

Kan understands the convenience of tablets as a method of dosage for some of your patients. All of our tablets are processed in a state-of-the-art facility using cold presses. All tablets are subjected to dissolution and hardness testing, taking great care to preserve potency. Kan offers 750 or 500 milligram tablets that are fresh and potent.

At our in-house facilities we steam process our herb powders, gently cooking them to foster the elaborate interactions and synergy that tradition prescribes. The result is a tablet that is fresh, potent and easily assimilated. Some manufacturers employ a less costly process by which they extract the herbs individually then combine the spray-dried materials with an inert binder into a pill. Often they do not test the raw herb material. Other companies compress powdered herbs directly into a tablet, bypassing the "cooking" process altogether.

To assure product purity, all herbs used in Kan's tablet production undergo steam sterilization at a pressure of 15 PSI. The resulting highly bio-available products contain no bio-burdens, molds, yeasts, or fungi. Kan tablets dissolve in the stomach within approximately thirty minutes, with full assimilation normally occurring in 4-6 hours. Each tablet contains herb powder and a small percentage of excipients and binders: silicon dioxide (glidant/dehydrant), stearic acid (lubricant/binder) and microcellulose (coating). All of these ingredients are approved by the Federal Department of Agriculture for food use. In the rare case of patient sensitivity to an excipient, we recommend using extracts instead of tablets.

Innovation in Extraction

Effective Chinese herbal therapy demands a high concentration of all active compounds. Not all Chinese herbal extracts are equal. Kan Herb Company manufactures its products at, or exceeding current Good Manufacturing Practices (GMP), and all of our extracts are processed in a state-of-the-art facility. At Kan, we assume responsibility for every level of production and manufacturing. As prescribed by tradition, all herbs are blended and ground in a painstaking process first, before the manufacturing process begins. The production of Kan's liquid extracts is supervised by Justin Wilson, Ph.D., former Henry Fellow at Oxford and researcher at NIH, with many years experience in natural product extraction.

The use of modern processing methods provides all the advantages of traditional water decoctions, plus the benefits of alcohol extraction. Traditionally, high temperatures were employed for water decoctions because water is a weak solvent and works effectively only at high heat. The benefit of high-heat water decoction is that it is fast, simple and easy: people have been able to boil water in diverse settings for many centuries. The drawback is that heat (or boiling) evaporates volatile constituents and destroys some of the nutritive components. In the manufacturing of powders, significant amounts of volatile oils are evaporated. Boiling can also pull bitter resins and alkaloids from the plant material that adversely affect taste and have no medicinal value.

A more efficient water extraction method is to cook herbs slowly, at a low heat, in a closed system such as a double boiler, crock-pot or ginseng cooking pot. In a closed system, the water (solvent) never boils away, but is maintained for up to eight hours at moderate heat, just below the boiling point. This type of pressure cooking also allows for a lower temperature because greater pressure forces plant material to liberate its active, water soluble constituents more readily. Within this airtight system, no volatile ingredients are lost and no high-heat damage occurs.

Adding alcohol extraction to this closed, low-heat system is ideal. All the advantages of the double-boiling method are preserved, while gaining the capacity to extract ingredients soluble only in alcohol such as ginseng root. Our alcohol-water extraction process affords the most complete recovery of active constituents and the most medicinally effective extract.

Kan utilizes an innovative technology: a temperature-specific method of low heat, water-alcohol extraction, without hexane or ether solvents, in a closed system of all-glass construction. This produces the greatest percentage of active herbal material per fluid ounce with no harsh residues, undesirable by-products, or loss of active compounds. Through a delicate and painstaking process, the herbs are heated only long enough to extract active constituents, volatile oils do not escape, and caramelization does not occur. Each formula is processed in small batches that yield the most favorable percentage of herbal material per fluid ounce, and each is individually assayed for optimum concentration. The final product is an extract of remarkable character, enriched with the individual flavors and clinical potency that the ancient medical masters intended. Kan's full spectrum extracts are made up of a water-alcohol solvent containing 20% alcohol by volume, and 15% to 40%, by weight, of dissolved herbal constituents. Kan's full spectrum extracts are of the highest potency with a ratio of 8 pounds of herbs to a gallon of liquid.

Environmental Responsibility

Kan is highly conscious of materials used in the manufacturing and packaging of our products. Recycled materials are used whenever possible. Products are shipped in "air bags" and biodegradable starch "peanuts," which are completely water-soluble. All herbs are packaged in either glass or high-density polyethylene (HDPE) bottles, the most accepted form of environmentally sound and healthy packaging available.

Shelf Life and Storage

Liquid extracts have an unlimited shelf life, as herbal constituents remain well preserved in the alcohol solution. Evaporation of alcohol is the only limiting factor, in which case the herbs will eventually congeal. Sealing the bottle tightly after use will prevent degradation.

With proper storage, the shelf life of Kan tablets is 3 years. Once the bottle has been opened, exposure to air, moisture, heat and light will accelerate the formula's natural process of erosion. Cool, dry, and dark are the ideal storage conditions for tablets.

Consistency of product appearance and taste

Because herbal products are prepared from natural, raw materials which can vary in constituent makeup (essential oils, alkaloids, etc.), it is impossible to guarantee 100% consistency in appearance and taste from batch to batch. Color, texture or taste differences are due only to natural variations in herb lot, occasional adjustment in grinding consistency or changes in tablet coatings.

Kan Herb Company

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Scotts Valley CA.

95066

Ph: 831-438-9450

Fx: 831-438-9457

Certificate of Analysis

Quiet Contemplative - Tablet

QC 010 0102-04

Raw Materials	Results	Detection Limits	Methods
Inspection	Pass	Conforms to spec	Database, Archive
Pesticide Screens	Pass		
Organophosphate	.27 ppm	.05 ppm	Flame Photometric Detection
Organonitrogen	ND	.1 ppm	Nitrogen Phosphorus Detection
Organochloride	ND	.2 ppm	Electron Capture Detection
N-Methyl Carbamate	ND	.1 ppm	High Performance Liquid Chromatography
Heavy Metal Screens	Pass		
Arsenic	ND	.5 ppm	Inductively Coupled Plasma-Mass Spectrometry
Mercury	.04 ppm	.04 ppm	Inductively Coupled Plasma-Mass Spectrometry
Lead	ND	.1 ppm	Inductively Coupled Plasma-Mass Spectrometry
Cadmium	.08 ppm	.05 ppm	Inductively Coupled Plasma-Mass Spectrometry
Microbiological	Results	Limits	Methods
Total Plate Count	Pass	< 50000 CFU/g	3M Petrifilm TPC
E Coli	Pass	0 CFU/G	3M Petrifilm EC
Yeast & Mold	Pass	< 1000 CFU/g	3M Petrifilm Y.M
Staphylococcus	Pass	0 CFU/G	Baird Parker Agar
Salmonella	Pass	0 CFU/G	XLD Agar
Product Form			
Tablet 750 mg.			
Hardness	Pass	Conforms to spec	Database Archive
Disintegration	Pass	Conforms to spec	USP standard
Appearance	Pass	Conforms to spec	Database Archive
Product Color	Pass	Dark Brown	Database, Archive
Product Odor	Pass	Conforms to spec	Database, Archive

Prepared by



The Technique and Art of Dosage Quantity

Dosage Specifications

Tablets or pill forms of herbal prescriptions are typically used for chronic medical problems. Water decoctions, which utilize higher dosages, are more commonly applied for acute disorders. Tonic and adjusting formulas are more often in pill, powder or “wine” form. For physical problems, the standard dosage for Chinese herbs in powder form is, very roughly, two grams of crushed, crude herbal formula at any one administration. Classical texts typically put the dosage in terms of thirty firmiana seed-size pills, prepared in honey. Dosage is limited primarily by digestive irritation. The herbal dietary supplement is usually taken two or three times daily. Because of Kan Herbal’s preparation, the smallest potent dosage is much lower than what is usually specified for Chinese herbal tablets or pills. At the same time, the maximum possible dosage is much higher.

Standard dosage range for physical problems for a single day is:

2 - 6 tablets

or

16-48 fluid extract drops

In either form, the recommended procedure for most conditions is that the daily dosage be divided into 2 or 3 portions over the day. Variations in each patient’s unique constitution and presentation of symptoms will determine the exact dosage. Applying the “standard” dosage mechanically arrives at the following:

Daily Dosage Range

		<u>Tablets</u>	<u>Extract drops</u>
Physical (Standard)		2-6	16-48
Psychological	[2/3]	1-4	8-32
Spiritual	[1/3]	1-2	8-16
Constitutional	[1/2]	1-3	8-24
Severe physical		4-16	32-108

A one ounce (30cc) bottle of extract contains approximately 1,000 drops

The question of dosage is too often simplified to a matter of arithmetic. Dosage is one of the crucial refinements of the healing encounter; every human being is a unique event, a non-replicable phenomenon. Dosage in the clinical situation ultimately needs to reflect this and any suggested dosage can only be an approximation. The ability to apply dosage flexibly is part of what allows herbalism to approach the level of a healing art. There are several basic considerations which affect quantity.

The environment and season of the year may also influence dosage; for example, Dynamic Warrior is likely to be needed in increased amounts during the winter. The social environment and likelihood of patient compliance can also change how one prescribes. A patient may need a stronger dose of Compassionate Sage at the beginning of treatment to experience immediate results, gaining the confidence to overcome attitudes and peer pressures that might influence him to not take the medication.

The most important criterion for dosage refinement is the most difficult to assess: the actual capacity for change inherent in a patient's configuration. If the situation can be changed quickly, a large dose is usually appropriate. This applies equally to the physical, mental and existential/spiritual realms. Obviously, the ability to know and sense the potential for transformation is partly a learned skill, but it ultimately embraces the art of healing. Experience here is the final teacher.

General Dosage Recommendations

It is recommended to prescribe the herbs to be taken either an hour before or a couple of hours after a meal. A patient may, in some cases, have an adverse reaction to taking herbs on an empty stomach such as vomiting, gastrointestinal distress or nausea. In such cases, herbs should be taken with a small amount of food.

Some herbalists, following an idea in *The Divine Husbandman's Classic of the Materia Medica*, suggest that the Dietary Supplement be taken before meals for disorders below the diaphragm, and after meals for disorders above the diaphragm.

In general, a patient that is highly sensitive to foods, herbs or drugs will usually respond well to a smaller dosage, while patients that tolerate foods, herbs and drugs in large amount will most likely require a higher dosage. Another consideration is whether the practitioner's intention is to tonify or to harmonize. Tonification is usually a long and gentle process, requiring smaller dosage. When harmonizing, clearing heat and treating pain, larger doses may be more appropriate, particularly at the beginning of treatment.

Age is always a factor in dosage. Children between 5-10 years of age are usually given 1/2 of the adult dosage; those between 2-5 years of age a 1/3 dosage; and infants even less.

Dosage of Herbs and the Physical, Psychological and Spiritual Realms

The Chinese see the myriad manifestations of human life as permutations of yin and yang. Any manifestation that occurs - whether an event, activity or sensation - is understood as a matrix or configuration of these two primary forces. Configurations are usually described in the form of bodily substances, organ archetypes, primary elements or patterns of disharmony, and herbs can play an important role in reharmonizing these patterns when there are inappropriate, insufficient or disharmonious energies.

When a problem or need manifests primarily on the physical level, the herbs push and pull, move and restrain, adjust and harmonize, in an almost automatic, mechanical fashion. Dosages for such levels should reflect this more physical process and be large enough to perform the task. In modern China, herbs are typically used in this fashion.

When the change we want to precipitate is more psychological, existential or spiritual, concerned with human transformation and inner growth, herbs no longer work in such a simple manner; they need the activating power of intention, thought, concentration and will. The Chinese speak of these primary human forces as spirit (*shen*), noncorporeal soul (*hun*), vital soul (*po*), directness (*yi*), and will (*zhi*), the herbs cannot accomplish much on the subtler levels if these inner forces oppose them. The herb's spirit must be touched and carried by inner forces and, when inner cooperation is established and worked with, there is power in the herbal preparations to effect spiritual change. Because the required interaction between herbs and intention is a delicate process - change cannot be forced - the dosage for working on these levels is accordingly less.

When prescribing for someone where the primary concern is change on the physical level, we suggest giving a full standard dosage. If the goal is psychological change, 2/3 of the regular daily dosage is suggested. When spiritual transformation is the aim, we recommend prescribing 1/3 the daily dosage.

By using a "constitutional" dosage, herbal energy can also be applied to the basic yin/yang configuration each of us are born with. This basic configuration or temperament is not really an "illness" or "problem", but rather a reflection of who we are - a reminder that each of us enters life with different gifts, potentials, and creative forces, that can be used for either counterproductive activities or growth. For example, a person with a constitutional tendency toward the element Water will have the strong potential for both reflective, contemplative work, fearfulness and laziness. Earth-types can be generous and nurturing, but also easily become stagnant and burdensome. Such a constitutional approach addresses the polarity of options, and works as a basic, preventative and life-enhancing measure. It has some similarities with what homeopathic medicine calls the "constitutional remedy", and helps people deal with basic, temperamental issues that are part of their character - whether manifesting in a desirable or undesirable way. The dosage suggested for these situations is also subtle, generally 1/2 the regular dose.

Constitutional Formulas

QUIET CONTEMPLATIVE

Organ	Kidney
Element	Water
Energetic & Organ Configuration	Deficient Kidney Yin patterns; vacuous Kidney Yin & Kidney Essence (<i>jing</i>) patterns
Chinese Medical Actions	Nourishes Kidney Yin; builds Essence; roots empty Fire
Historical Antecedent	“Six Flavor Rehmannia Pill” (<i>Liu Wei Di Huang Wan</i>) 六味地黄丸

Quiet Contemplative is one of Kan Herbs' two initial Water prescriptions. The quality of Water, poetically referred to in China's earliest medical texts as “style of government,” is quietness. Quiet Contemplative adds responsive, unobtrusive, grounded energy whenever and wherever it is needed. Water's deepest potential is suggested by the Chinese in such images as a “waveless ocean” or a “dustless mirror.” When this potential is disturbed, the Contemplative energizer is indicated.

Quiet Contemplative and our other Water formula, Dynamic Warrior, are specifically designed for what the Chinese call the “Kidney” function of the body. This activity is concerned with the polarity of gentle reflectiveness and dynamic responsiveness; it embraces both the Yin power to gracefully unfold – while being content, quiet and present – and the Yang power to activate, move and transform. The Chinese refer to these functions when they speak of the Kidneys as the “Mansion of Fire and Water” and the “Root of Life.”

Quiet Contemplative, derived from one of China's most important tonics for the Yin, is designed to increase and mobilize the Kidney Yin's power to moisten, soften, stabilize, and root life. When the gentle tendrils of a person's being have become withered, their movement and sensations tend to be brittle, rough, shaky, or unstable. When the quiescent powers of life are impaired, there can be a loss of control over the dynamic manifestations of heat and activity. In any of these situations, our Contemplative remedy can be invaluable.

Physical Indications

On a physical level, this remedy is useful whenever the foundations of physical support become weakened, as with low back pain, sore legs, or chronic teeth problems. When the root is dehydrated, indications can include dryness of the skin, hair, eyes, mouth, or other bodily parts. When the root loses stability, indications can include shakiness in the upper portions of the body with such symptoms as ringing in the ears, dizziness, vision problems, or premature loss of hair. Decreased moistening ability can lead to chronic frequent and burning urination.

Because the Kidneys, according to Chinese classification, govern sexuality and reproduction, this combination has been traditionally used to restore gracious sexual energy for such problems as lack of sexual fluids, premature ejaculation, sexual uneasiness and nervousness, and pain during intercourse.

Recent publications from the People's Republic of China report that formulas such as our Quiet Contemplative have been found valuable in a broad range of clinical situations, as defined by modern bio-medicine. While we have not seen the complete scientific data, we can report that *Selected Discussion of Chinese Medical Prescriptions* (1981, pp. 42-50) and the *Encyclopedia of Traditional Chinese Medicine Prescriptions* (1983) mention chronic urinary infections, chronic nephritis, hyperthyroidism, functional uterine bleeding, borderline hypertension, chronic ear and eye disorders, improper development in children, and chronic mouth sores as being some of the conditions that respond.

Psychological & Transformational Indications

On a psychological level, this formula is appropriate when a person lacks the graceful, responsive, contemplative qualities of a gentle stream. It is used when one is agitated, indications unsettled, or nervously uneasy. It is also the prescription of choice for fear accompanied by withdrawal and the desire to run away. The feeling of rootlessness, a special indication for Quiet Contemplative, is one of being surrounded by earth without the inner calm or residual strength to connect to these surroundings and become firm. The inability to sit still and be content, or feeling shaky or jumpy within oneself in various situations, also suggests its use.

On a spiritual level, this remedy is indicated when one cannot find constancy in faith, or is unable to surrender because of uneasiness or changing beliefs. "Searching, but never arriving" can be a common dilemma for this pattern.

Although there are many situations that indicate Quiet Contemplative, the criteria for its use, as with any preparation, is never isolated from the overall configuration of the person. The overriding considerations are dryness, shakiness, and brittleness. The most common sign is the sensation of heat or overactivity, which is present because the body's Water is unable to control its Fire. Whenever the process of growing, maturing, and aging is not graceful, Kan Herbals' Contemplative power can be helpful.

Pulse

A thin, deep, and slightly rapid pulse is most commonly encountered.

Tongue

Reddish, dry and small, or withered like a prune are the most frequent indications.

Physiognomy & Other Signs

A person requiring Quiet Contemplative tends to become thirsty easily. If one uses appearances, expect a shriveled or dry appearance. Occasionally, the voice is low, stammering, and hesitant. It is common that the whole body, or just the hands or face, can feel hot. Sometimes there is a lot of unnecessary movement. If one is looking for a constitutional remedy, some basic physiognomic indications would be a dark complexion, thick eyebrows, large eyes, thick lips, kind face, and a low hairline on the back of the neck. The physiognomic indications of Kidney Yin can also resemble a Lung type.

Complementary Acupuncture Points

This formula has the same therapeutic goal as such acupuncture points as Kidney 3, Kidney 6, or Bladder 23 and Bladder 47.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Notes

It is helpful to distinguish Quiet Contemplative's usage from that of the Temper Fire formula. Refer to the Special Usage Notes for Temper Fire for an explanation of their similarities and differences.

Quiet Contemplative

Origin & Development

Quiet Contemplative is based on Qian Yi's famous "Six Flavor Rehmannia Pill" (*liu wei di huang wan*), which he formulated in his *Formulary for Pediatric Patterns and Medicine* in 1114 A.D. Dr. Qian's combination for Kidney Yin is itself a revision of Zhang Zhong-jing's famous "Golden Chest Kidney Qi Pill," which strengthens Kidney Yang and was first described in *Essential Prescriptions of the Golden Chest* in 220 A.D. As one would expect, the "Golden Chest Kidney Qi Pill" is the inspiration for our Dynamic Warrior formulation. Essentially, the Six Flavor pill removed the activating Yang herbs of the earlier Golden Chest pill.

Using the Six Flavor Rehmannia as a basis for the Contemplative formula, we've added eclipta and ligustrum following the experience of Wang Ang, recorded in his *Collected Prescriptions and Explanations* in 1682 A.D. In the same vein, we've added dodder seeds and mulberry fruit bud. Also, recognizing that most of our patients with vacuous Yin patterns participate in a hectic, pressured lifestyle that further drains the deeper rehabilitative power of the Kidney Essence (jing), we have added lycium berry and polygonum. We expect that most practitioners will see the need for and welcome this enhanced version of the classical "Six Flavors."

Ingredients

Rehmanniae Glutinosae Conquitate Radix – *shu di huang* – Rehmannia Root (prepared) 熟地黄

is one of the main nourishers of Yin and Blood in the Chinese pharmacopia, and is the cornerstone of both the "Rehmannia Six Flavors" formula and our Quiet Contemplative version. It is used invariably for vacuous Yin patterns, giving both moisture and stability to the body. It is sweet, slightly bitter, warm, and enters the Heart, Liver, and Kidney meridians.

Corni Officinalis Fructus – *shan zhu yu* – Asiatic Cornelian Cherry 山茱萸

is a crucial herb for nourishing the Kidney and Liver. It is used whenever there is dizziness, ringing in the ears, or backache. It is also important as a "firming" herb and is used for frequent urination, nocturnal emissions, excessive perspiration, and menorrhagia. It helps to root the shakiness of a vacuous Yin configuration. It is sour, harsh, slightly warm, and enters the Liver and Kidney meridians.

Dioscoreae Oppositae Radix – *shan yao* – Chinese Yam Root 山药

is a versatile herb commonly used in tonifying combinations. It can tonify the Qi and at the same time moisten the Kidneys and Lung. Often used for uro-genital symptoms such as nocturnal emissions, frequent urination, and leukorrhea, it can also help weak digestion. It both moistens and creates an inner firmness. It is sweet and gentle, and enters the Lung, Spleen, and Kidney meridians.

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Fruiting Body 茯苓塊

is one of the most frequently used herbs in China because of its versatility. Here it is being used to eliminate any stagnation in the fluids. Poria also contributes to strengthening the middle of a person and giving the Spirit clarity. It is sweet, insipid, neutral, and enters the Heart, Lung, Spleen, Stomach, and Kidney meridians.

Alismatis Orientalis Rhizoma – *ze xie* – Asian Water Plantain Rhizome 泽泻

is used in both the "Rehmannia Six Flavors" and our Quiet Contemplative, in small amounts, to neutralize any heat or overactivity resulting from insufficient Water to balance the Kidney's Fire. The classic herbal texts consider the addition of alisma to be a delicate, master stroke of the herbal art. Alisma is said by the Chinese to be a diuretic that eliminates stagnant and unusable water without harming the usable and nurturing fluids. It is sweet and cold, and enters the Bladder and Kidney meridians.

Moutan Radicis Cortex – *mu dan pi* – Tree Peony Bark 牡丹皮

is always in the "Rehmannia Six Flavors" formula, and makes the script brilliant. Considered with alisma to be one of the artful strokes to the original formula, tree peony helps relax, center, and cool the Kidney and Liver's energy. It enables the other more tonifying herbs to nourish without throwing a person off balance. Also, any heat or overactivity is brought under control with the action of the tree peony reinforcing the alisma. It is slightly cold, acrid, bitter, and enters the Kidney, Heart, and Liver meridians.

Lycii Fructus – *gou qi zi* – Lycium Fruit 枸杞子

enhances the unfolding, nurturing power of the root of life energy. It benefits the Essence (*jing*), and is used for poor vision, dizziness, backache, and weak legs. It also adds psychic and mental stability. It is sweet and gentle, and enters the Liver and Kidney meridians.

Polygoni Multiflori Radix – *he shou wu* – Polygonum Multiflorum Root 首烏

nourishes the power that makes birth, development, and maturation graceful. It tonifies the Essence (*jing*) and is used for such symptoms as early graying of hair, sore back and knees, dizziness, and fading vision. It is bitter, sweet, warm, and enters the Liver and Kidney meridians.

Cuscutae Chinensis Semen – *tu si zi* – Chinese Dodder Seed 菟絲子

enhances the power of the root and is considered a tonic for both the Yin and the Yang. It is used for sexual problems, sore back, frequent urination, reproductive problems (such as threatened miscarriage), and poor vision. It is sweet, spicy, gentle, and enters the Liver and Kidney meridians.

Mori Albae Fructus – *sang shen zi* – White Mulberry Fruit 桑椹

is used for patterns of insufficient Yin or Blood. Traditionally, it is indicated for symptoms such as vertigo, tinnitus, palpitations, white hair at an early age, constipation, and insomnia. It is sweet, sour, warm, and enters the Heart, Liver, and Kidney meridians.

Ecliptae Prostratae Herba – *han lian cao* – Eclipta Herb 旱蓮草

is often added to “Six Flavor Rehmannia” because of its ability to nourish the bodily fluids, especially those of the Kidney and Liver. Classically, symptoms that call for the use of eclipta are dizziness and premature whitening of the hair. It is sweet, sour, cold, and enters the Liver and Kidney meridians.

Ligustri Lucidi Fructus – *nu zhen zi* – Ligustrum Fruit 女貞子

is added to potentiate the power of eclipta. It is used for the same types of symptoms, and increases the fluid, thus stabilizing and rooting the power of the Kidney. It is neutral, sweet, bitter, and enters the Kidney and Liver meridians.

DYNAMIC WARRIOR

Organ	Kidney
Element	Water - Fire
Energetic & Organ Configuration	Deficient Kidney Yang patterns; vacuous Kidney Yang and Essence (jing) patterns; Deficient Kidney Yang and Lung Qi patterns
Chinese Medical Actions	Tonifies and warms Kidney Yang; builds Essence; firms Kidney Essence; roots Qi
Historical Antecedent	“Golden Chest Kidney Qi Pill” (<i>Jin Gui Shen Qi Wan</i>) 金匱腎氣丸

Dynamic Warrior is Kan Herbs' second Water element formula. While Quiet Contemplative gives Water its responsiveness and reflective quality, Dynamic Warrior restores the quality of movement – the Fire within Water. It is used for Water that has become soggy, congested, inactive, and frozen. When its quiescent qualities have become excessive to the point of sickness and even lifelessness, the Warrior can bring a crucial balance.

The Dynamic Warrior, like Quiet Contemplative, is for the “root of life.” While Quiet Contemplative is designed for dry and brittle roots that cause instability with such related problems as falling down, Dynamic Warrior is for the person who lacks the quickening power to move at all or to even stand up. Dynamic Warrior propels the root energy forward, giving it firmness, vigor, and movement. Whenever activating and assertive energy is required, this formula can make an important contribution.

The earliest medical writings of China speak of Yang as being the basic animating and invigorating quality of life. Our Dynamic Warrior stimulates the Fire to break through the restriction and immobility that non-assertive will, paralyzing fear, or numbing cold can create. It is one of the most potent tonifying prescriptions in Chinese herbology.

Physical Indications

On a physical level, Dynamic Warrior is used for a wide variety of situations where Kidney Yang energy is insufficient. Sometimes the symptoms resemble those which indicate Quiet Contemplative, but they will also have a passive or inactive aspect. Weak or sore back and knees are common indications. Because the Chinese say that Kidney Fire controls Kidney Water, this remedy is used whenever fluids don't move properly, (e.g. frequent urination, insufficient urination, unusual sweating, oily skin, and edema.) Because Kidney Fire is responsible for the body's warmth, the Warrior is indicated whenever a person is inordinately cold. Dynamic Warrior is formulated to root the Qi, and can be invaluable for chronic asthma and shortness of breath.

The Kidney energies also control sexuality and this is the remedy to activate these root powers. In China, this formula is used for impotence, lack of sexual desire, fatigue after sexual activity, and problems of reproduction due to a “cold” uterus or “cold” sperm.

Western research on herbal prescriptions based on the “Golden Chest Kidney Qi Pill” has begun in China. While we have not seen all the data the Chinese base their evaluations upon, *Selected Discussion of Chinese Medical Prescriptions* (1981, pp. 57-64) reports the following bio-medical conditions among patients that were noted to respond favorably: chronic nephritis, chronic bronchitis and asthma, weakened adrenal functioning, chronic mouth sores, and Raynaud's disease.

Psychological & Transformational Indications

When fear overcomes the activities of life on a psychological level, the Dynamic Warrior is called for. It is especially for fear that causes a paralysis of movement, confusion, and indecision. It is indicated when fear makes it difficult to know or express what one wants. It is also for psychic tiredness, laziness, or irresponsibility. When a weak will cannot activate, the Dynamic Warrior makes room for movement. It is the remedy for the inability to stand on one's own feet, assert oneself, and be firm.

This prescription can also be used by someone unable to discover faith, or for the (sometimes excessive) desire to surrender while unable to find a focus. When a paralysis of will causes hesitation, indecisiveness, and hopelessness, the Warrior's dynamic properties contribute positively.

Again, like any Chinese herbal preparation, the primary mode of Dynamic Warrior is to reharmonize a pattern of being, not to treat a symptom, disease, or specific problem. The indications for Dynamic Warrior are problems arising from being too quiet, inactive, cold, weak, or slow.

Pulse

Deep, weak, and slow are the usual pulse signs.

Tongue

A pale, puffy, and wet tongue is the typical indication.

Physiognomy & Other Signs

This person rarely tends to be thirsty. If one uses movement for diagnosing, expect it to be slow, hesitant, weak, or frozen. The physiognomic indications are the same as that of Quiet Contemplative, but one should also expect additional slowness and coldness.

Complementary Acupuncture Points

The Dynamic Warrior formulation is basically like adding moxa to the Quiet Contemplative points of Kidney 3, Kidney 6, and Bladder 23, and then selecting from such points as Governor Vessel 4, Conception Vessel 4, Kidney 12, or Stomach 27; again, all with moxa. The herbs work internally and provide a different source of fuel, intending the same results as these acupuncture methods.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Notes

This is a powerful combination of activating and warming Yang herbs. In the Chinese medical tradition, one rarely uses such herbs without accompanying them with grounding, Yin herbs. Not doing so can allow the Yang herbs to push the body with uncontrollable consequences, activating to the point of dissipation. The Chinese would say that a true warrior needs the clarity of receptive Yin. Thus, following the Chinese tradition, we have added the essential part of Quiet Contemplative (the Six Flavor Rehmannia formula). Still, it is possible that a patient would benefit by accompanying Dynamic Warrior with an additional dosage of Quiet Contemplative.

Dynamic Warrior

Origin & Development

As we have stated in the description of Quiet Contemplative, the point of departure for our Dynamic Warrior is the famous “Golden Chest Kidney Qi Pill” of Essential Prescriptions of the Golden Chest (220 A.D.). This formula found an important place in Chinese clinical herbology and inspired much testing, discussion, and revision. Great medical scholars and clinicians have been continually creating new versions by adding and subtracting from it, and changing the dosage. In formulating our own version of Dynamic Warrior, we have paid careful attention to these historical precedents, and have also reflected on our clinical experience.

We have adopted Liu Yuan-Su’s idea, in his *Discussion of Proclaimed Brilliant Prescriptions* (1172 A.D.), of adding cistanche and morinda. With much appreciation, we incorporated Yan Yong-Huo’s addition of schisandra berry and achyranthes, which he describes in *Prescriptions Beneficial to Life* (1253 A.D.). We also carefully studied the changes proposed by Zhang Jie-Bin in his *Complete Works of Jing-Yue* (1624 A.D.), which forms the contemporary Chinese basis for usage of this formula. Following Dr. Zhang’s reworking of his “Right Returning Drink” (*you gui yin*) and “Great Original Primary Decoction” (*da bu yuan jian*), we have eliminated what he termed “the three draining components” of the original Golden Chest formula – alisma, poria, and peony bark – and added eucommia, wolfberry (lycium), ginseng, and Chinese angelica.

In adopting these revisions, we expect that experienced herbalists will see that we’ve carefully sifted through the experience of the Chinese, as well as our own, and have developed a formula able to meet the needs of their contemporary patients.

Ingredients

Eucommiae Ulmoidis Cortex – *du zhong* – Eucommia Bark 杜仲

is one of the main nourishers of Yin and Blood in the Chinese pharmacopia, and is the cornerstone of both the “Rehmannia Six Flavors” formula and our Quiet Contemplative version. It is used invariably for vacuous Yin patterns, giving both moisture and stability to the body. It is sweet, slightly bitter, warm, and enters the Heart, Liver, and Kidney meridians.

Morindae Officinalis Radix – *ba ji tian* – Morinda Root 巴戟天

is an expensive herb that tonifies the Kidney Yang. It is commonly employed for frequent urination, impotence, premature ejaculation, weak back, and the inability to be self-directed and clear. It is acrid, sweet, slightly warm, and enters the Kidney meridian.

Cistanches Deserticolae Herba – *rou cong rong* – Broomrape Stem 肉苁蓉

is an important Kidney Yang herb used for impotence, premature ejaculation, infertility, sore back, and weak tendons and muscles. Cistanche is also valuable for tiredness, decreased auditory power, lack of will power, and fear that freezes. It is sweet, salty, warm, and enters the Kidney and Large Intestine meridians.

Psoraleae Corylifoliae Semen – *bu gu zhi* – Scruffy-pea (Psoralea) Fruit 補骨脂

is used for a cold, weak root with such symptoms as impotence, premature ejaculation, sore low back, and frequent urination. It has been found helpful when the Kidney root is too weak to assist the Lung in breathing, resulting in such symptoms as asthma. Psoralea also strengthens the digestive power of the body. It is bitter, spicy, warm, and enters the Spleen and Lung meridians.

Rehmanniae Glutinosae Conquिताe Radix – *shu di huang* – Prepared Rehmannia Root 熟地黄

is a principal Yin and Blood nourishing herb. It is Quiet Contemplative’s key ingredient, and contributes to stability and graceful movement. It helps center the Warrior. It is sweet and slightly warm, and enters the Liver, Kidney, and Heart meridians.

Cuscutae Chinensis Semen – *tu si zi* – Chinese Dodder (Cuscuta) Seed 菟絲子

is used in Quiet Contemplative as well, and nourishes the Yin and Yang power of the Kidney root. It is sweet, spicy, gentle, and enters the Liver and Kidney meridians.

Achyranthis Bidentatae Radix – huai niu xi – Achyranthes Root 牛膝

is an important herb for strengthening the tendons and bones, and is used for lumbago and weak knees. Achyranthes also activates the movement of the Blood; it has the ability to move things that have been stuck for a long time. It is bitter, sour, neutral, and enters the Kidney and Liver meridians.

Schisandrae Chinensis Fructus – wu wei zi – Schisandra Fruit 五味子

firms the Kidney Essence for such symptoms as frequent urination and weak sexual energy. This is also the crucial herb for strengthening the Kidney's ability to grasp the Qi and strengthen the lungs for chronic asthma, sweating disorders, and shortness of breath. It also strengthens the mind's ability to be focused, clear, and determined. It is sour and warm, and enters the Lung and Kidney meridians.

Dioscoreae Oppositae Radix – shan yao – Chinese Yam (Dioscorea) Root 山药

is a versatile herb commonly used in tonifying combinations. It can tonify the Qi and at the same time moisten the Kidneys and Lungs. Commonly used for uro-genital symptoms such as nocturnal emissions, frequent urination, and leukorrhea, it can also help weak digestion. Also found in Quiet Contemplative, it both moistens and creates an inner firmness. It is sweet and gentle, and enters the Lung, Spleen, and Kidney meridians.

Corni Officinalis Fructus – shan zhu yu – Asiatic Cornelian Cherry 山茱萸

is a crucial herb for nourishing the Kidney and Liver, and is used whenever there is dizziness, ringing in the ears, or backache. It is also important as a “firming” herb, and is used for frequent urination, nocturnal emissions, excessive perspiration, and menorrhagia. Used in Quiet Contemplative as well, it helps to root the shakiness of a vacuous Yin configuration. It is sour, harsh, slightly warm, and enters the Liver and Kidney meridians.

Lycii Fructus – gou qi zi – Lycium Fruit 枸杞子

enhances the unfolding, nurturing power of the root of life energy. It benefits Essence, and is used for poor vision, dizziness, backache, and weak legs. It is also found in Quiet Contemplative. It is sweet and gentle, and enters the Liver and Kidney meridians.

Ginseng Radix – shi zhu hong ren shen – Chinese Red Ginseng Root 人参

is used here, again heeding Dr. Zhang, to tonify the Original Qi and enhance the activating power of the formula. It is sweet, slightly bitter, warm, and enters the Spleen and Lung meridians.

Lateralis Aconiti Carmichaeli Praeparata Radix – zhi fu zi – Sichuan Aconite Tuber (prepared) 附子

is a crucial herb to expel paralyzed, frozen, congested energy, and warm the body's Fire Yang. It is indispensable for activating movement and dynamic development. It is very acrid and very hot, and enters the Heart, Spleen, and Kidney meridians.

Angelicae Sinensis Radix – dang gui tou – Dong-quai Root Head 当归头

has been added in small amounts, following Zhang Jie-Bin's precedent, to moisten and nourish the Blood. It is sweet, spicy, bitter, warm, and enters the Liver, Heart, and Spleen meridians.

Cinnamomi Cassiae Cortex – rou gui – Chinese Cinnamon Bark 肉桂

is one of the main warming herbs of Chinese medicine. It is used to expel cold, frozen, and uncertain energy from the root of life and from the digestive areas. Cinnamon bark is used when cold inhibits activity, with such signs as impotence, frequent urination, and fear of cold. Besides activating the primal energy, cinnamon stimulates the day-to-day energy that is replenished by sleep and eating (upright Qi); it is also commonly used in small amounts to help convalescence after major illnesses. Cinnamon bark can also warm the reproductive organs in both women and men, and is used for menstrual pain, irregular periods, and infertility. It is sweet, acrid, very hot, and enters the Kidney, Liver, and Spleen meridians.

Ginseng Radix– shi zhu hong ren shen (tails) – Chinese Red Ginseng Tails 人参

is used here, again heeding Dr. Zhang, to tonify the Original Qi and enhance the activating power of the formula. It is sweet, slightly bitter, warm, and enters the Spleen and Lung meridians.

RELAXED WANDERER

Organ	Liver
Element	Wood
Energetic & Organ Configuration	Stagnant Liver Qi patterns; stagnant Liver Qi invading the Spleen/Stomach
Chinese Medical Actions	Harmonizes and soothes Liver Qi; unblocks stagnant Qi; nourishes and moves the Blood; strengthens the Spleen/Stomach
Historical Antecedent	“Free and Easy Wanderer” (<i>Xiao Yao San</i>) 逍遥散

This is the perfect remedy for people who have the capacity for benevolence, virtuousness, and love of life, but seem to keep walking into walls on a physical, behavioral, emotional, mental, or spiritual level. Relaxed Wanderer is designed for people whose issues in terms of health and illness relate to the Wood element. When the Qi and Blood aren't flowing smoothly, or when one misses the whole picture and gets stuck on minor details, this is the appropriate energy corrector.

The Wanderer enhances the natural capacities of a “woody” person to be a good decision maker and leader, and diminishes the tendency of those ruled by this element to be violent, rude, haughty, stubborn, and inconsiderate of themselves or others. This is the traditional Chinese herbal response to overly rigid energy. The basic quality or “style of government” of the Wood element is relaxed; it needs to be both crooked and straight, say the early books of China. Our Relaxed Wanderer helps to foster an ambiance of gentle, smooth, and soothing activity within the arena of human life.

Physical Indications

Relaxed Wanderer is used primarily to soothe an overly rigid Liver and, secondarily, to nourish a weakened Stomach and Spleen. When the Chinese first used this combination, it was indicated for people with headaches, dizziness, flank pain, and tiredness signs that the Wood element is moving in the wrong direction or is overly stiff. The remedy was quickly adopted in China for gynecological problems, such as irregular and painful menses and breast distention, and is still considered an indispensable formula for regulating the flow of women's blood. Because of the combination of ingredients, it can be used for digestive problems which are due to the stagnation of Liver-Wood energy. This can include such symptoms as loose stools, gas, distention, bloating, and chronic stomach-ache.

Recent publications from the People's Republic of China mention a considerable amount of research and many clinical applications for this type of herbal combination. Some of the diseases known to have responded favorably (in *Selected Discussion of Chinese Medical Prescriptions*, 1981, pp. 173-182) include chronic gastritis, chronic cholecystitis, chronic hepatitis, cirrhosis of the liver, pelvic inflammatory disease, dysmenorrhea, and premenstrual syndrome.

Psychological & Transformational Indications

Relaxed Wanderer also activates the “smoothing” and “soothing” abilities of the Liver’s energy on more subtle levels. Psychologically, it can be used to decrease feelings of separation from the environment, as well as to enhance one’s ability to see clear pathways through situations. Besides being an important remedy for edginess, agitation, and anxiety, this is also a crucial remedy for anger, belligerence, and negativity.

On a spiritual level, the Wanderer helps one overcome obstacles to recognizing and experiencing the universal oneness that connects Heaven and Earth, and all of creation. It enhances the harmonious cooperation of all the elements necessary for a peaceful, balanced, and fulfilling existence.

Relaxed Wanderer is the traditional Chinese remedy used whenever there is a hindrance to the smooth flow of energy and blood, resulting in their inappropriate accumulation. It can address this traffic jam—acting within the meridians, digestive tract, or reproductive organs, and manifesting in day-to-day life encounters with friends and family, perceptions of work situations, or just in being with oneself.

Pulse

A common indication would be a wiry, or wiry and empty pulse.

Tongue

Either normal or purple, but not contraindicated if red or pale.

Physiognomy & Other Signs

The main criterion for selecting this remedy is an angularness, rigidity, and lack of smoothness. Behaviorally, an uneasy, aggressive, pent-up tightness could be evident. In style of dress, look for bold colors and immaculate appearance. In a constitutional approach, look for a long face, broad forehead, narrow cheeks, or an overly masculine appearance. There may be a tendency to walk firmly and boldly. Look for an impulsiveness and explosive quality of personality, and for problems that seem to come and go depending on moods or situations.

Complementary Acupuncture Points

Our Relaxed Wanderer formulation has the same therapeutic intention as selecting such combinations of acupuncture points as Liver 3 with Triple Burner 8, Liver 2 with Stomach 36, or Gallbladder 34 with Triple Burner 6. Some acupuncturists in China consider the chong mai extra meridian – Spleen 4 and Pericardium 6 – as related to this prescription.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Relaxed Wanderer

Origin & Development

This formulation is based on Dr. Chen Shi-Wen's "Free and Easy Wanderer" (*xiao yao san*), which was recorded in his Song dynasty *Professional and Popular Prescriptions* from the Taiping Era in 1151 A.D.

While our Relaxed Wanderer formula is fundamentally akin to the "Free and Easy Wanderer," it also has a relationship to earlier and later developments in Chinese medical history. Medical scholars say that the "Free and Easy Wanderer" is actually a Song dynasty version of Zhang Zhong-Jing's "Four Contrary Power" (*si ni san*), which is found in his famous *Discussion of Cold-induced Disorders* (220 A.D.). Dr. Chen was trying to make the formula suitable to the kind of patients he commonly treated; later scholars continued to adapt the formula.

We adopted the idea of using lovage and cyperus for this kind of Liver configuration from the famous Ming dynasty scholar, Zhang Jie-Bin. We also thought that adding tree peony bark and gardenia fruit – the idea of another Ming scholar, Xue Ji – was harmonious with our purposes. Finally, we added a small amount of gastrodia to address the edginess that is so common in contemporary patients with Liver stagnation patterns.

Ingredients

Angelicae Sinensis Radix – *dang gui shen* – Dong-quai Whole Root 當歸

moistens the Liver's Wood and tonifies the Blood. It softens rigidity and helps a person connect to the flowing aspect of life's energy. It also regulates women's reproductive organs, thereby contributing to making this a critical gynecological formula. It is sweet, acrid, bitter, warm, and enters the Liver, Heart, and Spleen meridians.

Paeoniae Lactiflorae Radix – *bai shao* – White Peony Root 白芍

moistens and smooths, as well as calming the Liver and nourishing the Blood. It soothes irregularity in the Liver, and is also important as a women's herb. Peony also makes flying-off-the-handle type energy more stable, and over-rigidity more fluid. It is bitter and slightly cold, and enters the Liver meridian.

Atractylodis Macrocephalae Rhizoma – *bai zhu* – White Atractylodes Rhizome 白朮

strengthens the Spleen and aids digestive symptoms, makes the Qi stronger, moves any stagnation in digestion, eliminates Dampness, improves appetite, and generally helps to put things in their proper place. It is sweet, bitter, warm, and enters the Spleen and Stomach meridians.

Poriae Cocos Sclerotium – *fu ling kui* – Poria Cocos Fruiting Body 茯苓塊

strengthens the Spleen, eliminates Dampness, and strengthens the mental and psychic functions of thought, clarity, and direction. It is sweet and gentle, and enters the Heart, Lung, Spleen, Stomach, and Kidney meridians.

Bupleuri Radix – *chai hu* – Bupleurum Root 柴胡

makes the Liver's energy smooth. It clears the Liver, opens congestion, harmonizes, and reduces Heat. It is indicated whenever the Liver is constrained and has its energy blocked. It is bitter and slightly cold, and enters the Liver, Pericardium, Gallbladder, and Triple Burner meridians.

Ligustici Wallichii Radix – *chuan xiong* – Sichuan Lovage Root 川芎

moves the Blood, expels Wind, and relieves pain. It is important for headaches and adds a dimension of movement and psychic clarity to the original prescription. It is also crucial for gynecology as it alleviates menstrual pain. It is acrid and warm, and enters the Liver, Gallbladder, and Pericardium meridians.

Menthae Haplocalycis Herba – *bo he* – Chinese Mint Herb 薄荷

is used to open Liver congestion and relieve feelings of pressure. It is acrid and cool, and enters the Lung and Liver meridians.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

is used to harmonize the flavors and aid in absorption, tonify the Middle, and purge Heat. It is sweet, bland, gentle, and enters all twelve meridians.

Moutan Radicis Cortex – *mu dan pi* – Tree Peony Bark 牡丹皮

cools Blood Heat, cools Liver Fire, and moves the Blood. It helps relieve the sense of explosiveness often found in stagnant Liver patterns. Dr. Xue added this herb to the formula to allow for Liver patterns with aspects of Heat. It is acrid, bitter, slightly cold, and enters the Heart, Liver, and Kidney meridians.

Gardeniae Jasminoidis Fructus – *zhi zi (shan)* – Gardenia Fruit 山梔子

is used for clearing Heat and calming the Spirit. It also eliminates irritability while promoting a sense of contentment. It is bitter and cold, and enters the Liver, Heart, Lung, and Spleen meridians.

Gastrodiae Elatae Rhizoma – *tian ma* – Gastrodia Rhizome 天麻

calms the Liver, reduces its excesses, and expels Wind. It adds a sense of softness to perceived boundaries, and is often used to treat dizziness, pain, headache, and spasms. It is sweet and slightly warm, and enters the Liver meridian.

Cyperi Rotundi Rhizoma – *xiang fu* – Cyperus Rhizome 香附

moves Qi and is a valuable therapeutic agent for digestive, gynecological, and emotional stagnation. It is pungent, slightly bitter, sweet, neutral, and enters the Liver and Triple Burner meridians.

Zingiberis Officinalis Rhizoma – *gan jiang* – Dried Ginger Root 干姜

is used to protect digestion. It is acrid and warm, and enters the Lung, Spleen, and Stomach meridians.

GRACIOUS POWER

Organ	Liver, Lung
Element	Wood with Metal and Fire within
Energetic & Organ Configuration	Deficient Liver Yin with Stagnant Qi; Liver-Lung Yin Deficiency, Deficient Yin of the Three Burners, Wood loses flexibility.
Chinese Medical Actions	Nourishes Liver Yin; moves Liver Qi; nourishes Liver-Lung Yin; Nourish the Yin of the Three Burners; moistens wood.
Historical Antecedent	“Linking Decoction” (<i>Yi Guan Jian</i>) 一贯煎

The Liver provides direction and smoothness for the flow of Qi. The Liver is historically known as the “general of the army” and responsible for being strategic and forceful. At the same time, the Liver’s fundamental assertiveness and identity must be rooted in flexibility, mobility and never being stuck in any one disposition. A healthy Liver moves decisively yet must maintain an effortless gentleness. Gracious Power is the Kan Herbal version of a famous Chinese herbal formula designed for people who excel at the assertive dimension of the Liver but can not access its deeper soft interior. Gracious Power is for people who are able to easily push outwards but are unable to let down and allow for an inward receptivity. Gracious Power is also useful for the pattern of Liver invading Lungs when people get stuck between anger-irritation and sadness-feelings of deprivation. In general, Gracious Power helps a person retain and even augment the productive forcefulness of the Liver while dramatically nourishing its Yin dimension of softness, relaxation, inner calm and gentle flow.

Physical Indications

Gracious Power was originally formulated to treat people who had the seeming appearance of Liver Qi blockage and seemed to be pushing against boundaries all the time but, in reality, had insufficient Liver moisture to relax and receive. On the physical level, the formula is originally for chest-flank pain and acid regurgitation and any symptom of Liver Qi stagnation that is actually rooted in deficient Yin. The formula can also treat Liver invading Lungs and therefore be used for chronic cough. Some physicians have noted that this formula can be used as a general tonic for treating generalized Yin deficiency that is configured by the Liver meridian.

Recent clinical experience in East Asia, indicates that the formula can be used for numerous biomedically defined illnesses that have the characteristic symptoms of Liver Yin Deficiency and Liver Qi Stagnation. Conditions mentioned include menstrual problems, hernia disorder, chronic hepatitis, cirrhosis, elevated liver enzymes, costochondritis, peptic ulcers, hypertension, tuberculosis and Addison’s disease.

Psychological & Transformational Indications

The authoritative modern textbook *Traditional Chinese Medicine Liver Gallbladder Diseases* (*Zhong yi Gandan Bing-xue*, 1993) speaks of this formula as essential for Liver people who are Indications always feeling irritated, pressured, blocked and unable to feel rested or relaxed. Gracious Power is for people who are much better at the “forward” peddle and have difficulty with “idle” or “reverse.” Gracious Power is considered an essential formula for a driven person who ceaselessly strives to succeed but cannot locate space to go with the flow. In a Taoist fashion, the formula does not diminish the productive and dynamic aspect of Liver assertiveness, but rather strengthens it by fostering the Liver’s soft, inner, flexible and receptive interior. Gracious Power is for people who are usually successful in the outer world but have a hard time developing enough interior space to experience inner satisfaction, relaxation or contentment. Gracious Power allows assertiveness to take a rest. Gracious Power can be helpful for people who are overly self-critical, have poor self-esteem or compensate by overworking. Gracious Power also increases flexibility in adapting to different circumstances.

Because Gracious Power also treats the Lung, it can be helpful for people who are caught between wood anger-dissatisfaction and metal sadness-deprivation. Feelings of always being discontent, annoyed, restless and uneasy somehow give way to feelings of appreciation, self-contentment, satisfaction, appreciation and feeling relaxed. Some of the additional herbs used in the Kan version of the formula move the prescription towards the Heart meridian and allows the formula to be very helpful for insomnia, anxiety and being socially and personally appropriate.

Pulse	The most commonly described pulse for Gracious Power is thin, slightly rapid, empty, or thin and wiry.
Tongue	Textbooks usually say the tongue is normal, maybe slight red and perhaps dry with cracks.
Physiognomy & Other Signs	Generally speaking a person who needs the formula will tend to be thin and have a tendency to dryness. Such signs are not however necessary.
Complementary Acupuncture Points	An acupuncture strategy that includes such points as Liver 3, Liver 8, Liver 14, Bladder 8, Bladder 10, Spleen 10, Spleen 6, Lung 3, Lung 9 and Kidney 23 could be said to mimic this prescription. Most practitioners of East Asian medicine would consider the herbal medicine as being more reliable than acupuncture for producing a successful clinical outcome when treating this type of Liver pattern.
Standard Dosage	2-6 tablets or 16-48 extract drops. Please see dosage section for refinement Gracious Power Formulation.
Notes	If a person needed more Heart calming herbs Compassionate Sage would be a good formula to pair with Gracious Power. If a person needs more Kidney Yin tonification, Quiet Contemplative would be a helpful addition. Differentiating Gracious Power from Relaxed Wanderer is helpful: Gracious Power emphasizes nourishing moisture and a Liver-Lung connection while Relaxed Wanderer emphasizes moving constrained Qi and a Liver-Spleen connection.

Gracious Power

Origin & Development

In 1770, writing in *Continuation of Famous Physicians' Cases Organized by Categories* (*Xu ming Yi-lei-an*), Dr. Wei Zhi-wei pointed out that most standard Liver prescriptions were insufficient for softening and moistening the receptive dimension of the Liver. Earlier formulas emphasized the Liver Qi being blocked, tense and obstructed and failed to sufficiently address the fact that in many people the root problem was primarily the Liver's moisture. Therefore, Wei Zhi-wei created Linking Decoction (*yi guan jian*) which is the basis of Gracious Power.

Gracious Power has made a few modifications in Linking Decoction. Most importantly, we have borrowed three ingredients – sour jujube (*suan zao ren*), anemarrhena (*zhi mu*) and ligusticum (*chuan xiong*) — from Sour Jujube Decoction (*suan zao ren tang*) which is derived the *Essential Prescriptions of the Golden Chest* (*Jing-gui Yao-lue*, 220 A.D.). This formula was designed by Zhang Zhong-jing as a Liver-Heart meridian formula to treat irritability, anxiety and insomnia. The addition of sour jujube helps nourish the Liver and Heart Blood. The combination of anemarrhena and ligusticum dynamically combines an astringent, Fire cooling herb with a Liver Qi opening herb. These three new herbs allow Gracious Power to gently and additionally embrace and comfort the Heart meridian.

Gracious Power has made two other modifications in Linking Decoction. Turmeric tuber (*yu jin*) has replaced the melia (*chuan lian zhi*) of the original formula. This substitution has been made because a small number of people have been known to have unpleasant or adverse reactions to melia and its use would have made the formula unsuitable for long term use. Finally, a small amount of citron (*fo shou*) has been added to help assimilation and provide a gentle flowing movement to the Yin nourishing herbs.

Ingredients

Rehmanniae Glutinosae Conquatae Radix — *shu di huang* — Rehmannia Root (prepared) 熟地黄

is the critical herb in Chinese medicine to nourish the Blood, Yin and Essence (*jing*) of the Liver and Kidney. It stabilizes and moistens the deepest interior aspects of a person and produces deep quiescence and tranquility. Originally, Dr. Wei used only raw rehmannia in this formula but Gracious Power uses fifty% prepared rehmannia because western patients often need the nourishment of rehmannia more than its cooling potential. Keeping the rest of the rehmannia raw provides the gentle touch of cooling that might be diminished with this substitution. Li Shi-zhen in this *Grand Materia Medica* (*Ben-cao Gang-mu*, 1578 A.D.) describes rehmannia as a psychoactive herb able to make the Liver's non-corporeal soul (*hun*) peaceful and calm. Rehmannia moistens the lower and middle burners. Prepared rehmannia is sweet, slightly warm and enters the Liver, Kidney and Heart meridians and moves downward and creates stillness.

Rehmanniae Glutinosae Radix — *sheng di huang* — Rehmannia Root (raw) 生地黄

is the original form of rehmannia used in Linking Decoction. It is an indispensable herb for creating stability, cooling fire and moistening all the organs. Raw rehmannia enters the Liver, Kidney and Heart meridian and is sweet, bitter and cold and moves downward towards deep rootedness.

Lycii Chinensis Fructus — *gou qi zi* — Lycium Fruit 枸杞子

is an herb that produces profound “stillness” herb and has a long history of being used to enhance reflectivity and tranquility. Sun Si-miao in his *Supplemental Wings to the Thousand Ducat Prescriptions* (*Qian-jin Yi-fang*, 682 A.D.) says that anyone who wants to become a mountain recluse or hermit (in both a literal and figurative sense) needs to take this herb. The herb helps a person look within and be comfortable with what is perceived. Li Shi-zhen mentions that lycii eliminates frustration and irritability. Lycii is an important herb that tonifies the Blood, Yin and Essence (*jing*) and generally softens the Liver. It brightens eyesight and self-awareness and moistens the lower and middle burners. It is sweet and neutral and enters the Liver and Kidney.

Glehniae Littoralis Radix — (*bei*) *sha shen* — Glehnia Root 沙参

is an important moistening herb to help a person connect with their interior. Sun Si-miao in his *Supplemental Wings to the Thousand Ducat Prescriptions* (*Qian-jin Yi-fang*, 682 A.D.) mentions this herbs as being important to treat a person who is “cut off from self.” It moistens and reduces the sensation of being unsatisfied. It is also an important herb to help a person be more comfortable with sadness and transform this energetic from one of deprivation to one of perceiving something precious in the world. It also treats cough and moistens the upper and middle burners. It is sweet, bitter, bland and cool and enters the Lungs and Stomach.

Ophiopogonis Japonici Tuber — mai men dong — Ophiopogon Tuber 麥門冬

is an important herb for moistening the upper burner and helps to balance the dynamic tension of Qi with the ease and receptivity of moisture. *The Record of Famous Physicians (Ming-yi Bie-lu*, c. 500 A.D.) mentions that it protects the Spirit, stabilizes the Lung Qi and comforts all five Yin organs. It is an important herb to treat sadness and grief and opens the Heart meridian to build a Lung-Heart connection and moistens the upper burners. It is sweet, slightly bitter, neutral and enters the Lung and Heart meridians.

Angelica Sinensis Radix — dang gui — Dong Quai Root 當歸

is the central Liver blood nourishing herb. Angelica's soft cyclical movement balances rehmannia's stabilizing quiescence and allows the formula to augment a person's flexibility in adapting to different circumstances. The modern definitive text, *Development of Ancient and Modern Famous Prescriptions (Gu-jin Ming-fang Fa-zhan*, says that the Liver's non-corporeal soul (*hun*) receives delights from angelica. Angelica allows a person to touch an inner relaxed ambiance and a comfortable place of self-esteem. It is sweet, acrid, bitter and warm and enters the Liver and Heart meridians.

Curcumae Tuber — yu jin — Turmeric Root Tuber 郁金

is the Kan Herbal substitute for Linking Decoction's original melia (*chuan lian zi*) As noted above, Kan has made this substitution because some people are sensitive to melia and over a long period of time it is not a suitable herb for a patent remedy. Turmeric has the same gentle, cool, Liver Qi moving action as melia and is especially helpful for the psychological symptoms of always being pressured. It is acrid, bitter and cool and enters the Liver and Heart.

Ziziphi Spinosae Semen — suan zao ren (chao) — Sour Jujube Seeds 酸棗仁

is a critical herb to nourish the Liver and Heart Blood and is important for restlessness, over-activity, insomnia, and anxiety. *The Illustrated Materia Medica (Ben-cao Tu-jing*, 1061 A.D.) states that jujube helps the Liver's non-corporeal soul (*hun*) return to the Liver and rest comfortably. Li Ting in his *Introduction to Medicine (Yi-xue Ru-men*, 1575) also mentions that jujube can be used to relax a person's Gall Bladder and help them decisively shift directions. The addition of this ingredient also extends Gracious Power to treat the Heart meridian within the Lung meridian within the Liver meridian. Jujube is sweet, sour and neutral and enters the Heart, Liver and Gall Bladder.

Anemarrhenae Asphodeloidis Radix — zhi mu — Anemarrhena Rhizome 知母

is a stabilizing herb that according to Li Shi-zhen moistens the Kidneys and benefits the Yin. It also cools and drains Fire and treats restlessness and inability to be in a state of repose. In modern times, it is considered bitter and cold and enters the Kidney and Lung meridians. The anemarrhena also insures that the citron and the ligusticum (described below) are not too warm.

Ligustici Radix — chuan xiong — Sichuan Lovage Root 川芎

moves upwards and outwards and supports turmeric's role in replacing melia in the original formula. It provides the gentle nudge to the moistening herbs so that the entire formula provides flexibility and reinforces the positive dynamic aspects of the Liver. Also, as mentioned earlier, ligusticum is matched with anemarrhena in Zhong Zhong's famous formula "Sour Jujube Soup". This pair combines the astringing activity of anemarrhena with the open and flowing activity of the ligusticum to create a dynamic balance that actually mimics the general intention of Gracious Power. Ligusticum is acrid and warm and enters the Liver, Gall Bladder and Pericardium.

Citri Sarcodactylis Fructus — fo shou — Flesh-Finger Citron Fruit 佛手

a tiny amount of citron has been added to Gracious Power for two reasons. First, its gentle gliding movement reinforces turmeric root. Secondly, it helps prevent any of rehmannia's stillness from affecting the Spleen meridian and causing any unwelcome disturbances in digestion. Citron is acrid, sour, bitter and slightly warm and enters the Liver meridian.

PROSPEROUS FARMER

Organ	Spleen
Element	Earth
Energetic & Organ Configuration	Stagnant Spleen Qi and/or Dampness, hindered Spleen patterns with underlying vacuous Qi
Chinese Medical Actions	Tonifies the Middle Burner; strengthens the Spleen Qi; expels Dampness; moves stagnant Spleen Qi
Historical Antecedent	“Soup of the Six Gentlemen” (<i>Liu Jun Zi Tang</i>) 六君子湯

Prosperous Farmer is for those people who have the capacity (on either a physical, mental, or spiritual level) to be hard-working, open, embracing, sincere, trustworthy, responsible, down-to-earth, and nurturing, but instead find themselves weak, drained, clumsy, stubborn, compulsive, stuck, dependent, and unable to creatively transform aspects of their lives. Spleen energy is said to extract the “pure essence” of the environment. When this energy is weakened or becomes bogged down, the correct response may be the Prosperous Farmer formulation.

The Chinese classics speak of the Earth element’s “style of government,” its basic qualities, as hard working and careful. Earth expends effort, likes to nurture, tends to store, and in the body is responsible for the transformation of food into an abundance of energy or Qi. Qi empowers and supports all activities, sensations, thoughts, and desires. Earth Qi builds the muscle-power of our life. The Prosperous Farmer addresses this power in two ways. First it strengthens, making the Earth energy more capable of transformation and growth; it is a strong tonic for basic Qi. Secondly, the Farmer checks the tendency of Earth to become bogged down in itself, to over-accumulate because it’s become too weak or over-meticulous.

Physical Indications

The Prosperous Farmer empowers the Spleen’s energy so that, at the most physical level, it can extract the nutritive essence of foods and fluids, transforming them into the basic building blocks – the “pure essences” – which become both the energy and form of life. When the Spleen’s energy is weak, or becomes sluggish or stagnant, the basic digestive activities of life become impaired.

This prescription is commonly indicated by such specific problems as chronic abdominal distention, bloating, discomfort, or pain; chronic weak digestion when there are loose stools or diarrhea; nausea, lack of appetite, or a diminished sense of taste. Because the Spleen activity is said to build the muscles and flesh, this preparation is generally useful in giving strength to the limbs, and for creating more endurance and physical strength. It addresses both emaciation and unusual weight gain. Prosperous Farmer potentiates the energy inherent in food, and, in so doing, addresses chronic tiredness, fatigue, and weakness.

Modern biomedicine in China has begun to investigate prescriptions based on the “Six Gentlemen.” While data is not fully available for making these assessments, *Selected Discussion of Chinese Medical Prescriptions*, 1981 (pp. 12-19) reports the following conditions as responding to such formulations: chronic digestive disorders, chronic gastritis, exhaustion, debility during recovery from major disease, chronic phlegm in the chest, an assortment of gynecological problems, and certain types of edema.

Psychological & Transformational Indications

Psychologically, the Prosperous Farmer works in two ways. First, when the Earth energy is weak, one feels unable to move or get involved with self or others. One may be unable to undertake a project, pessimistic about completing one, or lacking in perseverance. The Prosperous Farmer adds a basic power that addresses this weakness.

Secondly, the Spleen's energy involves the ability to transform, to separate pure from impure, and to be clear. It is a down-to-earth energy: stable, honest, with a willingness to embrace self and others. When this transforming ability is obstructed, the Spleen can easily become stuck in a receiving mode, without the capacity to transmute; this over-accumulation is often described as “dampness.” One then tends to become overly self-conscious and unable to make a move that risks exposure. One may ruminate over endless possibilities or obsess over ideas, often developing a mental flabbiness or dullness that inhibits the possibility of constructive movement. Numerous options, rather than serving as possibilities for growth, become a cause of indecision and lack of clarity; nurturing capacities become an excuse for being a victim; dependability becomes an inability to discern or think critically; and stability becomes stagnation. All of these situations are also addressed by the Prosperous Farmer formula.

Spleen types are often good at “being present,” but can easily lose the ability to be either firm or moving. They can see the many, but often have trouble seeing the one. People in this situation can have trouble fully embracing life because being open necessarily involves transformation, and embracing means narrowing one's focus, becoming decisive and honestly selective.

When an Earth type cannot reach the full potential of becoming strong while remaining nurturing, of being open yet continuing to change, the Prosperous Farmer may be helpful. In this deeper level of Earth energy lies the recognition that stability can be wedded to change, options to clarity, pensiveness to decision, and nurturance to firmness.

Pulse

Because of the versatility built into the Prosperous Farmer formula, the pulse indications can also vary. Sometimes tightness can appear, signifying that stagnant Qi is becoming predominant; sometimes slippery or moderate qualities from Dampness are dominant; and at other times empty or weak qualities manifest from vacuity.

Tongue

Because the Prosperous Farmer, like its historical predecessors, is designed for both Damp patterns and stagnant Qi patterns where there is an underlying vacuous Qi, the tongue indications can vary accordingly. One can expect a white-coated tongue from Dampness, a wet, pale tongue from vacuity, or a slightly purple tongue from stagnant Qi. A normal tongue is possible, also.

Physiognomy & Other Signs

A constitution which calls for a formulation like Prosperous Farmer will often manifest thick thighs, a square face, yellowish complexion, heavy bodily movement, and a thick, tall back. An unkempt appearance or a marked desire for sweet foods may also be present.

Complementary Acupuncture Points

The therapeutic intention of these herbs is very similar to the following combinations of acupuncture points: Stomach 36 with Conception Vessel 12; Spleen 5 with Stomach 21; Spleen 4 and Bladder 21; or Spleen 1 and Conception Vessel 6.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Prosperous Farmer

Origin & Development

The basic idea of this prescription has been discussed and used by many Chinese herbalists throughout the ages. The core formula is the “Soup of the Four Gentlemen,” compounded by Dr. Chen Shi-Wen in his *Professional and Popular Prescriptions from the Taiping Era* (1151 A.D.). Its major focus was tonifying the Spleen Qi and eliminating Dampness, but there have been many modifications to the original preparation for different conditions and situations.

The most famous change was the “Soup of the Six Gentlemen,” from Xue Ji’s Ming dynasty annotations of *Chen Zi-Ming’s Complete Book of Good Prescriptions for Women* (1237 A.D.). Zhang Jie-Bin, the Ming dynasty scholar, created another famous version in 1624 A.D. The early Qing scholar, Zhang Lu-Zhuan also had a version in 1695 A.D., as did Wu Qian, the compiler of the *Golden Mirror of Medicine* (1742 A.D.). Examining this historical unfolding and reflecting on our own experience in an industrial and post-industrial setting, we have continued to fine-tune this important traditional formula.

The original Four Gentlemen are ginseng, atractylodes, poria, and licorice. Xue Ji added citrus peel and pinellia to create the Six Gentlemen. We have also adopted Zhang Jie-Bin’s use of the Chinese amomom and ginger, Zheng Lu-Zhuan’s use of vladimiria root, and Wu Qian’s use of astragalus and magnolia bark, as well as our own additions of Chinese yam and hawthorn berry to further enhance the effectiveness of the prescription.

Ingredients

Atractylodis Macrocephalae Rhizoma – bai zhu – Atractylodes Rhizome 白朮

is used to tonify the Spleen and benefit the Qi. It is used for all patterns of vacuous Spleen energy with such signs as diarrhea, vomiting, tiredness, or limbs without strength. Atractylodes has a second property that makes it ideal for this formulation: besides strengthening the Spleen, it dries Dampness and assists bogged-down transformative energy. It can be used for insufficient urination, excessive perspiration, edema (also during pregnancy), chronic sputum, and arthritis that is affected by damp weather. It increases clarity and precision so things can be kept in place or allowed to move as needed. It is also used for calming the fetus. Atractylodes is sweet, bitter, warm, and enters the Spleen and Stomach meridians.

Poriae Cocos Sclerotium – fu ling kuai – Poria Cocos Fruiting Body 茯苓塊

is a crucial ingredient in this prescription, and is used to both eliminate accumulated dampness and to tonify the Spleen’s transforming energy. Poria is one of the main drying herbs of Chinese medicine, and is commonly used for loose stools, insufficient urination, or edema. It is also used to clarify and create stability (different from stagnation). Poria also clarifies the psychic abilities of a person, and is commonly used for insomnia, muddled thinking, dim-wittedness, and ponderous or obsessive thoughts. It is sweet, insipid, neutral in temperature, and enters many meridians, including the Spleen, Stomach, Heart, Lung, and Kidney.

Astragali Membranacei Radix – huang qi – Astragalus Root 黃芪

is a crucial herb for stabilizing what needs to be firm and activating what needs to be dynamic. It is used to strengthen the Spleen and tonify the Qi. It is sweet and slightly warm, and enters the Spleen and Lung meridians.

Pinelliae Ternatae Rhizoma – ban xia – Treated Pinellia Rhizome 半夏

is the main Chinese herb for drying Dampness, eliminating Phlegm, and removing sluggishness and floundering. It is used whenever Dampness accumulates and causes vomiting, excess sputum, or poor digestion. It is always indicated when there is a thickly coated tongue, and is also commonly used for mental turbidness, dullness, lack of firmness, sluggishness, or lack of self-respect. It is acrid and warm, and enters the Spleen and Stomach meridians.

Dioscoreae Oppositae Radix – shan yao – Chinese Yam Root 山藥

is commonly prescribed to tonify the Spleen and benefit the transforming powers of the body. It is frequently used for diarrhea, fatigue, appetite loss, and excessive sweating. It also tonifies and moistens the Lung and Spleen, and prevents the rest of the prescription from being excessively drying. It can help one recover from a worn and beaten mental state. It is sweet and neutral, and enters the Spleen, Lung, and Kidney meridians.

Citri Reticulatae Pericarpium – *chen pi* – Tangerine (Dried Rind of Mature Fruit) 陳皮

is used to move the Qi and strengthen the Spleen. Whenever there is vacuity and Dampness, it is likely that the Spleen's Qi has become stuck. citrus peel moves this stagnation, and is often used for such symptoms as abdominal distention, bloating, appetite loss, etc. It dries Dampness, transforms Phlegm, and contributes to the formula by awakening and quickening the transformative power of the Spleen. It also contributes to mental and emotional clarity. It is acrid, bitter, warm, and enters the Spleen and Lung meridians.

Amomi Fructus – *sha ren* – Chinese Amomon Fruit 砂仁

is an important adjunctive herb that moves Qi and strengthens the Spleen and Stomach. It is used whenever the digestive Qi is stagnant, aiding such symptoms as distention, pain, and lack of appetite. It also eliminates dryness, firms unclarity, and will calm the fetus. It is acrid and warm, and enters the Spleen, Stomach, and Kidney meridians.

Aucklandiae Lappae Radix – *chuan mu xiang* – Vladimiria Root 木香

is an important herb, similar to Amomum fruit. It is used with stagnant Spleen-Stomach Qi patterns, and is especially helpful in abdominal pain, appetite loss, and vomiting. Vladimiria is also used for Liver and Gallbladder pain and discomfort. It is acrid, slightly bitter, warm, and enters the Spleen, Stomach, Large Intestine, and Gallbladder meridians.

Ginseng Radix – *shu zhu hong ren shen* – Chinese Red Ginseng Root 人參

tonifies the forces that activate human life. This formula's combination directs the ginseng's energy to unite with the transformative powers of the body. Ginseng is sweet, slightly bitter, slightly warm, and enters the Spleen, Lung, and Kidney meridians.

Magnoliae Officinalis Cortex – *hou po* – Magnolia Bark 厚朴

is an important herb for moving the Qi and transforming Dampness. It is used for distention, bloating, pain, and difficulty with stool movement. It is bitter, acrid, warm, and enters the Spleen, Stomach, and Lung meridians.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

tonifies the Spleen and benefits the Qi. It also helps in the absorption of the entire formula. It is sweet and slightly warm, and enters primarily the Spleen and Lung meridians.

Zingiberis Officinalis Rhizoma – *gan jiang* – Dried Ginger Rhizome 干姜

warms the Spleen's transformative energy, and treats such symptoms as stomach uneasiness and nausea. It is acrid and warm, and enters the Lung, Spleen, and Stomach meridians.

Crataegi Fructus – *shan zha* – Chinese Hawthorn Fruit 山楂

is most often used, in Chinese herbalism, to help digest stagnant food, and to aid digestion in general. It is sour, sweet, slightly warm, and enters the Spleen, Stomach, and Liver meridians.

Ginseng Radix – *shu zhu hong ren shen (tails)* – Chinese Red Ginseng Tails 人參

tonifies the forces that activate human life. This formula's combination directs the ginseng's energy to unite with the transformative powers of the body. Ginseng is sweet, slightly bitter, slightly warm, and enters the Spleen, Lung, and Kidney meridians.

WISE JUDGE

Organ	Lung
Element	Metal
Energetic & Organ Configuration	Deficient Lung Yin & Lung Qi patterns
Chinese Medical Actions	Nourishes Yin; tonifies Qi
Historical Antecedent	“Glehnia Ophiopogon Drink” (<i>Sha Shen Mai Dong Yin</i>) 沙参麦冬饮 and “Generate the Pulse Powder” (<i>Sheng Mai San</i>) 生脉散

The Metal element rules the Lung. The Lung receives heavenly energy and sends it downward and throughout the body. For this, it is important that the lungs have a moist, strong texture that the breath be even and regular. Wise Judge helps the breath flow from the heavens, to infuse us with life from moment to moment. The classics say that the Metal element both obeys and changes, and our Wise Judge allows for both this constancy and softness.

The Chinese say a “sea of Qi” gathers in the chest. This energy reservoir regulates rhythmic movement, especially the constant life motions of respiration and heartbeat. Wise Judge is an important preparation commonly used by Chinese people when they want to “kick back,” taking it as a mild, replenishing tonic to counter the wear and tear of a busy life. It is especially designed for the Yin and Qi of the Lungs. The lungs govern the upper limits of Qi, keeping the bodily energy intact by condensing, consolidating, and regrouping the Qi when it becomes scattered or its boundaries ill-defined. As they are concerned with moment-to-moment inhalation and exhalation, the lungs relate to the give and take of ordinary human activity. In China, this style of remedy is a popular tonic, reflecting their cultural belief that when one expends energy with an intense self-directed pace, a mild tonic is needed to let the cool, refreshing, gentle movements of heaven recharge one’s being.

While our other five initial offerings are indispensable, this Metal tonic may not be as crucial or popular for people in the West; the basic needs of East and West are different. Kan has included this formula in our product offering because we wanted to reflect the spirit of the five elements.

Physical Indications

This remedy is primarily for interference of respiration. It can be used for dry coughs, hoarseness, and a dry throat or nose. The Wise Judge primarily moistens the Lung, and is very thirst quenching. Because the Lung governs the exterior of the body, it is also indicated for dry skin.

Wise Judge can also be used to relieve smoker’s dryness, or as a valuable aid to the physical discomfort that accompanies quitting smoking. It may be used after a major febrile illness or upper respiratory problem to replenish the moisture and Qi of the Lung or Heart.

Western research on this type of prescription has begun in China. Although complete data is not currently accessible, the *Handbook of Traditional Chinese Medical Prescriptions* by Wang Shi-Min describes “Glehnia Ophiopogon Drink”-type formulas as effective for upper respiratory infections, dry coughs, and dry throats (pp. 233-234), and “Generate the Pulse Powder” as strengthening the heart, and having value for shock and coronary arteriosclerotic heart disease (pp. 118-119).

Psychological & Transformational Indications

This formula is for someone that needs replenishment after the strain of losing something they were holding onto, or for people that cannot take from the world what is rightfully theirs. It also relieves the burn-out that comes from the hassles of ordinary activity.

On a deeper level, this remedy is used for the sense of grief that makes one withdraw from the world and experience existence as weary, pointless, and too difficult. Such bereavement can apply to many areas of life, and the Wise Judge can help the Metal element become remolded into a new shape, allowing for a healing transformation. Accumulated grief that has hardened and needs to be released can also be facilitated by this herbal combination.

On a spiritual level, the Judge can help one confront the give-and-take that underlies the cosmos, and thereby move more easily in the world. It can help create the space for one to be remolded with new ideas, and can provide excellent nourishment when new directions are being taken.

Finally, the lungs are said to be the cover for the other organs. When they are moist and pliant, a person can be open to what the Chinese call “the permutations of Heaven.”

Wise Judge is indicated during the period of recovery from a loss of any kind; the loss can be physical or involve other aspects of life, such as work or relationships. This formula is also helpful in any situation requiring a new and unfamiliar direction.

Pulse

The pulse indication can vary greatly, but one most commonly expects it to be a bit thin and rapid or weak, especially in the first position on the right hand.

Tongue

Possibly dry or even reddish, especially on the tip.

Physiognomy & Other Signs

For use as a constitutional remedy, one expects a thin and pale person, with thin lips and eyebrows, and high cheek bones.

Complementary Acupuncture Points

This remedy has the same therapeutic intention as such acupuncture points as Lung 9, Lung 6, Bladder 13, or Lung 1; its psychological and spiritual potential corresponds most closely to Lung 3.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Wise Judge

Origin & Development

While this formula has become so popular in China that it can practically be called a food preparation, we have modeled our Wise Judge after Dr. Wu Ju-Tong's prescription "Glehnia Ophiopogon Drink," on which he elaborated in *Refined Diagnosis of Warm Diseases* in 1798 A.D. We have modified this formula by omitting the mulberry leaves and following the clinical lines suggested in Wang Ang's formula "Lily Bulb Firm Metal Soup" (bai he gu jin tang) by adding lily bulb, fritillary, angelica, platycodon root, and rehmannia, as described in his *Collected Prescriptions and Explanations* in 1682 A.D.

In order to create a more well-rounded formula we have also added the ingredients of "Generate the Pulse Powder" (sheng mai san) from *Li Dong-Yuan's Discussion on Distinguishing Confusion Concerning Internal and External Injury* (1231 A.D.). We have also added tremella to further moisten the Lungs.

Ingredients

Glehniae Radix – *bei sha shen* – Glehnia Root 砂仁

is a common remedy for weak Lungs with dry cough. It is also used for dry throat, mouth, constipation, and skin dryness or itchiness. It moistens, helping things to move more smoothly. It is sweet and slightly cold, and enters the Lung and Stomach meridians.

Ophiopogonis Japonici Tuber – *kai men dong* – Ophiopogon Tuber 麥門冬

strengthens the Yin and Qi of the Upper Burner and helps in allowing for change. It also strengthens the pulse. It is sweet, slightly bitter, slightly cold, and enters the Heart, Lung, and Stomach meridians.

Polygonati Odorati Rhizoma – *yu zhu* – Solomon's Seal Rhizome 玉竹

is a valuable tonic for the Lung's moistness and, in fact, the entire body. It is commonly taken as a home remedy tonic in China. It is sweet and neutral in temperature, and enters the Lung and Stomach meridians.

Lilii Bulbus – *bai he* – Lily Bulb 百合

moistens the Lung and imparts a sense of mental, emotional, and spiritual clarity to the mind and Spirit. It is sweet and slightly cold, and enters the Heart and Lung meridians.

Panaxis Quinquefolii Radix – *xi yang shen* – American Ginseng Root 西洋參

is one of the herbs that the Chinese immediately adopted from the New World (George Washington added to his income by selling this herb to the Chinese). A tonifying herb that mainly nourishes the fluids, it is an important rejuvenator when the strains of illness, or just daily living, weaken the Lung Yin and Qi. It is sweet and slightly cold, and enters the Lung and Stomach meridians.

Pseudostellariae Heterophyllae Radix – *tai zi shen* – Pseudostellaria Root 太子參

is being included here, following Dr. Li's usage, to tonify the Lung Yin and Qi. It is sweet and slightly warm, and enters the Lung and Spleen meridians.

Asparagi Cochinchinensis Tuber – *tian men dong* – Chinese Asparagus Tuber 天門冬

is used to moisten the Lung Yin and also the Kidney Yin. Dr. Wu Ju-Tong originally used trichosanthes root (tian hua fen). It is sweet, bitter, and cold, and enters the Lung and Kidney meridians.

Platycodi Grandiflori Radix – *jie geng* – Platycodon Root 桔梗

expels mucus from the Lungs and is especially effective for weak, hoarse, or irritated throat. It also brings energy to the upper portion of the body. It is bitter, acrid, and neutral in temperature, and enters the Lung.

Fritillariae Thunbergii Bulbus – *zhe bei mu* – Zhejiang Fritillary Bulb 浙貝母

clears Heat from the Lung, expels mucus, and removes obstructions that cause rigidity and hardness. It is bitter and cold, and enters the Heart and Lung meridians.

Tremellae Fuciformis Fructificatio – *bai mu er* – Tremella Fruiting Body 白木耳

is a commonly used Chinese food which moistens the Lung. It is sweet and neutral in temperature, and enters the Lung and Stomach meridians.

Angelicae Sinensis Radix – *dang gui tou* – Dong-quai Root Head 當歸

moves and tonifies the Blood, and its use here follows Dr. Wang's suggestion that it be included even in a Metal prescription. It is sweet, spicy, bitter, and warm, and enters the Liver, Heart, and Spleen meridians.

Rehmanniae Glutinosae Conquatae Radix – *shu di huang* – Prepared Rehmannia Root 熟地黃

moistens the entire body. It is sweet and slightly warm, and enters the Liver, Kidney, and Heart meridians.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

is used to moisten the Lungs. It is sweet and slightly warm, and enters the Spleen and Lung meridians.

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Fruiting Body 茯苓塊

Dr. Wu Ju-Tong originally used dolichos beans (*bian dou*) rather than poria. It is sweet, insipid, and neutral, and enters many meridians including the Spleen, Stomach, Heart, Lung, and Kidney.

Schisandrae Chinensis Fructus – *wu wei zi* – Schisandra Fruit 五味子

is usually used to dry the Lung, but here a tiny amount is being included, following Dr. Li's usage, to tonify the Lung Yin and Qi, and strengthen the Lungs in general. It is sour and warm, and enters the Lung and Kidney meridians.

COMPASSIONATE SAGE

Organ	Heart
Element	Fire
Energetic & Organ Configuration	Heart unable to store Spirit (<i>shen</i>); deficient Heart Blood and Qi
Chinese Medical Actions	Calms, nourishes, and stabilizes Spirit; nourishes Heart Blood
Historical Antecedent	“Amber Nourishing the Heart Pill” (<i>Hu Po Yang Xin Dan</i>) 琥珀養心丹

This is the traditional formula for someone who has the potential for friendliness, humbleness, charm, and clarity, but instead lives in a state of frivolousness, envy, vanity, forgetfulness, and muddledness. This preparation is concerned with that part of the Fire element’s power that is clear, makes its presence felt, and enlightens the outer environment and inner world.

The Compassionate Sage acts on that aspect of our lives that is distinctly human. It affects what the Chinese call “*shen*” or Spirit. The Spirit is what is outgoing, advancing, and connects to life; it centers us and allows us to reach out. It allows affinity and clarity, and when it’s not nourished properly we can become scattered and lose our sensitivity. The “style of government” of the Fire organ, according to old Chinese texts, is enlightened and compassionate. Our Sage preparation adds deep sympathy and lucidity to how we sense the universe and ourselves; the Sage is designed to help one compassionately embrace the cosmos and the self.

Physical Indications

On a physical level, Compassionate Sage is the most important remedy for insomnia. The Chinese speak of the Heart as storing the Spirit. When the Spirit is stored properly, sleep is restorative. When it’s not, sleep can be restless or distressed by unsettling dreams. Whether one is unable to fall asleep, is awakened during the night, or arises too early, Compassionate Sage may be used to strengthen and calm the Spirit.

Also, when the heart beats out of control or there is a sensation of palpitation, this Heart nourishing pill may be the prescription of choice. Sweating related to anxiousness and discomfort in one’s environment is another indication for this preparation.

Psychological & Transformational Indications

On a psychological level, whenever one cannot focus, concentrate, or contact or retreat appropriately, the Compassionate Sage may be called for. Heart Fire can make connections and be expansive, but when it’s weakened a person can easily lose focus and be unable to retreat. Spiritually, Compassionate Sage is the remedy that encourages concentration on the highest levels. This herbal formulation has been used in China to help a person see their position in the cosmos, and develop a sense of compassion. It allows for a bridge between the oneness of the universe and the uniqueness of one’s own self.

Traditionally, this formula is the Chinese response to a muddled mind, forgetfulness, or lack of concentration.

Pulse	Because Compassionate Sage is so often used as an adjunctive formula, no one pulse is usually suggested.
Tongue	Again, a wide range is acceptable because of the versatility built into the formula.
Physiognomy & Other Signs	Chinese medical sources concerned with physiognomy and constitution say a Fire type moves quickly and has a round face, broad cheeks, horizontal facial lines, and a high, cracking voice.
Complementary Acupuncture Points	On a physical level, Compassionate Sage is like adding an acupuncture point such as Acupuncture Points Heart 6 or Heart 7 to a treatment for Kidney, Liver, or Spleen disharmony. On a psychological and spiritual level, it is similar to using Pericardium 4, Heart 5, Heart 8, Bladder 15, or Governor Vessel 11.
Standard Dosage	2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.
Notes	This preparation is usually taken together with other formulas. Commonly, a disturbance in other bodily energies will affect the Heart Spirit. Disharmonies that are treated by Quiet Contemplative, Relaxed Wanderer, Dynamic Warrior, or Prosperous Farmer can also affect the Heart Spirit and require the addition of the Compassionate Sage. However, the Chinese do take this formulation alone if the appearance of a Sage pattern is present and unaccompanied by other indications.

Compassionate Sage

Origin & Development

The development of this herbal formulation has a long history. Sun Dong-Su's "Tonify the Heart Powder" found in his *Profound Pearl of the Red Water* (1540 A.D.), is our point of departure. However, we have modeled the Compassionate Sage most directly after Shen Ji-Nao's prescription "Amber Nourishing the Heart Pill," found in his *On the Importance of Life Preservation* (1773 A.D.). To strengthen it we've added biota seed, mimosa bark, red sage root and reishi mushroom to Dr. Shen's formula (derived from Cheng Guo-Peng's famous "Calming the Spirit, Centering the Will Pill," found in his *Enlightenment of Medicine*, 1732 A.D.).

Ingredients

Draconis Os – long gu sheng – Dragon Bone, Fossilized Mammal Bones 龙骨

is calcified animal bone unearthed from the soil. (No animal is slaughtered or harmed by its use.) This bone is said to impart a strength of clarity and purpose, and helps sink scatteredness and spaciness; it is also used frequently for restlessness and insomnia. It gives the body support and is said to help "hold things in their place;" it is also used for "leakages" such as women's discharges, diarrhea, sweating, loss of sperm, etc. It is sweet, astringent, neutral in temperature, and enters the Heart, Liver, and Kidney meridians.

Zizyphi Spinosae Semen – suan zao ren (chao) – Dry-fried Sour Jujube seeds 酸枣仁

is an important herb that helps to focus and concentrate the Spirit of the Heart. It also nourishes what the Chinese call the "non-corporeal soul" (*hun*) of the Liver. This is the most common herb used when the Blood is unable to nourish the vital forces of the Heart or Liver, and creates such disruptions as irritability, insomnia, restlessness, unclarity, muddledness, timidity, and absent-mindedness. It is sweet, sour, gentle, and enters the Heart, Spleen, Liver, and Gallbladder meridians.

Polygalae Tenuifoliae Radix – yuan zhi (da) – Polygala Root 遠志

is used for forgetfulness, anxiety, and palpitations. It nourishes the Spirit, and the Chinese say it also helps prevent the Spirit from getting "stuck." It is especially helpful for brooding and pent-up feelings. It is bitter, spicy, warm, and enters the Lung, Heart, and Kidney meridians.

Biotae Orientalis Semen – bai zi ren – Biota Seed 柏子仁

is an important Heart-calming herb used for insomnia, palpitations, and sweating. It is sweet, acrid, neutral in temperature, and enters the Heart, Liver, and Kidney meridians.

Poriae Cocos Sclerotium – fu ling kuai – Poria Cocos Fruiting Body 茯苓塊

calms the Spirit and strengthens the Middle. It is sweet, insipid, neutral in temperature, and enters the Spleen, Stomach, Heart, Lung, and Kidney meridians.

Panax Ginseng Radix — ji lin bai ren shen — White Asian Ginseng Root 白人參

is sweet, bitter and warm. It supplements the Ancestral (yuan) Qi, strengthens the Spleen/Stomach, helps engender Blood, and quiets the Spirit. It enters the Spleen, Lung and Kidney meridians.

Altaica Anemone – jiu ji shi chang pu – Altaica Rhizome 九節菖蒲

is an aromatic stimulant that is said to improve impaired mental and emotional functioning. It belongs to the category of herbs that opens the connective functions of the body, and is used especially for treating mental slowness, epilepsy, an unclear mind, and even idiocy. This herb is also used for dizziness and hearing difficulties due to obstructed movement of clear energy. It is bitter, spicy, warm, and enters the Heart and Liver meridians.

Euphorbiae Longanae Arillus – long yan rou – Longan Fruit 龙眼肉

is a delicious, edible fruit that is also used as a medicinal herb. It nourishes the Blood (which affects the Spirit), and is commonly used for insomnia, forgetfulness, palpitation, and fatigue. It is sweet and warm, and enters the Heart and Spleen meridians.

Salviae Miltiorrhizae Radix – *dan shen* – Red Sage (Salvia) Root 丹参

is an important Blood-moving herb that also helps in treating insomnia, irritability, and palpitation. It is bitter and slightly cold, and enters the Heart and Pericardium meridians.

Albiziae Julibrissin Cortex – *he huan pi* – Mimosa Tree Bark 合欢皮

is used for calming the Spirit, and for feeling congested and pressured in the psychic realm. It's also used for insomnia. It is sweet and gentle, and enters the Heart, Spleen, and Stomach meridians.

Succinum – *hu po* – Amber Resin 琥珀

is an important substance that sinks “spaciness” and helps focus the mind. It has many uses in the Chinese pharmacopia, and in this prescription is used to insure clarity of mind and sharpness of focus. The Chinese often use it for insomnia, palpitations, and epilepsy. It is sweet and neutral in temperature, and enters the Heart, Liver, and Bladder meridians.

Coptidis Rhizoma – *huang lian* – Coptis Rhizome 黄连

clears agitation, anxiety, and irritability in the Heart. It returns the Heart fire to its center. It is bitter and cold and enters the Heart, Liver, Gallbladder, Stomach and Small Intestine meridians.

Angelicae Sinensis Radix – *dang gui shen* – Dong-quai Root 当归

is the most crucial Blood-nourishing herb in the *Chinese Materia Medica*. In this remedy, it helps tonify the Blood so that the Spirit can become strong. It is sweet, spicy, bitter, warm, and enters the Liver, Heart, and Spleen meridians.

Ganodermae Sclerotium – *ling zhi* – Reishi Fruiting Body 灵芝

is the famous tonic mushroom of China. It plays many roles in Chinese medicine, legend, and life. *The Divine Husbandman's Classic of the Materia Medica* (c. 150 A.D.) says it “benefits Heart Qi, tonifies the Middle Burner, and increases insight and intelligence.” It is sweet and neutral in temperature.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

harmonizes the flavors and aids absorption. It is sweet and slightly warm, and enters the Spleen and Lung meridians.

Women's Formulas

WOMEN'S CHAMBER

Energetic & Organ Configuration

Congeaed Blood; congealed Blood in the lower abdomen, manifesting as lumps or tumors

Chinese Medical Actions

Invigorates Blood; transforms Blood stasis; reduces fixed abdominal masses

Historical Antecedent (Standard Formula)

"Cinnamon Twig and Poria Pill" (*Gui Zhi Fu Ling Wan*) 桂枝茯苓丸

Women's Chamber is based on the classical formula *gui zhi fu ling wan*, taken from the Eastern Han Dynasty text *Essential Prescriptions of the Golden Chest* (220 A.D.), and has become the herbal basis for treating congealed Blood imbalances in gynecology. Six herbs have been added to the traditional formula to strongly move Blood and Qi, and dissipate masses: zedory, sparganium, achryanthes, cyperus, corydalis, salvia and licorice.

Physical Indications

In Chinese medicine, Blood is a dense, material form of Qi and, as such, needs to flow evenly and regularly; its movement should never be forced or erratic. If the smooth flow of Blood is blocked, a condition of congealed Blood may result. Congealed Blood often results as gynecological complaints such as uterine fibroids, ovarian cysts, chronic pelvic inflammatory disease, endometriosis, and post-partum retention of lochia. Women's Chamber is especially useful when congealed Blood causes palpable masses in the lower abdomen, which may be accompanied by pain and tenderness.

On a circulatory level, congealed Blood can manifest as chronic numbness in the limbs, chronic skin problems, and chronic chest pain. Therefore, Women's Chamber is a suitable formula for women or men who present these types of conditions.

Chinese medicine considers Blood to be the aspect of ourselves that allows our behavior and activities to flow comfortably and smoothly; it allows us to feel rooted and to have a sense of our place in the world. Conversely, congealed Blood can cause feelings of terror, disconnection from oneself, and paranoia. Women's Chamber can help alleviate such emotional imbalances and restore a sense of stability.

Women's Chamber is appropriate whenever congealed Blood causes palpable masses. It is also helpful in relieving emotional trauma when a sense of the patient's internal disconnectedness is evident.

Pulse

Because this is such a flexible formula, many variations in pulse are possible. The most commonly noted have been rough, tight, weak, and choppy.

Tongue

Here, too, many variations can be seen. A purple, dark-colored tongue or red dots, might be expected.

Complementary Acupuncture Points

An acupuncture strategy utilizing Spleen points 6, 8 and 10, Stomach 29, Large Intestine 4, and extra point *zi gong* seems closest to the clinical intentions of Women's Chamber.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Notes

Women's Chamber may be combined with other formulas as needed. If Blood deficiency is present, Women's Precious may be added; Women's Rhythm is useful when pain or pressure in the lower abdomen are prominent. If congealed Blood is severe, Meridian Passage can be used; and Lucid Channel is an excellent adjunct if Phlegm is a major factor.

While the original formula was designed for congealed Blood during pregnancy, Kan Herbals' additions make Women's Chamber contraindicated during pregnancy.

Women's Chamber

Origin & Development

The original Women's Chamber formulation was taken from one of the earliest texts on Chinese herbal medicine, *Essential Prescriptions of the Golden Chest*. The initial formula has been modified by the addition of six herbs, increasing its ability to move Blood and Qi.

Ingredients

Cinnamomi Cassiae Ramulus – *gui zhi* – Chinese Cinnamon Twig 桂枝

promotes circulation by warming the channels to unblock Blood vessels and break Blood stagnation. It is acrid, sweet, warm, and enters the Lung and Bladder meridians.

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Fruiting Body 茯苓塊

is a main herb for eliminating Dampness and strengthening the Middle Burner. Additionally, in cases of Blood stagnation, its ability to drain downward can help blood circulation in the lower burner. It is sweet and neutral, and enters the Stomach, Spleen, Heart, Lung, and Kidney meridians.

Moutan Radicis Cortex – *mu dan pi* – Tree Peony Bark 牡丹皮

cools and invigorates Blood, dispels congealed Blood, and reduces fixed abdominal masses such as lumps and tumors. It is acrid, bitter and cool, and enters the Liver and Kidney meridians.

Persicae Semen – *tao ren* – Peach Seed 桃仁

breaks congealed Blood, and is especially effective for abdominal masses related to menstrual disorders. It also lubricates the intestines, helping to alleviate constipation caused by dryness. It is bitter, sweet, neutral, and enters the Heart, Liver, and Large Intestine meridians.

Paeoniae Rubra Radix – *chi shao* – Chinese Red Peony Root 赤芍

invigorates the Blood and breaks up Blood stasis. It is used for menstrual disorders such as amenorrhea, dysmenorrhea, and fixed abdominal masses. It is sour, bitter, slightly cold, and enters the Liver and Spleen meridians.

Sparganii Stoloniferi Rhizoma – *san leng* – Sparganium Rhizome 三棱

dispels congealed Blood, moves Qi, and eases pain related to menstrual disorders. It is especially useful for congealed Blood patterns. It is bitter, acrid, neutral, and enters the Liver and Spleen meridians.

Curcumae Ezhu Rhizoma – *e zhu* – Zedoary Rhizome 莪朮

breaks up Blood stasis, invigorates Qi, and reduces pain. It is bitter, acrid, warm, and enters the Liver and Spleen meridians.

Achyranthis Bidentatae Radix – *huai niu xi* – Achyranthes Root 牛膝

invigorates the Blood, moves congealed Blood, and is an important herb for dysmenorrhea, amenorrhea and lochioschesis. It also strengthens sinews and bones, has beneficial effects on joints, and is valuable for low back and leg pain. It is bitter, sour, neutral, and enters the Kidney and Liver meridians.

Salviae Miltiorrhizae Radix – *dan shen* – Red Sage Root 丹参

is an important Blood-moving herb that is used for congealed Blood disorders in the lower abdomen such as dysmenorrhea, palpable masses and pain due to Blood stasis. It is bitter and cold, and enters the Heart, Pericardium and Liver meridians.

Cyperi Rotundi Rhizoma – *xiang fu* – Cyperus Rhizome 香附

is gynecology's crucial herb for moving Qi. It is used for all dysmenorrhea and irregular menstruations, and is indispensable for breast and flank distention and abdominal pain. It is also valuable for anxiety, worry, and mental confusion. It is acrid, slightly bitter, neutral, and enters the Liver and Triple Burner meridians.

Corydalis Yanhusuo Rhizoma – *yan hu suo* – Corydalis Yanhusuo Tuber 延胡索

moves Blood and circulates Qi, and is especially important for dysmenorrhea. It is acrid, bitter, warm, and enters the Liver, Stomach, and Lung meridians.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

harmonizes all the herbs of the prescription and assists them in entering the meridians. It is sweet and neutral, and enters the Spleen and Lung meridians.

WOMEN'S JOURNEY

Physical Indications Cold blocking the Conception (*ren mai*) and Penetrating (*chong mai*) vessels; Blood stasis in the Lower Burner

Chinese Medical Actions Warms the channels and menses, and removes Cold; nourishes the Blood and removes Blood stasis; regulates the Conception and Penetrating vessels; replenishes Kidney Yin and Yang

Historical Antecedent "Warm the Menses soup" (*Wen Jing Tang*) 溫經湯

Wen jing tang was formulated to treat Cold and deficiency of the Conception and Penetrating vessels. When these vessels are Cold and deficient, the Blood and Qi moving through them stagnates, causing a variety of menstrual problems. Blood stasis, in turn, prevents the production of new blood. Since one function of Blood is to moisten and cool the body, deficient Blood gives rise to Heat signs. Because of this, Women's Journey also treats imbalances that are more characteristic of Heat.

Physical Indications In Chinese medicine, Blood represents the aspect of being that allows for comfort and a feeling of completion within oneself. For women of menopausal age, physical and emotional changes due to disruption of the Blood cycle may be of great concern. When a woman presents symptoms of excess as well as deficiency, or Heat and Cold simultaneously, the practitioner will need to address both of these imbalances. Women's Journey is designed to alleviate such conflicting signs as a cold abdomen, pale tongue color and complexion, blushing, sweating, fatigue, and disturbed sleep. Other uses of this classical combination include chronic infertility, abnormal uterine bleeding, menorrhagia, and amenorrhea in younger women presenting with signs of both Heat and Cold. Although this formula is designed primarily for women, it may also be used for men with Cold paralysis and Heat agitation.

Psychological & Transformational Indications This formula may benefit those who are having difficulty relating to transitions and changes in their environment, and has been valuable for those feeling guilt, shame, embarrassment, fear or panic, and confusion or indecisiveness (combined with hot flashes).

Women's Journey is for use primarily with women during menopause who are exhibiting both Cold and Heat signs.

Pulse A soft, forceless, and rapid pulse is commonly associated with conditions indicating the use of Women's Journey.

Tongue Typically, a pale tongue with red tip may be expected.

Complementary Acupuncture Points An acupuncture strategy that relies on Kidney points 3, 6, and 7, Conception Vessel 6, Governor Vessel 4, Spleen 6, and Heart 7 seems closest to the clinical intentions of Women's Journey.

Standard Dosage 2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Notes

Women's Journey may be combined with Temper Fire where deficient Kidney Fire is present; Quiet Contemplative may be used where the Kidney Yin and Essence (*jing*) are in need of further tonification; Women's Precious is effective with conditions of deficient Blood; Women's Rhythm helps when obstructed Blood and Qi are indicated; lastly, Dynamic Warrior may be a useful adjunct when a Kidney Yang deficiency is present.

Women's Journey

Origin and Development

Women's Journey is based on the formula "Warm the Menses Soup" (*wen jing tang*) from *Essentials from the Golden Cabinet*, written by Zhang Zhong-Jing during the Eastern Han dynasty. The original formula has been modified with anemarrhena and curculigo to increase its Heat and Cold clearing actions, with oyster shell added to calm the Spirit and benefit the Yin.

Ingredients

Ostreae Concha – *duan mu li* – Calcined Oyster Shell 牡蠣

calms and settles the Spirit, and is used for anxiety and insomnia. Due to the astringent nature of oyster shell, it is useful for night sweats and uterine bleeding. It is salty, astringent, cool, and enters the Liver and Kidney meridians.

Angelicae Sinensis Radix – *dang gui shen* – Dong-quai Whole Root 當歸

tonifies the Blood and regulates the menses. It is also an important herb to invigorate Blood and dispel Blood stasis. It is sweet, acrid, warm, and enters the Heart, Liver, and Spleen meridians.

Paeoniae Lactiflorae Radix – *bai shao* – White Peony Root 白芍

nourishes the Blood, pacifies the Liver and alleviates pain. It is used for deficient Blood when combined with the other tonifying herbs in this formula. It is bitter, sour, cool, and enters the Liver and Spleen meridians.

Corii Asini Gelatinum – *e jiao* – Donkey Hide Gelatin 阿膠

works in conjunction with Dong-quai to nourish the Blood and stop bleeding in cases of irregular menses. Donkey skin, combined with ophiopogon focuses on supplementing the Yin, moistening dryness, and tempering deficient Heat. It is sweet and neutral, and enters the Lung, Liver and Kidney meridians.

Moutan Radicis Cortex – *mu dan pi* – Tree Peony Bark 牡丹皮

assists in dispelling Blood stasis, clears deficient Heat, and cools the Blood. It is acrid, bitter, cool, and enters the Heart, Liver, and Kidney meridians.

Ophiopogonis Japonici Tuber – *kai men dong* – Ophiopogon Tuber 麥門冬

nourishes the Yin and clears deficient Heat. It is used to treat constipation, thirst, and low grade fevers. It is sweet and cool, and enters the Heart, Lung, and Stomach meridians.

Evodiae Rutaecarpae Fructus – *wu zhu yu* – Evodia Unripe Fruit 吳茱萸

warms the menses, dispels Cold, alleviates pain and moves Qi. Combined with cinnamon, these herbs treat Blood stasis due to Cold. Evodia is also used for headaches, and epigastric and flank pain caused by rebellious Qi and cold. It is acrid, bitter, hot, and enters the Stomach, Spleen, Liver, and Kidney meridians.

Cinnamomi Cassiae Ramulus – *gui zhi* – Chinese Cinnamon Twig 桂枝

is derived from the twig, not the bark, and is used for warming the channels and dispersing Cold that may be obstructing the Blood. It is sweet, acrid, warm, and enters the Lung and Bladder meridians.

Zingiberis Officinalis Rhizoma – *gan jiang* – Dried Ginger Rhizome 干姜

combines with licorice and ginseng to harmonize the Stomach and Spleen, and tonify the Qi. This ensures the productive process of transforming Yang to Yin, resulting in sufficient Blood. It is acrid and hot, and enters the Lung and Stomach meridians.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

assists the other Spleen herbs and harmonizes all the herbs in this formula. It is sweet and neutral, and enters all twelve meridians.

Anemarrhenae Radix – *zhi mu* – Anemarrhena Root 知母

is the first of Dr. Kaptchuk's additions to the traditional formula, as are the following five herbs. Anemarrhena clears Heat and quells Fire, while at the same time moistening dryness and nurturing the Yin. It is bitter and cold, and enters the Lung, Stomach, and Kidney meridians.

Phellodendri Cortex – *huang bai* – Phellodendron Bark 黄柏

will temper deficient Kidney Fire, addressing night sweats and hot flashes. It is bitter and cold, and enters the Kidney and Bladder meridians.

Morindae Officinalis Radix – *ba ji tian* – Morinda Root 巴戟天

is classified as a Kidney Yang tonic, and is used for fortifying Yang and strengthening the sinews and bones. According to Dr. Kaptchuk, morinda is said to induce sexual fantasies. It is acrid, sweet, warm, and enters the Liver and Kidney meridians.

Curculiginis Orchiodis Rhizoma – *xian mao* – Curculigo Rhizome 仙茅

is similar in action and use to morinda in that it warms the Lower Burner by tonifying the Yang. Dr. Kaptchuk has added these two Kidney Yang tonics to address the cold symptoms that occur with Hot and Cold Blood syndromes. It is acrid and warm, and enters the Kidney and Liver meridians.

Rehmanniae Glutinosae Radix – *sheng di huang* – Raw Rehmannia Root 生地黄

cools the Blood, nourishes the Yin and generates fluids. It is used for thirst, constipation, insomnia, and afternoon fevers. It is bitter and cold, and enters the Heart, Liver, and Kidney meridians.

Ginseng Radix – *ji lin bai ren shen* – Asian Ginseng Root 白人参

strongly tonifies the Qi. Ginseng, licorice, and ginger are used in Women's Journey to give strength to the Stomach and Spleen for ample Blood production. It is sweet and warm, and enters the Spleen and Lung meridians.

Ginseng Radix – *ji lin bai ren shen (tails)* – Asian Ginseng Tails 白人参

strongly tonifies the Qi. Ginseng, licorice, and ginger are used in Women's Journey to give strength to the Stomach and Spleen for ample Blood production. It is sweet and warm, and enters the Spleen and Lung meridians.

WOMEN'S PRECIOUS

Energetic & Organ Configuration

Deficient Blood and Qi; depleted Conception Vessel (*ren mai*) and Penetrating Vessel (*chong mai*); devitalized uterus; deficient Liver and Heart Blood; deficient Spleen Qi

Chinese Medical Actions

Nourishes the Blood; tonifies the Qi; regulates the Blood; adjusts the menses; supports fertility; quickens the Conception Vessel (*ren mai*) and Penetrating Vessel (*chong mai*); nurtures and firms the uterus

Historical Antecedent

“Motherwort Eight Precious Pill” (*Ba Zhen Yi Mu Wan*) 益母草八珍

Blood is a quality of energy. “Blood and Qi are different in name but are of the same category,” says China’s oldest medical book (*Ling Shu*, chapter 18). Blood is not only a physical entity, but also the possibility that allows for structure, substance, and form. It allows life to become embodied and have a physical and temporal location. Radiance, composure, presence, abundance, the accumulation of memory, contentment, self-esteem, and calmness all derive from Blood.

Blood is also the power of cyclic and rhythmic transformation. It allows physical creation and procreation. Blood builds, maintains, moistens, repairs, replenishes, rejuvenates, and allows for replication. It then allows for the awareness of accomplishment. Qi is Yang and Blood is Yin. Both are necessary for life.

A woman’s life is disproportionately concerned with Blood. “Male rules Qi and female rules Blood,” says Tang Zong-Hai in *Discussions of Blood Patterns* (section 1, 1885 A.D.). The menstrual cycle and the process of procreation are an additional burden and can easily deplete a woman’s Blood. Blood often becomes a central issue in a woman’s being. Whenever the Blood resources of life need to be replenished, whether from depletion or a constitutional tendency, Women’s Precious is the right balance. Women’s Precious is Chinese herbology’s premier women’s tonic.

Physical Indications

This formula is the classic preparation for deficient Blood and Qi patterns. Designed especially in consideration of women’s physiology, it is the most commonly used formula for menstrual problems rooted in and generated from deficient Blood and Qi. Women’s Precious is considered indispensable for such menstrual irregularities as dysmenorrhea, amenorrhea, menorrhagia, and scanty menstruation. Dr. Zhang Jie-Bin, in his Ming dynasty original description of this formula (*Complete Works of Jing-Yue*, volume 61, 1624 A.D.), says that, in addition to any menstrual difficulties, Women’s Precious is ideal for fertility problems such as the inability to conceive, habitual miscarriage, and postpartum recovery. Women’s Precious creates abundance in the “Sea of Blood” (the Penetrating Vessel) and the “Sea of Yin” (the Conception Vessel). When these two meridians are bountiful, the uterus is luxuriant, menstruation can be regular, and reproduction harmonious.

Women’s Precious can be used for other gynecological situations that require tonification of the Blood and Qi. Dr. Zhang also mentions this type of formula for various kinds of leukorrhea, low back ache, and abdominal distention. He goes on to recommend the prescription for tired limbs, appetite disorders, and abnormal feelings of cold or heat. Finally, he says it is an ideal constitutional remedy for women who are frail and run-down. As a constitutional remedy it has been used in China to promote moist skin, a radiant complexion, strong fingernails, and luxuriant hair.

Women’s Precious can also be used as a supplementary treatment for deficient Liver Blood patterns, with such signs as dry eyes, cracked fingernails, and tendo-muscular aches and weakness. It is also useful for deficient Heart Blood patterns with palpitations and insomnia.

Psychological & Transformational Indications

Chu Hsi, the 12th century Chinese philosopher, said that “only after the bodily form has been produced can Spirit develop consciousness.” The human being’s capacity to be at home and comfortable within a physical form is dependent on what the Chinese call “Blood.” Blood allows human life to be embodied. It allows for place, location, time, regularity, and the acceptance of definition. Women’s Precious addresses such issues for both women and men.

Whenever a person feels restless, irritable, anxious, uneasy, forgetful, or “unable to go with the flow,” Women’s Precious can provide a subtle nourishment for the Heart’s Blood. If one becomes fragile, brittle, uneven, or awkward, Women’s Precious can moisten this aspect of the Liver’s Blood. For a person who becomes unusually awkward, hesitant, timid, or unsure in relationship to friends, family, or society, Women’s Precious can be a delicate counterbalance for deficient Gallbladder Blood.

In general, Women’s Precious encourages the creation of a comfortable presence in the world, inviting its inhabitation and supporting its acknowledgment. It allows for self-esteem. Whether one feels like an outcast, deserted, or out-of-place in relationship to the constant movement of life, nourishing the Blood can be a helpful herbal response.

Blood concerns the unfoldment, acceptance, and embracing of the constant cycles of life. A person with abundant Blood has a radiance, luster, brightness, and an inward sense of being at home in the world of ceaseless change.

Pulse

Thin without strength, weak, or empty are the typical indications.

Tongue

A pale tongue is typical. Depending on the situation, the tongue can also be inordinately dry or wet.

Physiognomy & Other Signs

A sallow and lusterless face, dry skin, and pale lips are common. There is an occasional tendency towards bodily emaciation, or even ungainly corpulence. Other signs of deficient Blood can be present, such as weakened vision, insomnia, dizziness, weak or numb limbs, or weak tremors in the limbs.

Complementary Acupuncture Points

The Chinese normally consider herbal medicine more effective than acupuncture treatments for nourishing the blood. Equivalent acupuncture treatments (at least in terms of intention) might include: “the four flowers” (Bladder 17 and Bladder 19); the solid (zang) organ shu points (Bladder 13, 15, 18, 20, and 23); Stomach 36 and moxa on Spleen 10; and Spleen 6, Conception Vessel 6, and Stomach 29.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Notes

Dr. Zhang Jie-Bin, in his original Ming dynasty description of this formula, states: “ten women, nine deficiencies.” The formula was originally designed in pill form for long term prolonged usage. Its efficacy, Dr. Zhang promises, is very noticeable but gradual. In modern times, if the pills are to be taken for more than several months, many practitioners recommend that patients rest from taking herbs for one out of every eight weeks or so.

Women's Precious

Origin & Development

The basic strategy of Women's Precious involves combining the "Soup of Four Things" (*si wu tang*) with a reduced dosage of the "Soup of the Four Gentlemen" (*si jun zhi tang*). Both of these formulas are recorded in Dr. Chen Shi-Wen's classic Song dynasty¹⁴ (1151 A.D.). These formulas continue to be the foundation of Chinese herbal tonification, and are among the best remembered of Dr. Chen's 788 herbal combinations.

The "Soup of Four Things" is Chinese herbology's basic Blood tonic prescription. It is comprised of angelica sinensis, rehmannia, white peony, and ligusticum. Dr. Chen, in the ninth volume of his book, prescribes this formula for all types of dysmenorrhea, and for treating any deficiency, injury, or harm to the Conception and Penetrating vessels. Rehmannia and peony nourish and stabilize the Blood, while angelica and ligusticum tonify and move the Blood. The "Four Things" is itself actually a later version of a much earlier formula, recorded in Zhang Zhong-Jing's Essential Prescriptions of the Golden Chest (220 A.D.) as "Ass Skin Glue Mugwort Soup" (*jiao ai tang*)—the ass skin glue, licorice, and mugwort were removed to concoct the "Four Things."

The "Soup of the Four Gentlemen" is the basic Qi tonic of Chinese herbology. Again, Dr. Chen derived this formula by changing one ingredient in an early well-known formula called "Regulate the Middle Pill" (*li zhong wan*), which came from Zhang Zhong-Jing's Discussion of Cold-induced Disorders (220 A.D.). Dr. Chen changed the original formula's dried ginger to poria to create the "Four Gentlemen."

Not long afterwards (in Chinese historical terms), Dr. Sha Tu-Mu thought to combine these two formulas for a joint Blood and Qi tonic. His renowned "Eight Precious Powder" is described in Experiential Prescriptions of the Auspicious Bamboo Hall in 1326 A.D. (volume four). Other scholars modified the dosage to emphasize a gynecological application.

Not content with the standard "Eight Precious," Dr. Zhang Jie-Bin made another refinement in his Complete Works of Jing-Yue in 1624 A.D. (volume 61). Adding motherwort to further enhance gynecological usage, he called this formulation "Motherwort Eight Precious Pill."

When this formula was finally selected for manufacture in the West by Kan Herb Company, polygonum and lycium berry were added to address the deeper, Blood-Essence deficiency that often accompanies the deficient Blood patterns of Western women.

Ingredients

Angelicae Sinensis Radix – *dang gui shen* – Dong-quai Root 當歸

is used to tonify and move the Blood and regulate the menses. It is the primary Chinese herb for irregular menses, painful menses, amenorrhea, spotting between periods, and scanty or excessive menses. It is used for all deficient and stuck Blood patterns. It is sweet, acrid, bitter, and warm, and enters the Liver, Heart, and Spleen meridians.

Rehmanniae Glutinosae Conquitate Radix – *shu di huang* – Rehmannia Root (prepared) 熟地黄

is a crucial herb to tonify and stabilize the Blood. Li Shi-Zhen, the Ming dynasty's most famous botanist, wrote in 1578 A.D. that rehmannia "generates the Blood-Essence, tonifies the deficiencies of the five solid (*zang*) organs, penetrates the blood vessels, benefits the ears and eyes, and blackens the hair." It is sweet and slightly warm, and enters the Liver, Kidney, and Heart meridians.

Paeoniae Lactiflorae Radix – *bai shao* – White Peony Root 白芍

nourishes and stabilizes the Blood. Wang Ang writes in his *Essentials of the Materia Medica* (1694 A.D.) that peony "tonifies Blood, disperses the Liver, benefits the Spleen, absorbs Liver Yin, and is used to treat all deficient Blood patterns with abdominal pains." It is also important for irritability, edginess, and mood swings. It is bitter and slightly cold, and enters the Liver meridian.

Polygoni Multiflori Radix – he shou wu – Polygonum Multiflorum Root 首烏

is Kan Herb Company's enhancement of Dr. Zhang's version, and is a crucial herb to nourish the Blood and Essence. It is used for all deficient Blood and/or deficient Essence patterns with such signs as pale face, dizziness, insomnia, premature aging, premature graying or loss of hair, dry skin, sore back and knees, fading eyesight, leukorrhea, loss of memory, unclear psychic vision of the world, and lack of a sense of place. Li Ao writes in *Notes on Polygonum* (813 A.D.) that polygonum gives a "clear recognition of the principles of human life." It is bitter, sweet, warm, and enters the Liver and Kidney meridians.

Atractylodis Macrocephalae Rhizoma – bai zhu – White Atractylodes Rhizome 白朮

is the second ingredient in the "Soup of the Four Gentlemen." A crucial herb to tonify the Qi and drain Dampness, it is sweet, bitter, warm, and enters the Spleen and Stomach meridians.

Poriae Cocos Sclerotium – fu ling kuai – Poria Cocos Fruiting Body 茯苓塊

is the third component of the "Four Gentlemen," and tonifies Qi, drains Dampness, and comforts the Spirit. It is sweet, insipid, and neutral, entering many meridians including the Spleen, Stomach, Heart, Lung, and Kidney.

Ginseng Radix – shi zhu hong ren shen – Chinese Ginseng Root 人參

is the main Qi tonic of Chinese herbology. Tonifying the Qi in order to nourish the Blood is an old Chinese strategy that was formalized by the Qing dynasty scholar Zhou Xue-Hai, who stated: "Qi is needed to generate Blood." Also, Qi is often tonified in order to regulate the Blood, which another Qing scholar, Tang Zong-Hai, formalized when he said "Qi is the commander of Blood." Ginseng can be essential for the lethargy and fatigue that accompanies deficient Blood. It is sweet, slightly bitter, warm, and enters the Spleen and Lung meridians.

Leonuri Heterophylli Herba – yi mu cao – Siberian Motherwort Herb 益母草

was Dr. Zhang's Ming dynasty addition to the "Eight Precious Powder." Motherwort is an indispensable herb for moving the Blood and adjusting the menses. It is considered invaluable for dysmenorrhea, irregular periods, premenstrual abdominal pain, and infertility. Motherwort is generally contraindicated during pregnancy, but Dr. Zhang indicates that in this dosage and combination it is actually helpful. It is acrid, bitter, slightly cold, and enters the Liver and Pericardium meridians.

Ligustici Wallichii Radix – chuan xiong – Sichuan Lovage Root 川芎

is described by Zhu Dan-Xi in 1347 A.D. as "the main herb to move the Qi portion of the Blood." It is commonly used for irregular periods, dysmenorrhea, amenorrhea, and lochioschesis. It is also an important herb for alleviating pain. Ligusticum combined with angelica sinensis was called the "Buddha's Hand" by Xu Shu-Wei (c. 1132 A.D.). It is acrid and warm, and enters the Liver, Gallbladder, and Pericardium meridians.

Lycii Fructus – gou qi zi – Lycium Fruit 枸杞子

is our second enhancement, another important herb to nourish the Blood and Essence. It is used for weakened sexual energy, infertility, low back pain, dizziness, fading eyesight, over-sensitive eyes, mental confusion, and underdeveloped inner psychic vision. It is sweet and gentle, and enters the Liver and Kidney meridians.

Glycyrrhizae Uralensis Radix – zhi gan cao – Chinese Licorice Root (honey-fried) 炙甘草

is the fourth ingredient of the "Four Gentlemen." It tonifies the Qi and integrates the formula. It is sweet and slightly warm, and enters all twelve meridians, but mainly the Spleen and Lung.

Ginseng Radix – shi zhu hong ren shen (tails) – Chinese Red Ginseng Tails 人參

is the main Qi tonic of Chinese herbology. Tonifying the Qi in order to nourish the Blood is an old Chinese strategy that was formalized by the Qing dynasty scholar Zhou Xue-Hai, who stated: "Qi is needed to generate Blood." Also, Qi is often tonified in order to regulate the Blood, which another Qing scholar, Tang Zong-Hai, formalized when he said "Qi is the commander of Blood." Ginseng can be essential for the lethargy and fatigue that accompanies deficient Blood. It is sweet, slightly bitter, warm, and enters the Spleen and Lung meridians.

WOMEN'S RHYTHM

Energetic & Organ Configuration	Stagnant menstrual Qi and congealed menstrual Blood; deficient Blood Configuration
Chinese Medical Actions	Adjusts and regulates the menses; moves Blood and Qi; regulates and adjusts the Conception (<i>ren mai</i>) and Penetrating (<i>chong mai</i>) vessels; nourishes the Blood; alleviates menstrual discomfort and distress
Historical Antecedent	“Penetrate Congealed Blood Decoction” (<i>Tong Yu Jian</i>) 通瘀煎 plus “Soup of Four Things” (<i>Si Wu Tang</i>) 四物湯

The Blood and Qi need to continually move. Blood's movement should never be forced, hierarchical, or strained; a smooth, even, and regular flow is its ideal state. Women's Rhythm is designed to adjust menstruation so that Blood and Qi move and flow harmoniously. Women's Rhythm helps to foster a menstrual cycle that unfolds gracefully, develops regularly, and moves gently.

Reviewing the many prescriptions that have been used in Chinese medical history to alleviate blockages of menstrual Qi and Blood, nothing was found more finely crafted than Dr. Zhang Jie-Bin's famous “Penetrate Congealed Blood Decoction.” In his landmark *Complete Works of Jing-Yue* (volume 51, 1624 A.D.), he describes this formula's actions as treating “women's stagnant Qi and accumulated Blood, menstrual disharmony, severe dysmenorrhea that resists pressure, [and] postpartum congealed Blood.”

Physical Indications As Dr. Zhang states, Women's Rhythm is for all menstrual difficulties that are due to stagnant Qi and congealed Blood. Stagnant Qi pains can be triggered by emotions; they come and go, accompanied by distention. Congealed Blood pains are sharper, very localized, and more persistent. Both are addressed by Women's Rhythm. Even the cramping and discomfort of Cold obstructing the Blood flow can be alleviated by this herbal preparation. It can be helpful whenever blockages of Qi and Blood disrupt the menstrual cycle and cause periods that come too early or late, or are randomly irregular. It also harmonizes menstruation that flows irregularly, clots excessively, or just won't begin.

Women's Rhythm is also valuable for any symptoms due to interference in the movement of Qi and Blood accompanying the menstrual cycle. These can include breast distention, distorted sexual drive, peculiar appetite, water retention, and loss of vigor.

Dr. Zhang, in his original description, mentions this formula as being helpful for postpartum congealed Blood. He also explains that while this formula has been especially crafted for menstrual disorders, it can also be used for both women and men when-ever the flow of Qi and Blood is disturbed anywhere in the body. He suggests rigidity, instability, and chaotic functioning as considerations for its use.

Psychological & Transformational Indications

Women's Rhythm can be invaluable for the mental disorientation and emotional havoc-congested Qi and Blood can generate during the menstrual cycle. Rhythm can be helpful whenever jumpiness, irritability, frustration, anger, hyper-sensitivity, mood swings, crying spells, loss of self-confidence and self-esteem, or feeling “blue” become problems during the cycle. Dr. Zhang extends this psychological application by suggesting a secondary usage in both men and women for sudden loss of consciousness, acute bizarre ideation, turbulent rearrangement of behavior, or agonizing discomposure occurring at any time due to obstructed Qi and Blood.

Women's Rhythm is a generalized formula for dealing with the discomfort and malaise of the menstrual cycle. Whenever blockages of Qi and Blood disrupt the natural, smooth passage of menstruation, Women's Rhythm can be an important part of a treatment plan.

Pulse

Classically one expects to see a wiry, tight or choppy pulse, depending on whether Qi, Cold, or Blood predominate in the obstruction of the flow. It is also possible that an underlying deficient pattern predominates, which would be reflected by a thin, empty, or weak pulse.

Tongue

Text books usually say that stagnant Qi can have a dark or normal tongue color. Congealed Blood often has a purplish or dark complexion, and red dots sometimes appear on the tongue body. But again, depending on the underlying pattern, many tongue types are actually possible.

Acupuncture can be quite valuable in this configuration. This prescription resembles the therapeutic intention of such treatments as: Conception Vessel 3 and Spleen 6; Stomach 29 and Spleen 10; Bladder 30 and Gallbladder 41; or Liver 2 and Spleen 8.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In situations of severe discomfort, do not hesitate to exceed recommended dosage.

Notes

Women's Rhythm is **contraindicated during pregnancy**.

Dosage very much depends on therapeutic strategy. If acupuncture is being used, the dosage depends on how herbs fit into the treatment plan. How often can the patient be conveniently seen for acupuncture? Can the patient be needled conveniently during menses? The more acupuncture given, the less herbs are necessary.

The dosage will also depend on whether the therapeutic intention is curative or palliative. The curative approach requires a lower dosage over time; the palliative path involves much larger dosages during the discomfort. These approaches can also be combined.

Dosage and usage strategy is also dependent on the primary diagnosis. For example, if the blockage of blood flow is a secondary factor and the primary underlying disharmony is actually deficient Blood, the treatment approach will call for a significant utilization of Women's Precious. Women's Precious might be used during most of the month, with Women's Rhythm taken only toward the time of menstruation; or it is possible to use a small amount of Women's Rhythm with Women's Precious, changing the proportion as menstruation approaches.

If the underlying configuration is stagnant Liver Qi, Relaxed Wanderer might be the suitable basic treatment, with Women's Rhythm being an important adjunctive. If the underlying disharmony is Cold in the Lower Burner, Dynamic Warrior (Kidney Yang) might be used with Women's Rhythm. The possibilities depend totally on the configuration of the patient's blood and Qi.

It should also be noted that in the unlikely situation that a person is purely Stagnant Qi or purely congealed Blood, Women's Rhythm is still applicable because of its particular formulation.

Finally, Dr. Zhang's original prescription was a water decoction. It might be necessary, during times of severe discomfort when acupuncture or a decoction are not options, to dramatically increase the dosage of Women's Rhythm.

Women's Rhythm

Origin & Development

As we have already mentioned, Dr. Zhang's "Penetrate Congealed Blood Decoction" is the model for Women's Rhythm. Dr. Zhang himself reviewed many earlier prescriptions, such as Dr. Chen Zi-Ming's very similar "Achyranthes Powder," found in the *Complete Book of Good Prescriptions for Women* (volume 1, section 21, 1237 A.D.). Kan Herb Co. has also made some minor alterations, based mainly on the suggestions in Dr. Zhang's commentary. These include adding more Blood-nourishing herbs (ingredients from the "Soup of Four Things") which we will note below.

Ingredients

Angelicae Sinensis Radix – *dang gui* – Dong-quai Whole Root 當歸

is the main gynecological herb in Chinese medicine; it nourishes and moves the Blood, and regulates the menses. It is commonly used for irregular menstruation, amenorrhea, and dysmenorrhea. Dr. Zhang originally suggested using the "tail" (the part deepest in the soil) to emphasize movement. We have used the entire root because we wanted to add a nourishing dimension to the formula that would be missing using only the tail. It is sweet, acrid, bitter, and warm, and enters the Liver, Heart, and Spleen meridians.

Cyperi Rotundi Rhizoma – *xiang fu* – Cyperus Rhizome 香附

is the crucial Qi-moving herb for gynecology. It is used for all dysmenorrhea and irregular menstruation, and is indispensable for breast and flank distention and abdominal pain. *The Illustrated Classic of the Materia Medica* (1061 A.D.) points out that it is also valuable for anxiety, worry, and mental confusion. It is acrid, slightly bitter, sweet, and neither hot nor cold, and enters the Liver and Triple Burner meridians.

Carthami Tinctorii Flos – *hong hua* – Carthamus Flower 紅花

is a crucial herb to move the Blood, promote menstruation and penetrate congealed Blood. It is an important pain-reliever and is used for abdominal pain, amenorrhea, postpartum dizziness, and lochioschesis. It is acrid and warm, and enters the Heart and Liver meridians.

Corydalis Yanhusuo Rhizoma – *yan hu suo* – Corydalis Yanhusuo Tuber 延胡索

moves the Blood and circulates the Qi, and is especially important for dysmenorrhea. Dr. Zhang originally used linden (wu yao) in his formula. Kan Herbal Co. has followed common modern experience and substituted corydalis in its place. It is acrid, bitter, and warm, and enters the Liver, Stomach, and Lung meridians.

Achyranthis Bidentatae Radix – *huai niu xi* – Achyranthes Root 牛膝

is an addition to the original formula suggested by Dr. Zhang's own commentary. It invigorates the Blood and moves congealed Blood, and is an important herb for dysmenorrhea, amenorrhea, and lochioschesis. It also strengthens the sinews and bones, benefits the joints, and is valuable for low back and leg pain. It is bitter, sour, and neutral, and enters the Kidney and Liver meridians.

Paeoniae Lactiflorae Radix – *bai shao* – White Peony Root 白芍

was suggested by Dr. Zhang as a valuable addition to his formula if the patient was significantly Blood deficient. It is an important herb to tonify the Blood while it simultaneously comforts the Liver and stopping pain and soreness. It is bitter and slightly cold, and enters the Liver meridian.

Ligustici Wallichii Radix – *chuan xiong* – Sichuan Lovage Root 川芎

is another addition to the formula suggested by Dr. Zhang, borrowing from the "Soup of Four Things." Ligusticum moves the Blood and circulates Qi; it is commonly used for all menstrual irregularities. It is acrid and warm, and enters the Liver, Gallbladder, and Pericardium meridians.

Rehmanniae Glutinosae Conquatae Radix – *shu di huang* – Rehmannia Root (prepared) 熟地黄

follows the idea of supplementing the original formula with the ingredients of the "Soup of Four Things." It is sweet and slightly warm, and enters the Liver, Kidney, and Heart meridians.

Albiziae Julibrissin Cortex – he huan pi – Mimosa Tree Bark 合欢皮

is a Kan Herbals addition. We wanted to include an herb that would enhance the formula's ability to address the irritability, emotional sensitivity, moodiness, and "feeling on the verge of tears" that we have found disproportional in Western patients. Mimosa, according to the *Divine Husbandman's Classic of the Materia Medica* (c. 150 A.D.), "calms the five solid (zang) organs...[encourages] happiness and absence of worry." In addition, according to the *Grand Materia Medica* (1578 A.D.), it simultaneously harmonizes the Blood and alleviates pain. It is sweet and gentle, and enters the Heart, Spleen, and Stomach meridians.

Alismatis Orientalis Rhizoma – ze xie – Asian Water Plantain Rhizome 泽泻

promotes urination and leeches out Dampness. *The Miscellaneous Records of Famous Physicians* (c. 500 A.D.) says it is used for "obstructed water in the Triple Burner." Dr. Zhang's adoption of water plantain for menstrual cycle water retention dates to the famous "Angelica Peony Powder" found in *Essential Prescriptions of the Golden Chest* (c. 220 A.D.). It is sweet and cold, and enters the Bladder and Kidney meridians.

Aucklandiae Lappae Radix – mu xiang – Vladimiria Root 木香

moves Qi and alleviates pain. Zhen Quan, in his *Materia Medica of Medicinal Properties* (c. 600 A.D.), says it is invaluable for "unendurable" gynecological Blood and Qi pain. It is acrid, slightly bitter, and warm, and enters the Spleen, Stomach, Large Intestine, and Gallbladder meridians.

Crataegi Fructus – shan zha – Chinese Hawthorn Fruit 山楂

moves congealed Blood, opens stagnant Qi, and is an important gynecological herb. It helps protect digestion and eliminate food stagnation. It is also helpful for appetite irregularities due to the menstrual cycle. It is sour, sweet, and slightly warm, and enters the Spleen, Stomach, and Liver meridians.

Moutan Radicis Cortex – mu dan pi – Tree Peony Bark 牡丹皮

is a Kan Herbals addition to Dr. Zhang's formula. It is adopted from an idea in the *Neglected Patterns of the Classic* (1832 A.D.) that couples tree peony with cinnamon so that both Heat and Cold aspects are addressed whenever there is congealed Blood. This usage is popular in modern China. According to the *Divine Husbandman's Classic of the Materia Medica* (c. 150 A.D.), tree peony also "calms the five solid (zang) organs." It is helpful for irritability, edginess, and tension. Tree peony is slightly cold, acrid, and bitter, and enters the Kidney, Heart, and Liver meridians.

Citri Reticulatae Viride Pericarpium – qing pi – Tangerine (Dried Rind of Green Fruit) 青皮

is one of the best herbs available for moving constrained Liver Qi. It is used for stagnant Qi with such symptoms as breast and hypogastrium distention and pain, and as the *Supplement to the Extension of the Materia Medica* (1347 A.D.) says, emotions such as belligerence and anger. It is bitter, acrid, and slightly warm, and enters the Liver and Gallbladder meridians.

Cinnamomi Cassiae Cortex – rou gui – Chinese Cinnamon Bark 肉桂

is again a suggestion by Dr. Zhang. He suggested its use whenever Cold obstructs blood movement and causes pain. A characteristic of cinnamon bark is to warm the Blood without causing dryness. It is sweet, acrid, and very hot, and enters the Kidney, Liver, and Spleen meridians.

Tonic Formulas

GATHER VITALITY

Energetic & Organ Configuration

Deficient Spleen Qi; depleted Heart Blood; exhausted Spleen Thought (*yi*); disturbed Heart Spirit (*shen*)

Chinese Medical Actions

Strengthens Spleen; benefits Qi; tonifies Heart; nourishes Blood; composes Spleen Thought; calms Heart Spirit; focuses and strengthens Spleen/Heart communication

Historical Antecedent

“Restoring Spleen Soup” (*Gui Pi Tang*) 归脾汤

The *Comprehensive Discussion of the White Tiger Hall* (c. 1st century A.D.) describes the Spleen’s virtue as trustworthiness (*xin*), and the Heart’s virtue as propriety (*li*). The Spleen’s Earth produces without partiality, while the Heart’s Fire discriminates. The Spleen’s Earth allows presence and power, while the Heart’s Fire provides focus, refinement, and communication. The Spleen provides a myriad of consideration and meaning while the Heart allows it to manifest appropriately and comfortably. Creating a robust and harmonious interaction of the Spleen and Heart is the cornerstone intention of Gather Vitality.

Spleen Qi rules transformation and transmutations, while the Heart’s aspect of Spirit (*shen*) refines and puts the myriad manifestations in their appropriate time and place. The Earth’s trustworthiness makes the Spleen the “depository organ,” while the Heart is assigned the role of “sovereign ruler” (*Su Wen*, chapter 8), because propriety allows social dealing to be orderly and suitable. The Spleen’s Thought (*yi*) provides possibilities while the Heart’s Spirit allows congruency with the societal, interpersonal, and intrapsychic dimensions of life. Gather Vitality is the classic Chinese herbal formula for tonifying and enhancing these two fundamental and complementary forces, thereby integrating the human personality.

The famous Qing dynasty commentator, Luo Mei, describes Gather Vitality (in his *Discussion of Ancient and Contemporary Famous Doctor’s Prescriptions*, section 1, c. 1675 A.D.) as fostering the dialectical unity of the Spleen’s Earth and Heart’s Fire so that this “fundamental mother-child relationship in human life” can maintain unity and integrity. Gather Vitality allows reflective Heart Blood to put fortified Spleen Qi into its proper time and place, thereby fostering a person who is secure, strong, intact, alert, creative, sensitive, and who remains in harmony with the cosmos.

Gather Vitality is Chinese herbalism’s most important tonic for strengthening and gathering the fibers of effort and propriety that manifest and embed in the Spleen Qi and Heart’s Blood.

Physical Indications

Gather Vitality is indicated when the Qi and Thought and the Blood and Heart Spirit are weakened and cannot form an integrated whole. This lack of strength and cohesiveness is recognized by weakness and disintegration affecting all aspects of a person’s life. In classical Chinese medical literature the formula is rarely described (at least until modern times) on a purely physical level. Dr. Xue Ji, in his *Annotations on Good Prescriptions for Women* (volume 24, section 4, 1509 A.D.), lists some of the physical problems that Gather Vitality is used for: insomnia (due to the Heart Blood’s inability to embrace the Spirit), always being sleepy (the Spleen Qi’s inability to arouse), heart palpitations (the Heart Blood’s inability to nourish the Heart), limbs that are tired, achy or painful, general fatigue (the Spleen’s inability to properly rule the muscles), irregular stools (the Spleen’s inability to regulate food), menstrual disharmony (the Blood and Qi’s inability to regulate the menses), “reckless Blood” with bleeding symptoms (the Spleen Qi’s inability to govern the Blood), and suppurative scrofula (excessively weakened Blood and Qi). Later medical authorities mentioned other possible physical concomitants for this configuration, including tremors and shaking (the Spleen not properly ruling the muscles), numbness

and paresthesia (the Blood unable to nourish the muscles), irregular perspiration, light-headedness, dizziness, headache, ringing in the ears, poor vision, “blood fevers” (Qi and Blood vacuity), appetite distortions, nausea, discomfort in the pit of the stomach, dyspepsia, bowel urgency, frequent bowel movements, diarrhea, soft stools, constipation, or other digestive problems (Spleen Qi vacuity).

Sleep disorders are probably the most frequent problem mentioned in subsequent literature and include insomnia, interrupted sleep, and constant drowsiness.

Gynecologically, usage of this prescription is indicated for excessive menstrual bleeding, dysfunctional uterine bleeding, leukorrhea, and painful menses when they are due to vacuous Qi and Blood.

Gather Vitality is also mentioned as being helpful for speech problems that involve nervousness, hesitancy, stammering (Blood vacuity), or when there is lack of power behind words (Qi vacuity).

Recent publications from the People’s Republic of China mention a great deal of research and many clinical applications for this formula. Some of the problems responding favorably to Gather Vitality in the *Study of Prescriptions* (1974) include insomnia, palpitations, digestive disturbances, heart disease, anemia, chronic bleeding, and dysfunctional uterine bleeding, when these symptoms fall into the pattern of vacuous Spleen Qi and Heart Blood.

Psychological & Transformational Indications

The instability and psychic unravelling for which this prescription is designed is easily recognizable on the mental-cognitive, emotional, behavioral, and spiritual levels. Dr. Yan Yong-Huo’s original description of Gather Vitality in *Prescriptions Beneficial to Life* (1253 A.D.) says it is designed for “too much thought and worry...and anxiety.” When Spleen Thought is weakened it generates excessive and random thoughts. A person is distracted, ruminates, and has difficulty in concentration. Excessive thought can also produce mental stagnation, worry, cautiousness, or confusion. When the Heart Blood is depleted, thought can be self-deprecating, calamitizing, absent-minded, devoid of self-worth, apprehensive, and frequently equating possibility with probability.

On an emotional level, one can find this formula useful for feelings of depersonalization, fear of being out of control, fear of committing embarrassing or humiliating actions, and anxiety or panic. Gather Vitality can also be very helpful for a person who feels powerless, hopeless, and has low self-esteem.

Because Gather Vitality addresses both Qi and Blood, it can treat both helpless behavior on the one hand and restless behavior on the other. It is commonly used for combinations of meekness, cautiousness, fatigue, irritability, inability to relax, feelings of insecurity, inappropriate weeping, and “crossing one’s bridges before reaching them.”

Dr. Yan’s original Song dynasty description of Gather Vitality places it in the discussion on forgetfulness due to conditions other than aging, and emphasizes its primary importance for memory. Memory, in Chinese Medicine, is a substantial part of the non-physical dimension of personality that enables concrete and specific acknowledgment. Gather Vitality is useful for those who cannot report or bring to consciousness all that was (or is) known, felt, or perceived; it is for those who are unable to embrace, or be comfortable and at one with significant parts of their own selves.

Dr. Zhang Jie-Bin, the most sophisticated Ming dynasty clinician, elaborates on this idea and also gives it an explicit sexual component. In the gynecology section of *Complete Works of Jing-Yue* (volume 39, 1624 A.D.), Dr. Zhang says that formulas like Gather Vitality are indicated when a “woman has dreams of sexual intercourse” (fu ren meng jiao – a standard Chinese clinical phrase and euphemistic syndrome first described in *Zhang Zhong-Jing’s Essential Prescriptions of the Golden Chest*, politely describing a woman’s conflict with sexual yearning). This syndrome can also describe energetic disturbances that arise whenever there is conflict in conviction or expectation. Zhang Jie-Bin’s discussion of Gather Vitality in relation to forgetfulness, sexuality, and dreams raises explicitly the modern notion of denial and suppression, as well as the psychological relationship of repressed sexuality and anxiety.

Chen Jia-Yang, in *Practical Traditional Chinese Medical Psychiatry* (1985), sees Gather Vitality as being crucial for the modern psychiatric entities of depressive neurosis, anxiety disorders, obsessive and compulsive disorders, and reactive neurotic depression when a configuration of vacuous Qi and Blood is present.

Gather Vitality tonifies the Qi and fortifies a person’s ability to transform, maintain, be firm, and encounter, while simultaneously nourishing the blood and enabling acknowledgement, embracing, and being comfortable. It allows one’s efforts and manifestations to locate and recognize a reality that is appropriate, reassuring, and secure. Gather Vitality enables the assertion of oneself, to embrace authentic possibilities and limitations, and be aware of one’s own creativity, worth, and responsibilities. It facilitates comfort in the process of life, and a respectful, mindful concern with outward creativity and inward reflection.

Pulse

Generally speaking, a pulse lacking in strength is said to accompany the pattern that Gather Vitality describes. Depending on the proportions of Blood and Qi deficiency, the pulse can be a wide variety of types, including empty, weak, moderate, thin, minute, soggy, or frail. However, there are situations when one might still use Gather Vitality without these types of pulses, if the rest of the patient’s being and behavior strongly indicates the pattern.

Tongue

Most typically, the tongue tends towards pale. Depending on the proportions of Qi and Blood deficiency, the tongue can manifest different degrees of wetness or dryness. A thin, white coating is common. Again, one can use Gather Vitality when the tongue is different if the rest of the configuration strongly suggests its usage.

Physiognomy & Transformational Indications

Whatever problem a patient has, whether it involves underactivity or overactivity, underlying the complaint should be signs of vacuity and weakness. One commonly expects a dull, ashen, sallow complexion, or a bright, white, shiny one. Because of appetite disorders, it is not uncommon for overweight or underweight problems to accompany the situation.

Complementary Acupuncture Points

The acupuncture parallels to this formula can be very helpful. A strategy that includes Spleen 3 and Heart 7, or Stomach 36 and Heart 5 is analogous to the formula. Hands on therapies such as massage or manipulation can also be important complements.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Gather Vitality

Origin & Development

Gather Vitality originates with the famous Chinese prescription “Restoring Spleen Soup” (*gui pi tang*), which derives from Yan Yong-Huo’s *Prescriptions Beneficial to Life* (1253 A.D.). The popular version of this formula that Kan Herb Co. selected for manufacture in the West is a modification of Dr. Yan’s formula developed by Xue Ji in his *Annotations on Good Prescriptions for Women* (1509 A.D.). Dr. Xue decided to add angelica sinensis and polygala to the original formula to make it both more nourishing to the blood and fostering of a Heart/Spleen connection. Dr. Xue’s version has become the standard form of “Restoring Spleen Soup” in China today.

Analytically, one can describe the formula as comprising the “Four Gentleman Soup” (*si jun zhi tang* - ginseng, atractylodes, poria, and licorice), plus “Angelica Tonify Blood Soup” (*dang gui bu xue tang* - angelica and astragalus) of Li Dong-Yuan (1180-1251 A.D.), and adding Heart Spirit herbs and costus (saussurea).

Ingredients

Polygalae Tenuifoliae Radix – yuan zhi (da) – Polygala Root 遠志

is an indispensable herb to facilitate communication between the psycho-spiritual components of the organs. *The Divine Husbandman* (c. 150 A.D.) says it “tonifies deficiency...benefits the nine orifices, supports wisdom [*zhi bu*], helps memory, strengthens the Will, and doubles strength.” The Transformation of Medicinal Products (1644 A.D.) explains its dramatic effects on the *hun* and *po*, and also uses it for such speech problems as stuttering. It is bitter, acrid and warm, and in modern times is said to enter the Heart, Kidney, and Lung meridians.

Astragali Membranacei Radix – huang qi – Astragalus Root 黃芪

according to the *Materia Medica* of *Ri Hua-Zi* (713 A.D.), “helps Qi, strengthens the tendons and bones, fosters the muscles, and tonifies the Blood.” It is a crucial herb to enhance and invigorate the transforming qualities of Qi. It is sweet, slightly warm, and enters the Spleen and Lung meridians.

Atractylodis Macrocephalae Rhizoma – bai zhu – White Atractylodes Rhizome 白朮

reinforces the other Qi tonics in the formula. *The Materia Medica for Seeking Genuineness* (1769 A.D.) calls atractylodes “the main Spleen Qi tonic herb.” It is bitter, sweet, warm, and enters the Spleen and Stomach meridians.

Poriae Cocos Paradicis Sclerotium – bao mu fu shen – Poria Cocos Spirit Fruiting Body 茯神

is the portion of poria surrounding the root. *The Miscellaneous Records of Famous Physicians* (c. 500 A.D.) says it treats “palpitations with anxiety, rage, anger, and forgetfulness...and nourishes the Spirit [*jing shen*].” It is sweet, bland, neutral and, according to Mou Xi-Yong (c. 1625 A.D.), enters the Heart meridian more than regular poria.

Zizyphi Spinosae Semen – suan zao ren (chao) – Dry-fried Sour Jujube Seeds 酸棗仁

is an important Blood tonic, and “treats Heart restlessness and insomnia” according to the early *Miscellaneous Records of Famous Physicians* (c. 500 A.D.). *The Explained Illustrated Materia Medica* (c. 1750 A.D.) amplifies this idea by explaining that zizyphus “encourages the *hun* to return to the Liver...and thereby reduces Heart restlessness and insomnia.” It is sweet, sour, neutral, and enters the Heart, Spleen, Liver, and Gallbladder meridians.

Arillus Euphoriae Longanae – long yan rou – Longan Fruit 龙眼肉

according to the *Divine Husbandman* (c. 150 A.D.) “calms the Will...and strengthens the *hun* and *po*.” *The Household Materia Medica* (c. 1350 A.D.) continues this idea by saying that longan fruit “benefits intelligence and stabilizes the Heart.” It is sweet and warm, and in modern times is said to enter the Heart and Spleen meridians.

Ginseng Radix – shi zhu hong ren shen – Chinese Red Ginseng Root 人參

is, in modern times, the representative Qi tonic, but the *Divine Husbandman’s Classic of the Materia Medica* (c. 150 A.D.) goes beyond this usage and describes ginseng as “calming the Spirit [*jing shen*], stabilizing the *hun* and *po* [non-corporeal and corporeal soul], stopping palpitations and anxiety...and opening the Heart-Mind [*xin*] and increasing intelligence and wisdom [*zhi*].” *The Pouch of Pearls* (1186 A.D.) says ginseng “nourishes the Blood, tonifies the Stomach Qi, and drains Heart over-excitement [*huo*].” It is sweet, slightly bitter, warm, and in modern times is said to enter the Spleen and Lung meridians.

Angelicae Sinensis Radix – *dang gui tou* – Dong-quai Root Head 當歸

is the crucial Blood tonic herb of the *Chinese Materia Medica*. In Gather Vitality, it is important in bringing out the potential of the other Blood tonic herbs. It is sweet, acrid, bitter, warm, and enters the Heart, Liver, and Spleen meridians.

Aucklandiae Lappae Radix – *chuan mu xiang* – Vladimiria Root 木香

is an important Qi-moving herb that, according to the *Golden Mirror of Medicine* (1742 A.D.), is added to Gather Vitality because it “acridly scatters...the accumulated fear and dread, and the thought that stagnates.” It is acrid, bitter, warm, and enters the Spleen, Stomach, Large Intestine, and Gallbladder meridians.

Ginseng Radix – *shi zhu hong ren shen (tails)* – Chinese Red Ginseng Tails 人參

is, in modern times, the representative Qi tonic, but the *Divine Husbandman's Classic of the Materia Medica* (c. 150 A.D.) goes beyond this usage and describes ginseng as “calming the Spirit [*jing shen*], stabilizing the *hun* and *po* [non-corporeal and corporeal soul], stopping palpitations and anxiety...and opening the Heart-Mind [*xin*] and increasing intelligence and wisdom [*zhi*].” *The Pouch of Pearls* (1186 A.D.) says ginseng “nourishes the Blood, tonifies the Stomach Qi, and drains Heart over-excitement [*huo*].” It is sweet, slightly bitter, warm, and in modern times is said to enter the Spleen and Lung meridians.

Glycyrrhizae Uralensis Radix – *zhi gan cao* – Chinese Licorice Root (honey-fried) 炙甘草

tonifies the Middle Burner and adjusts and harmonizes the other herbs in the prescription. It is sweet, bland, gentle, and enters the twelve meridians.

Zingiberis Officinalis Rhizoma – *gan jiang* – Dried Ginger Root 干姜

insures that the rest of the prescription does not disturb the digestion. *The Pouch of Pearls* (1186 A.D.) says it “benefits the Spleen/Stomach.” It is acrid and hot, and enters the Lung and Stomach meridians.

Zizyphi Jujubae Fructus – *hong zao* – Red Jujube Fruit 紅棗

is a common addition to prescriptions to “calm the Middle, nourish the Spleen, help the twelve meridians, level the Stomach Qi...and harmonize the hundred herbs” (*Divine Husbandman*). It is sweet and neutral, and enters the Spleen and Stomach meridians.

AROUSE VIGOR

Physical Indications	Original Qi exhausted; Spleen and Stomach Qi vacuous; Yang Qi descends and Yin Fire ascends; withdrawn Spleen Thought (yi)
Chinese Medical Actions	Tonifies Original Qi; raises Yang; adjusts and fortifies Spleen and Stomach; regulates ascending and descending; arouses Spleen thought (yi)
Historical Antecedent	Benefit Middle and Tonify Qi Soup” (<i>Bu Zhong Yi Qi Tang</i>)

Qi allows integrity, process, engagement, and transformation. The most fundamental Qi in human life is the Original Qi (*yuan qi*). Li Dong-Yuan (also known as Li Guo, 1180-1252 A.D.), in the discussion that introduces the original version of Arouse Vigor, points out that a person’s capacity and desire to engage in activity, to transform to a new state of being, to adapt in relationship to the environment, and to be imbued with feelings are all dependant on this Original Qi (*Discussion of the Spleen and Stomach*, section two, 1249 A.D.). The Original Qi activates, maintains, and gives intention to the entire personality. To nourish this generative source of so many dimensions of human life, Li Dong-Yuan created Arouse Vigor.

The original name for Arouse Vigor refers to the “Middle” and the “Qi” (the name being “Benefit Middle and Tonify Qi”). The famous Ming dynasty scholar, Wu Kun, commenting on this name said: “The Middle is the Spleen, the feminine, the mother of the ten thousand phenomena. Qi is the Yang, the masculine, the father of the ten thousand phenomena. . .[W]hen the hundred skeletons are exhausted, one... necessarily... utilizes [Arouse Vigor]” (*Verified Medical Prescriptions*, section twenty, 1584 A.D.).

Li Dong-Yuan is renowned in Chinese medical history for emphasizing the central role of Spleen/Stomach Qi. In his dramatic style he states: “All five solid organs [*wu zang*] belong to the Stomach and all disease comes from its vacuity.” This Spleen/Stomach Qi, he says, is identical to the “Original Qi” and “is the pivot of the ascent and descent of the Yang and Yin.” The Original Qi facilitates “the clear Yang Qi’s ascent...the turbid Qi’s descent and regulates the nine orifices” (the two eyes, two ears, two nasal passages, mouth, anus, and urethra). No human activity, behavior, sensation, or thought is separate from Qi’s vigor.

Physical Indications Because the Original Qi is so central to life, its disruption can generate myriad symptoms. Sluggishness and weakness are the key signs. Prominent problems can include fatigue, always wanting to sleep, having no power to speak, and tired limbs. Digestive problems such as appetite disorders, constipation, or diarrhea can be another focus for the formula. Li Dong-Yuan’s original discussion emphasizes breathing difficulties, headache, thirst, sensitivity to drafts and cold, sweating disorders, and “weak Heat” signs. Arouse Vigor’s response is energy and force.

Later scholars and practitioners expanded the understanding of Arouse Vigor’s clinical usage. The authoritative *Almanac of Traditional Chinese Medicine* (1983, 1985 editions) accumulated many of these insights. Because Arouse Vigor “raises the Yang Qi,” the Almanac mentions that it is important for hemorrhoids, prolapse of uterus, fallen eyelids, enuresis, dripping or frequent urination, and albumin in the urine when they are part of a configuration of collapsed Qi. Because the “*clear yang qi*” nourishes the head and “benefits the nine orifices,” Arouse Vigor is considered important for use in dizziness, loss of voice, chronic sore throat, poor vision, chronic nasal problems, epilepsy, and tinnitus whenever a vacuous Qi pattern underlies the situation.

Arouse Vigor plays an important role in traditional Chinese gynecology when the Qi is weakened. The featured article on this clinical connection in *Liaoning Journal of Traditional Chinese Medicine* (volume 11, number 5) explains that uterine bleeding, headaches with every menstruation, and leukorrhea can be indications for Arouse Vigor. The article also discusses the use of Arouse Vigor in treating habitual miscarriage, malposition of fetus, and edema in pregnancy, as well as postpartum problems of sweating, fevers, urinary incontinence, constipation, and breast milk leakage.

The 1983 and 1985 *Almanacs* also mention that Arouse Vigor has frequently been observed to have value in treating various Western medical conditions if they are accompanied by a vacuous Qi pattern. While we have not seen the complete evidence for these claims, the *Almanac* mentions atherosclerotic heart disease, anemia, chronic bronchitis, various cancers, pericarditis, myasthenia gravis, chronic prostatitis, post-surgical bowel obstruction, chronic dysentery, chronic malaria, chronic hepatitis, chronic infections, frequent respiratory infections, and disorders of a compromised immune system. Also prominent in the *Almanac*, as in most modern Chinese texts, is the discussion of prolapse of the stomach (gastroptosis, Glénard's disease) as an indication for Arouse Vigor. (In recent times, gastroptosis, in Western nations, has been considered a pseudo-disease that provides a somatic label for neurotic disorders.)

Physiognomy & Transformational Indications

The Original Qi is more than a purely physical force working mechanically. So too, our intentions, awareness, sensations, and perceptions are not passively received input from our body or the cosmos. This has been emphasized from the earliest times in China. According to *Chuang Tzu* (*Zhuang Zi*, 369 B.C. - 286 B.C.), a person does not hear with the ears or see with the eyes, but rather with the Qi he puts into the world (chapter four). The cicada-catcher is aware of the cicada's wing because he "concentrates his Qi" (chapter seven). With this same view, the *Huai nan zi* (writings compiled for the Prince of Huainan, c. 200 B.C.) says the world is detected and perceived not by sensations but from the empowerment the personality gives to the world.

Li Dong-Yuan expands this traditional idea of the Qi when he states that the Original Qi gives human life the power to discover "happiness and joy, meet pleasurable affairs, encounter the environment as balmy and suitable, find food agreeable and tasty, see desirable and lovable things, and make a person intelligent and alert" (*Discussion of the Spleen and Stomach*, section two, 1249 A.D.). The cosmos has no impact or attraction in itself. The original Qi allows people to interact with the world and discern flavor, zest, color, and beauty. Human life, because of Qi, can go beyond its physical frame, extend into and ensoul the cosmos, thereby experiencing allurements, goodness, and desirability.

Central to Arouse Vigor and Original Qi is this idea of allurements and the question of ennui and weariness. The issue of "not being able to do" can be grounded and registered in bodily sensations, but often is co-determined by the interest, motivation, and purpose a human being gives to a life-situation. Entangled and concealed in a physical "not being able to do" are the psycho-spiritual issues of "not being able to want" and "not wanting to be able."

The Original Qi must activate the spirit of the Spleen Thought (which can also be translated as intention or meaning) so that the cosmos can influence human life (cf. *Commentary on Discussion of the Spleen and Stomach*, 1976). It activates not only the physical power of life, but also the capacity of the personality to engage the world. Boredom, monotony, being "burnt-out," procrastination, indifference, avoidance, converting inconvenience into "catastrophe," exaggerating estimations of personal disability, mislabeling somatic sensation, lacking resolution, and defeatism can all be problems of Qi not enchanting the world.

A person with this deficiency can be so drained that all emotions lead to further emptiness, where any emotion easily overwhelms the person. Li Dong-Yuan describes these sullen patients as “quietly subdued and bow-headed” and “deeply tacit without words.” The great, early-twentieth century commentator, Zhang Xi-Chun, says collapsed Original Qi causes a “murkiness of spirit” that is recognized by “such a plethora of symptoms that even with a sincere effort the practitioner is unable to fully comprehend” (*Records of Genuine Combining of Chinese and Western Medicine*, 1918 - 1934, volume one, section three). Dr. Zhang’s description is reminiscent of the contemporary Western patient who brings a list of several pages of symptoms to a practitioner so as not to forget any. Instead of extending into the universe creatively, a person becomes forlorn and imprisoned within the confines of the physical frame. The Thought of the Spleen is unable to find the meaning and motivation of life.

In a more modern fashion, the *Beijing Journal of Traditional Chinese Medicine* (volume 29, number 6, 1987), in a featured discussion of fifty patients diagnosed within the Western psychiatric category of major depressive disorders, says Arouse Vigor is the preeminent herbal intervention.

Arouse Vigor strengthens and facilitates the Original Qi of the human being. It gives life “umph” and strength. It encourages an active physical body, alert mental processes, and an engaged existential sense.

Pulse

The most commonly described pulse for Arouse Vigor is “minute, thin, soft, or weak...or big and empty” given in Gong Xin’s Ming dynasty *Ancient and Contemporary Medical Mirrors*. Controversy has surrounded Arouse Vigor and the pulse since Li Dong-Yuan’s original statement that it should be a “flooding big pulse.” *The Golden Mirror of Medicine* (1742 A.D.) repeats Dr. Li’s idea but says that at least the third position should be empty or minute. Li Dong-Yuan also mentions “wiry or slowed down, and rough on deep pressure.”

Tongue

Textbooks usually say the tongue should be pale. Clinically, a normal or purple tongue can also accompany a pattern that indicates the use of Arouse Vigor.

Physiognomy & Other Signs

Whatever the complaint, the patient should convey an overall sense of being drained and weakened.

Complementary Acupuncture Points

An acupuncture strategy that relies on Stomach 36, Conception Vessel 6, and Bladder 43 (*gao huang shu*) seems to be closest to Arouse Vigor’s clinical intention. Li Dong Yuan himself strongly emphasizes the Stomach meridian, and says the Foot Yang Ming (Stomach) meridian is the Sea of the Twelve Meridians.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Notes

Because of the peculiar way conditions indicated for Arouse Vigor can mimic other clinical situations, it is worth mentioning that Arouse Vigor is contraindicated when there is Upper Burner Phlegm, asthma caused by excess Qi in the chest, Middle Burner Damp Heat, or vacuous Yin conditions.

Li Dong-Yuan’s original dosage is extremely low. He thought that a small amount used correctly is better than a large amount used imprecisely. The precision of effect Dr. Li describes is available in the alcohol extracts of Kan Herbals.

Arouse Vigor can easily be taken as a supplement to Women's Precious, Women's Rhythm, and Gather Vitality. Li Dong-Yuan suggests increasing the psycho-spiritual effects of Arouse Vigor by taking it in conjunction with his famous "Cinnabar Peaceful Spirit Pill." This pill (primarily cinnabar, coptis, angelica sinensis, and licorice) is very close in design and intention to Kan Herbals' Compassionate Sage.

Clinical Addendum

There is an additional dimension to Arouse Vigor that has clinical and historical significance. Li Dong-Yuan sees Arouse Vigor as a crucial formula for "bodily heat" and "big heat." This notion has generated controversy and different viewpoints since its inception.

In order to understand Li Dong-Yuan's notion of this heat, it is necessary to remember that the Original Qi is responsible for more than activity. The Discussion of the Spleen and Stomach reminds us that the human being must have rest and replenishment to restore the capacity for activity. This cycle of exertion and repose is dependent and governed by the strength of the Original Qi. Weakened Original Qi can disrupt the cycle, and any disruption in the cycle weakens the Original Qi. Whenever the Original Qi does not properly ascend, Li Dong-Yuan says, it is possible for a Yin Fire to occupy what should be the "Clear Yang's" position. Li Dong-Yuan specifies that this Fire is not an externally generated Heat, but rather an internally generated Heat.

This Yin Fire can generate "irritability, bodily heat, and intense hurriedness," and a susceptibility to emotional instability and turmoil. "Yin Fire can take the place of Original Qi" according to Dr. Li, causing irritability to replace excitement, inflammation to replace stimulation, and agitation to replace wakefulness. Whenever a person is ill-at-ease, restless, jumpy, or has a low tolerance for frustration (and the underlying pattern is actually collapsed Qi), Arouse Vigor can be a helpful strategy.

Many commentators also consider Arouse Vigor an important formula for fevers when there is vacuous Qi. Mention is often made of chronic fevers, reactive kinds of fevers (what might, in modern terms, be considered allergies and weakened immune reactions), habitual hyperthermia, and fevers that accompany chronic illnesses.

Arouse Vigor

Origin and Development

Arouse Vigor is a characteristic Li Dong-Yuan formula, originating in his *Discussion of the Spleen and Stomach* in 1249 A.D. The formula can be analyzed as comprising “Extraordinary Merit Powder” (yi gong san) from Qian Yi’s famous 1114 A.D. pediatric text, *Formulary of Pediatric Patterns and Medicines* – ginseng, atractylodes, licorice, tangerine peel, minus its poria. Added is Li Dong-Yuan’s own “Angelica Tonify Blood Soup” (astragalus and angelica), plus bupleurum and cimicifuga. (Reading the original text, however, it appears unlikely that Dr. Li actually crafted Arouse Vigor with these two formulas in mind.)

Ingredients

Astragali Membranacei Radix – *huang qi* – Astragalus Root 黃芪

is called “the senior of all herbs” by Wang Ang in his *Essentials of the Materia Medica* (1694 A.D.). He also says that, depending on how it is processed, astragalus can drain Yin Fire and “tonify the Middle, benefit the Original Qi, warm the Three Burners, and strengthen the Spleen and Stomach.” It is sweet and slightly warm, and in modern times is said to enter the Spleen and Lung meridians.

Angelicae Sinensis Radix – *dang gui tou* – Dong-quai Root Head 當歸

“harmonizes the Blood and blood vessels,” according to Li Dong-Yuan. It is sweet, acrid, bitter, warm, and enters the Liver, Heart, and Spleen meridians.

Ginseng Radix – *shi zhu hong ren shen* – Chinese Red Ginseng Root 人參

is described in the Divine Husbandman’s *Classic of the Materia Medica* (c. 150 A.D.) as the “tonic of the five Yin organs [*wu zang*].” *The Materia Medica of Medicinal Properties* (c. 600 A.D.) says that, in addition to the five Yin organs, ginseng also “tonifies the six Yang organs [*liu fu*], protects the Middle, and maintains the Spirit [*shen*].” In relation to the clinical addendum, Chen Jia-Mo’s *Hidden Aspects of the Materia Medica* (c. 1560 A.D.) describes ginseng as “draining the Yin Fire and nourishing and tonifying the Original Qi.” It is sweet, slightly bitter, slightly warm, and in modern times is said to enter the Spleen and Lung meridians.

Cimicifugae Rhizoma – *sheng ma* – Cimicifuga Rhizome 升麻

is “bitter and neither hot nor cold, is thin in flavor, is the ‘Yang within Yin,’ and makes the clear Qi upwardly ascend,” according to Li Dong-Yuan. Li Shi-Zhen (1518-1593 A.D.) says it is especially important to make the “yang ming clear qi ascend.” *The Divine Husbandman’s Classic* (c.150 A.D.) says (sounding cryptic to modern ears) that it “kills the hundred misfortune ghosts.” Modern texts usually describe cimicifuga as sweet, acrid, slightly bitter, and cool, entering the Stomach, Spleen, and Lung meridians.

Bupleuri Radix – *chai hu* – Bupleurum Root 柴胡

also makes the clear Yang ascend. It is ancillary to cimicifuga, according to *Rectification of the Materia Medica* (c. 1832 A.D.), because it enters the Shao Yang meridians, not the yang ming. *The Divine Husbandman’s Classic* (c. 150 A.D.) says it “diminishes the old and increases the new.” It is bitter, slightly acrid, cool, and is said in modern texts to enter the Liver and Gallbladder meridians.

Atractylodis Macrocephalae Rhizoma – *bai zhu* – Atractylodes Rhizome 白朮

“harmonizes the Middle, benefits the Qi, warms the Middle, and...rules flesh feeling hot, four limbs being tired, eyes not wanting to open, lethargy and always wanting to lie down, eating disorders, and stopping thirst,” according to Zhang Yuan-Su (1151-1243 A.D.). Li Dong-Yuan says it “removes Middle Burner and Stomach Heat.” It is bitter, sweet, and warm; the *Hidden Aspects of the Materia Medica* (c. 1560 A.D.) says it enters the Heart, Spleen, Stomach, and Triple Burner meridians.

Glycyrrhizae Uralensis Radix – *zhi gan cao* – Chinese Licorice Root (honey-fried) 炙甘草

is used to “tonify the Spleen, Stomach, Middle Burner, and Original Qi,” according to the *Discussion of the Spleen and Stomach*. It is sweet and warm, and enters the Spleen meridian.

Citri Reticulatae Pericarpium – chen pi – Tangerine (Dried Rind of Mature Fruit) 陳皮

“creates flow into and penetration of the Spleen and Stomach, and prevents the stagnation of the sweet, warm herbs,” according to Wu Kun’s commentary on Arouse Vigor in *Verified Medical Prescriptions* (1584 A.D.). It is acrid, bitter, warm, aromatic, and enters the Spleen, Stomach, and Lung meridians.

Ginseng Radix – shi zhu hong ren shen (tails) – Chinese Ginseng Tails 人參

is described in the *Divine Husbandman’s Classic of the Materia Medica* (c. 150 A.D.) as the “tonic of the five Yin organs [*wu zang*].” *The Materia Medica of Medicinal Properties* (c. 600 A.D.) says that, in addition to the five Yin organs, ginseng also “tonifies the six Yang organs [*liu fu*], protects the Middle, and maintains the Spirit [*shen*].” In relation to the clinical addendum, *Chen Jia-Mo’s Hidden Aspects of the Materia Medica* (c. 1560 A.D.) describes ginseng as “draining the Yin Fire and nourishing and tonifying the Original Qi.” It is sweet, slightly bitter, slightly warm, and in modern times is said to enter the Spleen and Lung meridians.

Clarification Formulas

LUCID CHANNEL

Energetic & Organ Configuration	Excess Phlegm; Spleen failing to transport fluids; Phlegm affecting the Middle Burner, Heart, Liver, and Lung meridians
Chinese Medical Actions	Transforms Phlegm by drying internal Dampness; regulates the function of the Spleen and Stomach
Historical Antecedent	“Two Cured Soup” (<i>Er Chen Tang</i>) 二陳湯
<p>According to the theories of Chinese medicine, bodily fluids represent the aspect of being that allows for smooth and graceful movement, appropriate contact with people and things, and feelings of generosity and largesse. When fluids stagnate, Phlegm is created. (This originates as Damp Phlegm from the Spleen failing to properly transport the fluids; these then accumulate to become Phlegm.) This accumulation encumbers the Spleen, further impeding the transportation of fluids. Lucid Channel is the classical combination for helping to transform Phlegm wherever it appears in the body, on psychological as well as physical levels.</p>	
Physical Indications	Phlegm may manifest in the lungs as coughing with sputum, bronchitis, or nasal discharge. In the Heart, Phlegm may exhibit itself through palpitations, mental disturbances, or coma. In the Spleen and Stomach, Phlegm may be seen as lack of appetite, vomiting, drooling, lethargy, and mucus in the stool. Phlegm in the meridians may be reflected as numbness, lumps or cysts, as well as problems in the joints.
Psychological & Transformational Indications	Phlegm affecting the Spleen often manifests as an excessive nurturing of others while neglecting oneself, obsessive mental ruminations, and an inability to confront or compete with others. Stagnant Phlegm in the Lung often accompanies a burdened sense of loss, and lack of vision and inspiration. Often a person with Heart Phlegm will seem blatantly disconnected with reality, and may exhibit manic or depressive behavior.
Pulse	A slippery pulse is often noted, but a sinking or weak pulse may also be felt.
Tongue	A pale tongue with thick, greasy fur is typically encountered with conditions indicating the use of Lucid Channel.
Complementary Acupuncture Points	An acupuncture strategy that relies on such points as Stomach 36 and 40, Conception Acupuncture Points Vessel 12, Liver 9, and Pericardium 6 seem closest to the clinical intentions of this formula.
Standard Dosage	2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.
Notes	In cases of deficient Spleen Qi accompanied by Dampness, Prosperous Farmer may be added to Lucid Channel. Compassionate Sage is also a useful complement when Phlegm mists the orifices of the Heart.

Lucid Channel

Origin and Development

Lucid Channel is a modified version of the classical formula *er chen tang*, which first appeared in the *Imperial Grace Formulary* of the Tai Ping era. Arisaema and Altaica rhizome have been added to strengthen its action of transforming Dampness and Phlegm. The addition of immature bitter orange increases the formula's ability to regulate the Qi of the Middle Burner.

Ingredients

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Sclerotium 茯苓塊

strengthens the Spleen and transforms Phlegm. Its use in this formula is to alleviate vomiting and nausea, distention in the chest, and heart palpitations due to Phlegm misting the Heart. It is neutral and bland, and enters the Heart, Spleen, and Lung meridians.

Citri Reticulatae Pericarpium – *chen pi* – Tangerine (Dried Rind of Mature Fruit) 陳皮

dries Dampness and transforms Phlegm. It is a major herb for coughing of copious sputum, and is widely used for moving stagnant Qi in the Middle Burner. Tangerine peel also strengthens the Spleen, and is used to stop vomiting and nausea. It is warm, acrid, bitter, and enters the Spleen, Stomach, and Lung meridians.

Pinelliae Ternatae Rhizoma – *fa ban xia* – Treated Pinellia Rhizome 半夏

is used to dry Dampness and transform Phlegm. It is commonly seen in formulas for coughing profuse amounts of phlegm, particularly when the condition originates from a weak and damp Spleen. Pinellia is also used for dissipating Phlegm nodules. It is warm and acrid, and enters the Spleen and Stomach meridians.

Immaturus Citri Aurantii Fructus – *zhi shi* – Bitter Orange Immature Fruit 枳實

is used to break up Qi and food stagnation. In combination with the other herbs in Lucid Channel, it disperses accumulations of Phlegm and Qi that cause abdominal pain, gas, and phlegm in the stools. Due to the cool nature of bitter orange, it may be used for Damp Heat conditions. It is cool and bitter, and enters the Spleen and Stomach meridians.

Arisaematis Rhizoma – *tian nan xing* – Chinese Arisaema Rhizome 天南星

dries Dampness and expels Phlegm, and is used for cough and chest distension. It also disperses Wind Phlegm in the meridians and treats numbness and spasms of the limbs. Arisaema is one of the most drying herbs. It is warm, acrid, bitter, and enters the Lung, Liver, and Spleen meridians.

Anemone Altaica Rhizoma – *jiu jie shi chang pu* – Altaica Rhizome 九節菖蒲

opens the orifices and vaporizes Phlegm, and is used when Phlegm affecting the Heart creates symptoms of mental dullness, dizziness, or stupor. It also harmonizes the Middle Burner and transforms Dampness, which can cause epigastric fullness and abdominal pain. It is warm and acrid, and enters the Heart, Liver, and Spleen meridians.

Glycyrrhizae Uralensis (toasted) Radix – *zhi gan cao* – Chinese Licorice Root (honey-fried) 炙甘草

is most commonly used to harmonize the herbs in a formula and to lead them into the meridians. Because of the quantity of licorice root used in Lucid Channel, it has the therapeutic affect of tonifying the Spleen and Qi. It is sweet and warm (when toasted), and enters all 12 meridians.

ONE MIND

Organ	Spleen/Stomach
Element	Earth
Energetic & Organ Configuration	Spleen-Stomach Loses Adjustment; Hot-Cold and Excess-Deficiency disrupting the Spleen/Stomach; Consciousness of Potentials (<i>yi</i> , “Heart Mind”) knotted and chaotic, Earth in turbulence
Chinese Medical Actions	Adjust the ascending and descending of the Spleen/Stomach; Harmonize the Shifting of Consciousness of Potentials (<i>yi</i> , “Heart Mind”); Disperse turbidity in the Consciousness of Possibilities (<i>yi</i> , “Heart Mind”); Restore the transformative power of the Earth.
Historical Antecedent	“Pinellia Decoction to Drain the Epigastrium” (<i>Ban Xia Xie Xin Tang</i>) 半夏泻心汤

The earth element and the Spleen and Stomach are in charge of transformation, transmutation and creativity. These organs work in consort: the Spleen goes upwards and retains and the Stomach descends and eliminates. When this shifting and transforming process loses its sense of proportion and balance the Spleen-Stomach is said to lose its harmony. When this shifting and transforming process becomes dramatically chaotic, confused or paralyzed the Earth loses any ability to provide nourishment and clarity and instead becomes a source of radical turbulence, unrest or pain. One Mind is not for a simple earth disharmony but rather addresses a radical disorientation of Yin and Yang where extreme disharmony exists in more than one direction: the person is both too hot and too cold, excess and deficient. The formula addresses the knots, blockages, obtunded sensation, and chaotic processes that occur when the Spleen and Stomach become contorted and are pulled in seemingly multiple different directions. On the physical level, this chaotic ascending/descending process is intimately linked to the process of digestion and means that food becomes a burden and a source of discomfort or pain rather than the basis for nourishment. On the psychological level, this chaotic disruption of the Spleen-Stomach's balance of retention and letting go effects the Spirit dimension of the Spleen which is known as the “Consciousness of Potentials” (*yi* or “Heart Mind”). In this situation, the Spleen-Stomach is unable to undergo a normal process of consideration, deliberation and decision on what is likely, possible or conceivable. Instead of creative potentials and clear intentions, a person feels split and cannot make up their mind. He or she is confused or literally feels torn between options: absolutely opposing ideas or possibilities are both attractive and revolting. One Mind is the Kan Herbal version of a Han dynasty formula that combines contradictory herbs to “shake-up” and re-organize a tangled and befuddled Spleen-Stomach. It restores the Earth's capacity to transform, transmute and be creative.

Physical Indications

One Mind is the fundamental formula for treating the chaotic situation where the Spleen and Stomach are hot and cold simultaneously and all of their processes seem out of control and pulling in the wrong direction. The Spleen/Stomach has Damp-Heat and deficiency-cold at the same time. Digestion is disrupted: vomiting, dry heaves, borborygmus and diarrhea occur. Is it because of heat or cold? Is it because the Spleen/Stomach is too weak to receive? Too cold to transform? Too damp to let go or just too hot and overactive? The formula is for the situation when all or almost all these disharmonies are happening simultaneously and the Yin-Yang valence of the Earth reaches pandemonium. The original symptom complex of the formula describes feeling distention, fullness, knottedness, or tightness in the center of the chest (what the original formula calls the ‘Heart’ or ‘Epigastrium’). There is a “clumping” sensation and a sense of no room in the digestive system.

The recent literature from East Asia speaks of the formula as being especially valuable in the treatment of various biomedical conditions if they have the symptoms and signs of the formula. These conditions can include: sequela of Giardia infection, non-specific travelers diarrhea, chronic dysentery, chronic gastroenteritis, chronic gastritis, chronic hepatitis and early-stage cirrhosis.

Psychological & Transformational Indications

One Mind is an ideal formula for a person who is caught in contradictory options that are both appealing and loathsome at the same time. The formula treats a person who is unable to distinguish the Clear Yang from the Turbid Yin in their life. Mutually contrary options both allure and repel. The process of shifting — what should be held on to and what should be disavowed — becomes chaotic. Any single path, option or decision is both appealing and repulsive. A person feels a clump in their chest and cleavage in their Consciousness of Potentials (*yi*) – or alternatively translated Heart Mind. Instead of a clear Consciousness of Potentials a person becomes a bundle of knotted and impossible preferences that only cause discomfort, confusion and psychological suffering.

The psychological understanding of One Mind begins with Sun Si-miao's commentaries in *Supplemental Wings to the Thousand Ducat Prescriptions* (Qian-jin Yi-fang, 682 A.D.). In this book, the greatest physician of the Tang dynasty claims that the ingredients of this formula are ideally suited to help a person “overcome their own self.” One Mind is for a person that can no longer creatively transmute life's options and is deeply stuck or torn between options. For example, the conflict generated within a person when they are deciding whether to remain with or leave either a partner, a work situation or a stable life environment for a new situation or opportunity often gives rise to such a pattern. Both directions can seem absolutely valuable and attractive, and at the same time, awful and impossible. This formula opens and clears the “Heart Mind” so that a person can separate the valuable supportive, nourishing Yang elements in their life from the turbid obstructive Yin aspects or at least decide and then live comfortably with whatever option is chosen. One Mind allows for focus and a meditative center of gravity, fosters decisive and warm movement, transforms cloudy Dampness and cools chaotic and exaggerated activity. One Mind gives a person space to clarify and begin to unify their consciousness. It allows options to be considered deliberately and not reacted to as if each were both necessary and impossible. One Mind lets a person contemplate and then deliberately absorb their choice comfortably. One Mind does not short circuit any process: it makes the Earth's and Spleen/Stomach's process of absorbing and discarding more comfortable, orderly and deliberate. One Mind ultimately allows a person to move forward towards a healthy give and take exchange with themselves, their close relationships, their community and their work situation. Ultimately, One Mind allows for a unified self-awareness and self-relationship.

Clinical Considerations

Because of the complex mixture of hot/cold and excess/deficiency that this formula addresses, the signs and symptoms of the person can vary tremendously. On the physical level, if a person has vomiting and diarrhea, the vomitus may be clear and cold fluids while the diarrhea is hot and damp, or visa versa and the vomiting on top is hot and the diarrhea on the bottom is cold. Sometimes both the vomiting or stool have hot/cold and excess/deficient characteristics at the same time. Clinically, not being able to diagnosis the exact condition can be a sign for the use of this prescription. Repeated failure with more simple strategies may also be an indication for this prescription. Not infrequently, this formula is valuable when a person has had a previous chronic tendency towards one type of disharmony and another entirely different disharmony (often acutely) is superimposed. The general gestalt of the patient is often critical. For psychological conditions, actual emotional conflict – begin caught between possibilities that are equally attractive and repulsive – is itself enough of an indication. This formula is suitable to be taken with Prosperous Farmer, Compassionate Sage or Relaxed Wanderer.

Clinicians should note that it is not necessary for the physical and psychological patterns to both exist in a person before this formula is suitable. In fact, it is not common for both dimensions to exist simultaneously.

Additional note: Originally in *Cold-Induced Disorders (Shang-han lun)* this formula was discussed as an excess condition variant of “Minor Bupleurum Decoction” (*xiao chai hu tong*.) Later generations of scholars, interpreted the formula as a Spleen meridian one. In the historical discussions of indecision, it was usually assumed that the indecision of this formula was dramatic, forceful and even painful. When indecision is predominately a deficient condition, say where self-esteem is an issue or a person feels relief when another person made their choice — it is interpreted as a deficient Gall Bladder condition.

Pulse

Many pulses are indicated and few pulses are contraindicated.

Tongue

A thin, greasy coated tongue is usually indicated and some yellow or dark grayness can also be expected. In fact, because the formula is about chaos, many tongue presentations can appear.

**Complementary
Acupuncture Points**

One Mind’s action is probably best mimicked by such acupuncture points as Pericardium 6, Pericardium 5, Triple Burners 5, Bladder 21, Bladder 20, Stomach 36, Stomach 25, Liver 14 and Spleen 5. Most practitioners would consider an herbal strategy as more valuable than an acupuncture strategy.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

One Mind

Origin & Development

One Mind is based on Zhang Zhong-jing's "Pinellia Decoction to Drain the Epigastrium [*Heart*]" which was first recorded in *Discussion of Cold-induced Disorders* (*Shang-han lun*, 220 A.D.) Kan Herbals has added two additional herbs to reflect the most common presentations of modern western patients.

Ingredients

Pinelliae Ternatae Rhizoma – *fa ban xia* – Pinellia Rhizome (treated) 半夏

is a critical herb to remove Turbid Yin from the Spleen/Stomach. On a physical level, it is important for nausea and vomiting. On a psychological plane, it is a key ingredient to eliminate confusion and mental turbidness. Pinellia fosters clear lines. It enters the Spleen and Stomach and is acrid and warm.

Ginseng Radix – *bai ji lin ren shen* – White Asian Ginseng 人參

The Divine Husbandman's Classic of the Materia Medica (c. 150 A.D.) states that ginseng "opens the Heart Mind" (*kai xin*). Sun Si-miao describes ginseng as being important for helping a person "to know themselves." In this formula, ginseng is the crucial herb to promote self-reflection and meditative self-awareness. Its stability promotes clarity of intention and focus. This older understanding of ginseng, can also be found in modern literate sources. For example, the modern *Selected Commentaries on Ancient Prescriptions* (*Gu-fang Xuan-zhu*, Hubei, 1983) speaks of ginseng as "adjusting the Consciousness of Possibilities (*yi*)." Ginseng is sweet, slightly bitter and slightly warm and enters the Spleen.

Zingiberis Officinalis Rhizoma – *gan jiang* – Dried Ginger Root 干姜

is a dynamic, hot, moving herb that warms the Spleen/Stomach and allows its outwardly movement to push the turbid Yin and make room for the Clear Yang. Ginger helps reduce any physical or psychological pain due a Cold stuck Spleen/Stomach. Sun Si-miao in the *Supplemental Wings to the Thousand Ducat Prescriptions* mentions that matching ginger with coptis can be the key for people who "cannot overcome themselves." It is acrid and hot and enters the Spleen and Stomach.

Scutellariae Baicalensis Radix – *huang qin* – Chinese Skullcap Root 黄芩

is a cold herbs that drains Damp-Heat in the Stomach and Intestines and is helpful for diarrhea or dysentery-like disorders. It reinforces the coptis. It is bitter and cold and enters the Intestines, Heart and Lungs.

Zizphi Jujubae Fructus – *hong zao* – Red Jujube Fruit 紅棗

reinforces the ginseng in this formula and moderates some of the stronger herbs of the formula. It is sweet and neutral and enters the Spleen and Stomach.

Vladimiria Radix – *chuan mu xiang* – Vladimiria Root 木香

is a new Kan Herbal addition to the original formula. It is intended to reinforce the Qi moving dimension of the formula. This herb is especially suitable because it opens the Spleen/Stomach to new directions psychologically and treats distention, pain, nausea and vomiting. Furthermore, the *Golden Mirror of Medicine* (*Yi-gong Jin-jian*, 1742 A.D.) states that vladimiria is a critical herb to "scatter accumulated dread...and stagnant thoughts." It is acrid, bitter, warm and enters the Spleen, Stomach and Large Intestines.

Citri seu Ponciri Immaturus Fructus – *zhi shi* – Immature Bitter Orange Fruit 枳實

is a Kan Herbal addition to "Pinellia Decoction to Drain the Epigastrium". It is meant to reinforce the original formula's ability to treat stagnant Qi and focal distention on both the physical and psychological level. Zhang Zhong-jing tended to under-utilize this herb. Specifically, bitter orange has been adopted because of Wang Ang's suggestion in his *Analytic Collection of Medical Formulas* (*Yi-fang Ji-jie*, 1682 A.D.) that bitter orange is a crucial herb for worry, excessive thought and fear that collects in the chest. It is also helpful for a feeling of being engulfed and smothered by confusion. It is bitter, slightly cold and enters the Spleen and Stomach.

Glycyrrhizae Uralensis Radix – zhi gan cao – Chinese Licorice Root (honey-fried) 炙甘草

stabilizes the rest of the formula by reinforcing the ginseng and moderating the other ingredients. It is sweet and warm and enters the Spleen.

Coptidis Rhizoma – chuan huang lian – Coptis Rhizome 黃連

is an extremely cold herb that in One Mind combines with the extremely hot, dry ginger to regulate a Spleen/Stomach that has lost all sense of direction and is behaving chaotically. Coptis quiets the over-activity of the Spleen, allows things be eliminated or absorbed and makes rebellious Stomach Qi descend. It is bitter and cold and enters the Stomach, Intestines and Heart.

MERIDIAN CIRCULATION

Energetic & Organ Configuration

Wind Damp Cold blockage in meridians; obstruction (bi) syndrome with pain and ignorance; deficient Kidney and Liver; deficient Blood and Qi; weakened tendons and bones

Chinese Medical Actions

Expels Wind Damp Cold from meridians; benefits Kidney and Liver; nourishes Blood and tonifies Qi; strengthens tendons and bones; alleviates obstruction (bi) pain and emotional attachment

Historical Antecedent

“Pubescent Angelica Mulberry Mistletoe Soup”
(*Du Huo Ji Sheng Tang*) 独活寄生汤

The unimpeded, harmonious flow of Qi and Blood are necessary for a healthy life. Historically, the Chinese believe this circulation takes place within the meridian pathways. A circulation blockage in meridians can cause pain, discomfort, limitation of movement, and impairment. In fact, pain is itself the experience of resistance and conflict within this ongoing and ceaseless movement. The Chinese call this impaired flow “obstruction” (*bi*) syndrome. The adage of Zhang Zhi-Cong’s (1610-1672 A.D.) provides the normative explanation: “obstruction is blockage; pernicious influences hamper flow and cause pain.” China’s oldest medical book describes thirteen kinds of obstruction (Su Wen, Chapter 43). The most prominent hindrance described is a combination of Wind, Damp and Cold interfering with the meridian system closest to the external environment.

One of the earliest and most famous herbal responses to the common clinical situation of pain caused by obstruction was crafted by Sun Si-Miao, the greatest Chinese doctor of the Tang dynasty. In his *Thousand Ducat Prescriptions* (volume 8, section 4, 652 A.D.) he recorded one of China’s most important and enduring formulas known as “Pubescent Angelica Mulberry Mistletoe Soup” (*du huo ji sheng tang*). Dr. Sun says it is primarily for chronic or acute Wind Damp Cold obstruction with an underlying vacuity.

Physical Indications

Meridian Circulation, Kan Herbal’s adaptation of Sun Si-Miao’s formula, is the classic herbal treatment for pain, discomfort, soreness, aches, numbness, cramps, swelling, impaired flexibility and limitations of movement that effect the lower and upper back, limbs, or joints. It is especially designed for a person with deficiency underneath the Wind Damp Cold hinderance. Yan Yong-Huo in *Prescriptions Beneficial to Life* (1253 A.D.) summarizes this clinical connection: “because the body is deficient, pernicious influences invade the inward emptiness; obstruction is formed when Wind, Cold, and Damp are thus admitted.”

Recent publications from the People’s Republic of China report that the original formula has been found to be valuable in a broad range of clinical situations characterized by pain. While we have not seen the complete scientific data, such texts as the *Practical Handbook of Herbal Prescriptions* (1979, p.116) emphasize its successful use for chronic arthritis, chronic low back pain, and sciatica. More recent journals report Meridian Circulation being used in China to treat post-operative pain (*Liaoning Journal of Traditional Chinese Medicine*, volume 22, number 4, 1988), Raynaud’s disease (*Zhejiang Journal of Chinese Medicine*, volume 23, number 2, 1988), and autoimmune diseases (*Zhejiang Journal of Chinese Medicine*, volume 22, number 10, 1987).

Psychological & Transformational Indications

Sun Si-Miao's discussion of obstruction pain in *Thousand Ducat Prescriptions* (volume 8, section 4) reveals the depth of his healing perspective. He points out that this type of herbal combination is suitable for treating the component of pain that derives from "ignorance and delusion" (*meng-mei*). He implies that pain is hurtful not only because of obstruction, but also because it is a state of conflict between a part of the body and the entire personality. Pain is never solely physical or psychic. It is not just the impediment to the flow of Blood and Qi, but also the consciousness of personality objecting to that obstruction; and it is partly the clinging to the sensation of blockage. Pain is not a static or fixed "thing," but is constantly amplified or dampened by the psycho-spiritual components of being.

The acrid herbs in this formula increase the body's awareness of the singularity of each moment of time so that pain can be experienced not as a frozen immovable entity, but rather as a constantly rising and falling sensation. At the same time these herbs soften the attachment of the corporeal soul (*po*) thus reducing its tendency towards fixation. This formula strengthens the Liver's sense of virtue and the Kidney's will, so one can respond more creatively and less automatically to pain. Both the amplification of and resistance to pain can be lessened. The formula allows more "room" for pain, increasing a person's capacity to embrace pain, make it their own and move on. Meridian Circulation increases this possibility of acceptance and facilitates the creation of a new agenda.

Generally speaking, Meridian Circulation helps to restore the harmonious flow of Qi and Blood in the meridians and alleviate the pain caused by pernicious influences obstructing their flow. It replenishes the underlying deficiency that sometimes results in physical obstruction and psychic limitation. Finally, it fosters a new integration between a person's consciousness and the part of their body that is experiencing limitation. Acceptance, release of obstruction, and enhanced awareness become more possible.

Pulse

Sun Si-Miao gives no pulse indication because the formula is suitable for a wide spectrum of clinical possibilities. The pulse can be slippery (indicating Dampness), superficial (Wind), wiry (pain), tight (Cold), deep (obstruction), empty, weak, thin, minute, or any combination of these.

Tongue

Usually a wet and thin, white coating is indicating. But, for the same reason mentioned above, a wide diversity of tongues is possible.

Physiognomy & Other Signs

Usually this formula is indicated when there are some signs of deficiency in either the Liver and Kidney or Blood and Qi. Deficiency can embrace the widest variety of symptoms, including chronicity itself and recurring acute episodes.

Complementary Acupuncture Points

The Chinese generally consider acupuncture especially suitable for obstruction syndrome causing pain. Because Meridian Circulation is a generalized formula, the equivalent acupuncture and moxibustion strategy can encompass a variety of approaches. These can include:

- 1) a combination of distal and local points that encompass the area of discomfort (for example for low back pain: Bladder 23, 25, 40 [*weizhong*], and 60; or for knee pain: Stomach 35 [with extra knee point *xijian* – the "eyes of the knee"] and Spleen 6);
- 2) use of pernicious influence points (for example for wind obstruction: Gallbladder 20 and 31, and Bladder 12; or for Damp obstruction: Spleen 9 and Conception Vessel 9);
- 3) using points for overt psychic changes, in order to increase a person's capacity to embrace their limitations (such as Bladder 10, Large Intestine 4 and Liver 3 [the "Four Gates"], or Spleen 21).

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In situations of severe discomfort, do not hesitate to exceed recommended dosage.

Notes

The original formula was a powder taken in high dosages. In modern China, it is commonly used as a decoction. If acupuncture is effective and can be conveniently used, the dosage of this formula can be lowered. If modalities such as acupuncture, decocted herbs, or Kan Herbals' liquid extracts in the high dosage range are unavailable or inconvenient, Kan Herbals' tablets can be used in higher dosages.

Depending on the underlying disharmony, Meridian Circulation is suitable in combination with Quiet Contemplative, Dynamic Warrior, Prosperous Farmer, Women's Precious, or Relaxed Wanderer. It can also be used in conjunction with Meridian Passage.

Meridian Circulation

Origin & Development

Meridian Circulation is basically an adaptation of Sun Si-Miao's "Pubescent Angelica Mulberry Mistletoe Soup" (*du huo ji sheng tang*), recorded in 652 A.D. in his *Thousand Ducat Prescriptions* (volume 8, section 4). The minor changes and substitutions Kan Herb Company has made are intended to make the formula stronger, more versatile, and less harsh. These changes are noted in the description of the ingredients below.

Ingredients

Loranthus Parasiticus Ramulus – sang ji sheng – Loranthus Twig 桑寄生

is symbolic of the entire prescription because it both expels Wind Damp and tonifies the Liver and Kidneys. *The Divine Husbandman* states that its principle function is "treating back pain." In addition, the *Materia Medica of Ri Hua-Zi* states that it "helps the tendons and bones and benefits the circulation." It is bitter, sweet, neutral, and enters the Liver and Kidney meridians.

Dispaci Asperi Radix – xu duan – Sichuan Dipsacus Root 续断

tonifies the Liver and Kidneys, strengthens the sinews and bones, promotes Blood movement and alleviates pain. It is bitter, acrid and slightly warm and enters the Kidney and Liver channels.

Tinospora Sinensis Ramus – kuan jin teng – Chinese Tinospora Stem 宽筋藤

dispels Wind Dampness, relaxes the sinews and unblocks the channels. It is bitter and slightly cold and enters the Liver channel.

Ledebouriellae Divaricatae Radix – fang feng – Siler Root 防风

expels Wind, overcomes Damp, and is crucial for Wind obstruction. *The Materia Medica of Ri Hua-Zi* (713 A.D.) also states that siler stabilizes the psycho-spiritual force of the Will (*ding-zhi*) and decreases anxiety. It is acrid, sweet, slightly warm, and enters the Bladder, Liver, and Spleen meridians.

Gentianae Qinjiao Radix – qin jiao – Large-leafed Gentian Root 秦艽

is an indispensable herb for treating Wind Damp pain. It is also said to be especially effective for cramping. A flexible herb, it has no tendency to create the dryness typical of other herbs in the "expel Wind Damp" category. It is bitter, acrid, neutral, and enters the Liver, Stomach, and Gall Bladder meridians.

Eucommiae Ulmoidis Cortex – du zhong – Eucommia Bark 杜仲

is a precious bark that, according to the *Divine Husbandman*, "treats back and spine pain...benefits the Essence [*jing*], firms the tendons and bones, and strengthens the Will." It is indispensable for all low back and limb pain that have aspects of deficiency and weakened resolve. It is sweet, slightly acrid, warm, and enters the Liver and Kidney meridians.

Erythrinae Stricta Cortex – hai tong pi – Coral Tree Bark 海桐皮

is Kan Herbals' substitution for the ligusticum of the original formula. The substitution makes the formula more versatile and strong for removing Wind Damp. *The Materia Medica of Herbs From Across the Seas* (Tang dynasty) says that coral bean bark "treats back and leg limitations, blood circulation obstruction, thigh and leg soreness, and pain." It is suitable for both Cold and Hot obstruction. It is bitter, acrid, slightly cold, and enters the Liver, Spleen, and Kidney meridians.

Cyathulae Officinalis Radix – chuan niu xi – Cyathula Root 川牛膝

is said by the *Divine Husbandman* to "treat Wind Damp obstruction, cramping in the limbs, and knee pains that prevent bending." *The Miscellaneous Records of Famous Physicians* (c. 500 A.D.) reports that it can "support the bone marrow, treat back and spine pain...benefit the Essence [*jing*], and prevent premature graying of the hair." Cyathula also moves and circulates the Blood. It is sweet, bitter, neutral, and enters the Kidney and Liver meridians.

Angelicae Sinensis Radix – dang gui shen – Dong-quai Whole Root 当归

is an indispensable feature of the prescription, nourishing any deficiency of the Blood that is likely to accompany obstruction. (*Zhang Zhong-Jing*, in the Han dynasty, postulated that one should suspect deficient Blood whenever there is obstruction.) Angelica also moves the Blood and relieves pain. It is sweet, bitter, warm, and enters the Liver, Heart, and Spleen meridians.

Angelicae Pubescentis Radix – du huo – Pubescent Angelica Root 独活

rules the attack of Wind Cold and alleviates pain, according to the *Divine Husbandman's Classic of Materia Medica* (c. 150 A.D.). It also says pubescent angelica treats “running piglet syndrome,” implying that it relieves uncontrollable and exaggerated emotional reactivity and excitability. It is bitter, acrid, warm, and enters the Kidney and Bladder meridians.

Ginseng Radix – ji lin bai ren shen – White Asian Ginseng Root 人参

tonifies the Qi and adds tonification for chronic or recurring obstruction syndrome. It is sweet, slightly bitter, warm, and enters the Spleen and Lung meridians.

Poriae Cocos Sclerotium – fu ling kuai – Poria Cocos Fruiting Body 茯苓

also reinforces the ginseng and helps to eliminate Dampness. It is sweet, insipid, neutral, and enters the Spleen, Heart, and Lung meridians.

Paeoniae Lactiflorae Radix – bai shao – White Peony Root 白芍

reinforces the angelica. It tonifies the Blood, comforts the Liver, and alleviates pain, especially if cramps and spasms are present. It is bitter, sour, cool, and enters the Liver and Spleen meridians.

Glycyrrhizae Uralensis Radix (toasted) – zhi gan cao – Chinese Licorice Root (honey-fried) 炙甘草

reinforces the ginseng and harmonizes the flavors of the prescription. It is sweet and slightly warm, and enters the twelve meridians, but with an emphasis towards the Spleen and Lung.

Ginseng Radix – ji lin bai ren shen (tails) – White Asian Ginseng Tails 人参

tonifies the Qi and adds tonification for chronic or recurring obstruction syndrome. It is sweet, slightly bitter, warm, and enters the Spleen and Lung meridians.

Cinnamomi Cassiae Cortex – rou gui – Chinese Cinnamon Bark 肉桂

is a crucial herb to warm the personality, tonify the Yang, intensify insight, and move Blood. *The Encyclopedia of Traditional Chinese Medicine Prescriptions* (1983) says that “cinnamon enters the Kidney meridian’s Blood portion, expels Cold, and alleviates pain.” It is acrid, sweet, very hot, and enters the Liver, Kidney, Bladder, and Spleen meridians.

MERIDIAN COMFORT

Energetic & Organ Configuration

Pain, obstruction, heaviness, cramping and stiffness in the Configuration muscles, with obstruction of meridians; nutritive Qi and protective Qi lose adjustment; distortions between inner self and external world

Chinese Medical Actions

Facilitates balanced interaction between nutritive Qi (inner sense of self) and protective Qi (engagement with outer world); Expels Wind, Damp and Cold obstructing the meridians; moves the Blood

Alleviates pain; comforts and relieves congestion, stiffness, numbness and weakness in the muscles, meridians, tendo-muscular meridians and entire body

Historical Antecedent

"Cinnamon Twig Decoction plus Kudzu" (*Gui Zhi Jia Ge Gen Tang*) 桂枝加葛根汤 combined with "Notopterygium Decoction to Overcome Dampness" (*Qiang Huo Sheng Shi Tang*) 羌活胜湿汤

Life needs a dynamic balance of outward vigilant engagement (protective Qi or Wei Qi) with an inwardly nourishing support (nutritive Qi or Ying Qi). Disturbances in this tension create a situation where a person's usual inward soft sensibility becomes a defensive alertness and the usual external wall of armored protectiveness becomes a border of soft, even mushy, vulnerability. This reversal of a normal exterior-interior balance can create an enhanced and distorted awareness of physical pain, emotional aversion and spiritual suffering. On the physical level, one type of loss of adjustment between exterior and interior is recognized in chronic generalized pain, tenderness, stiffness, numbness or sensations of heaviness. On a psychological level, this imbalance is present when a person's usual sense of external engagement primarily monitors their own interior pain. Pain dominates all other experiences. Discomfort becomes the primary or even exclusive experience of a person's being; the inner and outer merge into a single awareness of noxious sensations. The exterior is vulnerable; the interior is defensive. Pain destroys any clarity of boundaries and positive self-identity. The nutritive Ying Qi has become misplaced on the 'outside'; the protective Wei Qi has drawn inappropriately inwards. Chaos reigns. Meridian Comfort is the traditional Chinese medicine approach to realign the exterior and interior and create a new sense of comfortable order. Meridian Comfort rebalances the exterior and interior and puts pain in a smaller space, diminishing its scope and unbearableness. Pain is relieved. At the same time it increases an awareness of contact with the world that is beyond the experience of pain. Meridian Comfort fosters inward peacefulness and softness, and helps refocus a person towards expansive, unhindered engagement with the outer world.

Physical Indications

Muscles, tendons and joints need a dynamic balance of strength, resilience, softness and gentleness. When a person loses this balance they are liable to have chronic pain, chilliness, soreness, tenderness, numbness, cramping or heaviness. Meridian Comfort is a modern version of an historical treatment for pain. Symptoms include: generalized or regional pain in neck and shoulders, upper or lower back pain, or sore and achy lower extremities. It is especially designed for severe pain, in either chronic or acute situations. Meridian Comfort also expels Wind, Damp and Cold obstructing the meridians. Historical records indicate the formula is important for treatment of a general sensation of heaviness or difficulty when moving, rotating or bending. Because the experience of pain necessarily involves physical sensation, emotional aversion and cognitive interpretation, the psychological and transformational dimensions of Meridian Comfort (described below) also significantly contribute to the relief of pain.

Psychological & Transformational Indications

While physical pain is the primary indication for Meridian Comfort, this formula is crucial for adjusting the protective and nutritive energies on the psychological level, in terms of awareness, reaction to sensations, and interpretation of the significance of pain perceptions. Meridian Comfort addresses a person whose focus in the world is actually their internal sense of pain, and whose primary inner world is awareness of the 'alien' nature of their inner sense of pain. The interior is overly hypervigilant and

defensive, the exterior overly vulnerable. Meridian Comfort is the traditional Chinese herbal response to this loss of adjustment between exterior and interior. Meridian Comfort allows a person to put pain in a more discrete place in their life and reduce the aversion component of pain. Meridian Comfort encourages pain to take less space and not 'spill' throughout a person's being; pain is put into a narrow corner. It is contained and thereby diminished. A balance is established; the protective Qi attends to the exterior and outward activities, and the nutritive Qi to softening and nurturing. More softness in the interior means less cramping, less resisting pain and less vigilance towards sensations. More interior softness means less wanting things to be other than they are. Less softness on the exterior means more engagement. All this realignment means that sensation and aversion to pain is diminished. A person is more comfortable to engage the world.

Meridian Comfort primarily helps a person extend beyond the sensory and cognitive limitations of chronic pain. It creates more 'internal' room not subject to the tyranny of pain. On another dimension of interiority, Meridian Comfort allows a person to become less sensitive to the opinions and external pressures of others and more able to confidently accept their own inner desires and voice. Finally, because Meridian Comfort expels Wind, Cold and Dampness, it can help a person diminish their sense of vulnerability and regain their self-direction and inner sense of intention. Meridian Comfort promotes a comfortable connection to both the interior and exterior and helps a person go beyond pain to find a renewed connection with the world.

Generally speaking, Meridian Comfort alleviates pain and facilitates a person finding a depth of humanity deeper than the suffering of pain.

Pulse

Great variability is indicated. Because the formula tends towards a warm valence, it is less likely that it would be used for a rapid pulse. On the other hand, pain itself can sometimes speed up the pulse.

Tongue

Either normal or pale is especially indicated. Purple is also possible in a chronic condition. A very red tongue may be an indication to be cautious or not use the formula.

Complementary Acupuncture Points

Acupuncture is especially important in conjunction with this formula. Because the Acupuncture Points formula is so versatile, there are no specific point correspondences. Any acupuncture treatment designed to alleviate pain and reduce feelings of aversion would be suitable.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In severe discomfort, do not hesitate to exceed the recommended dosage.

Notes

Meridian Circulation alleviates pain due to Wind, Cold and Damp and **Meridian Passage** alleviates pain due to blood stagnation. **Meridian Comfort** addresses generalized chronic pain due to distortions in the interior-exterior balance of a person. Despite these fundamental differences it is not uncommon, especially in chronic pain, for a patient to have overlapping patterns that would benefit from the simultaneous administration of more than one of these basic pain formulas. Also, it should be remembered that all three formulas work on both the physical and non-physical dimensions of the pain experience. Just as importantly, Meridian Comfort is designed to harmoniously augment constitutional or tonic formulas in the treatment of chronic conditions when pain, or "wanting things to be other than they are", is a significant hurdle in making progress towards health.

Various modern Chinese medical texts indicate that prescriptions resembling Meridian Comfort are clinically used to treat chronic pain, fibromyalgia, myalgia, myositis, chronic and acute torticollis, tense neck syndrome, trapezius myalgia, cervical syndrome, thoracic outlet syndrome, tendonitis, tenosynovitis, stenosing tenosynovitis, focal dystonia, chronic repetitive strain injury (including such upper extremity disorders as epicondylitis, De Quervain's tendonitis, and carpal tunnel syndrome), arthritis and rheumatism, rotator cuff tendonitis, adhesive capsulitis, bursitis, sprains and strains, slow healing traumatic injury including post-surgical pain, chronic fatigue syndrome, connective tissue disorders and post-viral syndromes.

Meridian Comfort

Origin & Development

Meridian Comfort combines the actions of two famous pain formulas: Cinnamon Twig Decoction plus Kudzu which was developed by Zhong Zhong-jing in *Cold Induced Disorders* (*Shang-han Lun*, 220 A.D.) and Li Ao's Notopterygium Decoction to Overcome Dampness developed in *Clarifying Doubts about Injury from Internal and External Causes* (*Nei-wai Shang-bian Huo Lun*, 1247 A.D.). Li Ao's formulation itself borrows heavily from Sun Si-mao's Tang dynasty pain formulas.

Cinnamon Twig Decoction plus Kudzu was originally designed to release the muscle layer and relax and moisten the tendons. It was considered especially suitable in problems of the neck and shoulders. The most common interpretations of "nutritive Ying and protective Wei losing adjustment" are based on the notion that such a condition is acute and related to external pernicious influences. However, more careful commentaries have consistently found discussions in the original texts, and subsequent historical commentaries, clearly indicating that such Cinnamon Twig formulas were designed to also treat chronic situations. (See for example, Jiang Ni-sun's *Studies in Cinnamon Twig Prescriptions*. [*Gui-zhi-tang lei-fang zheng-ying-yong yan-jiu*] Sichuan Science and Technology Press, 1989 and Chan Yu-cheng's *Clinical Use of Cinnamon Twig Prescriptions* [*Gui-zhi-tang-de Ling-zheng Ying-yong*] Shanxi Science and Technology Press, 1990).

In general, Cinnamon Twig formulas are considered indispensable for chronic conditions, especially this version designed for pain. Notopterygium Decoction was originally designed for severe general bodily pain that could include accumulation of Wind, Dampness and Cold. The several herbs added and the adjustments made to the original formulas are Kan Herbal's attempt to reinforce the ability of the two original formulas to treat the chronic conditions commonly seen in the West.

Ingredients

Radix Puerariae - *ge gen* - Kudzu Root 葛根

is a critical herb to release the muscles and is especially used for stiff, tight neck or upper back. It can be used for muscle tightness anywhere. It also reinforces the moistening quality of peony, reduces spasms and relieves pain. It is sweet, acrid and cool and enters the Spleen and Liver meridians.

Radix Paeoniae Lactiflorae - *bai shao* - Peony Root 白芍

is the critical herb that is combined with cinnamon twig. While cinnamon twig is assertive and moves outwards, peony is extremely stable and "softens and comforts" the interior. Peony's stability is critical to lessening pain, cramping and in increasing a sense of inner peace and calm. Its astringent properties help retain an inner self that does not need to rely on any external expression. While cinnamon twig increases the exterior vigilance, peony increases the interior yielding. In the Tang dynasty, Sun Si-miao noted that the combination of cinnamon twig and peony helps reduce psychic vulnerability. Peony is bitter, sour and cool and enters the Liver meridian.

Radix Ligustici Wallichii - *chuan xiong* - Sichuan Lovage Root 川芎

is an important herb to treat and alleviate pain and to expel Wind. It is used in Notopterygium Decoction. Because it moves the Qi portion of the blood, it is especially valuable for the extremities and muscles. It is acrid and warm and enters the Liver meridian.

Radix Ledebouriellae Divaricatae - *fang feng* - Siler Root 防風

is a common herb to treat Wind Dampness and pain anywhere in the body. It is an important ingredient of Notopterygium Decoction. On a psychological level, Sun Si-miao in his *Supplemental Wings to the Thousand Ducat Prescriptions* (*Qian-jin Yi-fang*, 682 A.D.) views this herb as essential for a person who cannot be alone nor find an inner sense of comfort. It is acrid, sweet and slightly warm and, in this formula, enters the Liver meridian.

Ramulus Cinnamomi Cassiae - *gui zhi* - Chinese Cinnamon Twig 桂枝

is the critical herb to adjust the protective and nutritive Qi in *Cold Induced Disorders* (220 A.D.). It is used in combination with peony whenever the interior moisture 'leaks' while the exterior resistance is too weak to defend a person. While this is often interpreted to mean an outside pernicious influence, it is also understood in *Cold Induced Disorders* and in Zhang Zhong-jing's other book, *Essential Prescriptions of the Golden Chest* (*Jin-gui Yao-lue Fang-lun*, 220 A.D.), to apply to chronic and deficient situations. Zhang Zhong-jing, himself, describes cinnamon twig as "tonifying and strengthening the middle" several times in his writings. This understanding is similar to the one expressed in *Divine Husbandman's Classic of the Materia Medica* (*Shen-nong Ben-cao Jing*, 150 A.D.) in which cinnamon is said to "Tonify the middle and benefit the Qi". Additionally, Chinese herbal tradition also considers

cinnamon twig as an essential herb for pain. For example, Tao Hong-jing's *Collection of Commentaries on the Classic of the Materia Medica* (*Ben-cao Jing Ji-zhu*, 500 A.D.) says cinnamon twig can "warm the meridians, penetrate the vessels and benefit the joints". Cinnamon twig is acrid, sweet and warm and, in this formula, enters the Liver, Heart and Lung meridians.

Fructus Zizyphi jujubae - hei zao - Chinese Date 大枣

is said to adjust and especially nourish the protective and nutritive Qi. It is sweet and enters the Spleen.

Ramus Tinosporae Sinensis - kuan jin teng - Chinese Tinospora Root 宽筋藤

is a Kan Herbal addition, reinforcing the ability of the formula to relax the meridians. Because it is slightly cold, it balances the warmer ingredients of the formula, making the entire formula more versatile. It is bitter and enters the Liver meridian.

Fructus Chaenomelis lagenarie - mu gua - Chinese Quince Fruit 木瓜

enhances the ability of the formula to comfort the tendons and activate the meridians. It is especially valuable for cramping, severe pain and weakness. It is sour, slightly warm, aromatic, and enters the Liver meridian.

Radix et Rhizoma Notopterygii - qiang huo - Notopterygium Root and Rhizome 羌活

is an important herb to expel Wind, Damp and Cold from the meridians. In this way it treats the sensation of heaviness. Sun Si-miao in his *Supplemental Wings to the Thousand Ducat Prescriptions* (*Qian-jin Yi-fang*, 682 A.D.) views this herb as critical to treating a person 'possessed' by pain. It is acrid, bitter and warm and enters the Bladder meridian.

Radix Salviae Miltiorrhizae - dan shen - Red Sage Root 丹参

is an important addition to the two basic formulas which treat pain and, as the *Material Medica of Ri Hua-zhi* (*Ri Hua-zhi Ben-cao*, 713 A.D.) has noted, provides a critical nourishing energy, useful when the nutritive Qi becomes unclear and unsettled. Wu Yi-luo, in his *Thoroughly Revised Material Medica* (*Ben-cao Cong-xin*, 1751 A.D.), further suggests that salvia as a single herb can be a substitute for the entire classic formula Soup of Four Substances (*Si-wu tang*), because it is moving, nourishing and allows a person to remain unattached to any particular experience including pain. In Meridian Comfort, salvia helps reduce generalized pain and promotes an inner awareness of comfort beyond any threat of pain. Salvia is bitter, slightly cold and enters the Liver meridian.

Flos Carthamai Tinctorii - hong hua - Safflower Flower 红花

is an important addition that follows a suggestion made by Wei Yi-lin for the formula called Cinnamon Twig Safflower Decoction, mentioned in his *Effective Formulas from Generations of Physicians* (*Shi-yi De-xiao Fang*, 1345 A.D.); the addition of safflower strengthens the formula's ability to move any congealed-blood dimension of pain in the exterior or interior. Safflower has a slightly nourishing aspect that compliments Cinnamon Twig Soup. It is acrid, warm and enters the Liver meridian.

Cortex Moutan Radicis - mu dan pi - Tree Peony 牡丹皮

is a Kan Herbal addition that has three roles: It helps relieve pain, it makes the formula more versatile by balancing cinnamon twig's warmth with tree peony's gentle coolness, and finally, as mentioned by Wang Ang in this *Essentials of the Materia Medica* (*Ben-cao Bei-yao*, 1751 A.D.), tree peony acts by nourishing the spirit of the Heart and the will of the Kidney, and by allowing a person to move into a healthier relationship with their exterior and interior aspects. Tree peony is acrid, bitter and cool and enters the Liver, Heart and Kidney meridians.

Rhizoma Corydalis - yan hu suo - Corydalis Tuber 延胡索

is an addition to the formula used to move both the Qi and Blood and to affect many different types of pain. It is acrid, bitter and warm and enters the Liver meridian.

Radix Bupleuri - chai hu - Bupleurum Root 柴胡

is an important addition that hints at another cinnamon twig formula, known as Bupleurum and Cinnamon Twig Decoction (*chai hu gui zhi tang*), which also releases the muscle layer. The addition of bupleurum to Meridian Comfort helps the formula treat chronic pain conditions that have been stuck for long periods of time and reduces the 'crabbiness' that any pain condition generates. Bupleurum is bitter, slightly acrid and cool and enters the Liver meridian.

Radix Glycyrrhizae uralensis - zhi gan cao - Honey-Fried Licorice 炙甘草

is an ingredient of Cinnamon Twig Soup, and is used to harmonize the other ingredients. It is sweet and warm, and helps the absorption of the other ingredients. It enters the Spleen.

MERIDIAN PASSAGE

Energetic & Organ Configuration

Congeaed Blood; congealed Blood in the meridians; congealed Blood with swelling configuration and masses; traumatic injury, fractures, falls, contusions and sprains; emotional scars; pain and emotional detachment

Chinese Medical Actions

Invigorates the Blood; dispels congealed Blood; opens and penetrates the meridians; reduces swelling; promotes healing; alleviates pain; reduces sense of separateness

Historical Antecedent

“Bodily Pain Expel Congeaed Blood Soup” (*Shen Tong Zhu Yu Tang*) 身痛逐瘀湯 plus “Myrrh Subdue the Sage Pill” (*Mo Yao Xiang Sheng Dan*) 沒藥降聖丹 (alternative translation: “Holy Pill of Descending Myrrh”)

Blood and its continuous movement sustain life. The Chinese feel that whenever this circulation is impaired, especially over a long period, “congealed Blood” (xue yu) can develop. Disharmony occurs when the essential Blood-nourishing force of life turns and clashes against itself; a component of life becomes disconnected and isolated from the whole. Congeaed Blood creates a cleft in the fundamental unity of life. The most common symptom is pain.

Meridian Passage is a Kan Herbs combination of two classic formulas used to dispel congealed Blood and restore harmonious Blood movement. While it is especially designed for congealed Blood in the meridians, joints, lower back, and limbs, it can also be useful for internal problems. Wang Qing-Ren’s “Bodily Pain Expel Congeaed Blood Soup” (1768-1831 A.D.) is the main source from which Meridian Passage is derived. Dr. Wang said that many chronic pain patients with pernicious influences of Wind Damp Cold blocking meridian flow (see discussion in Meridian Circulation) do not respond to earlier classical treatment approaches (section 2 of his Medical Errors Corrected, 1830 A.D.). He felt that in these situations, the pernicious influences had already affected the Blood. Using the principle “chronic obstruction [bi] necessarily has congealed Blood,” he designed the “Bodily Pain” formula. The second part of Meridian Passage is Chen Shi-Wen’s “Myrrh Subdue the Sage Pill” (Song dynasty, 1151 A.D.), which was designed to treat traumatic injuries that cause congealed Blood and its subsequent disruption in other parts of the body and psyche.

Physical Indications

Congeaed Blood pains are usually immobile, stabbing, and severe. They often develop from stagnant Qi or from Wind Cold Damp blocking the flow of the meridians. Traumatic injury can also cause both acute and chronic congealed Blood. Wang Qing-Ren states that “Bodily Pain” is for “shoulder pain, upper or lower back pain, sore legs, or entire body pain...[that] has congealed Blood aspects.” Chen Shi-Wen describes his “Subdue the Sage” formula as treating: “injury, sprain, torn tendons, broken bones, cramps, soreness and pain, inability to bend...outside Wind injuring the meridians, difficult movement of tendons and bones, sharp pain in skin and muscles, tight muscles in the shoulders and back, tired body, and the four limbs without strength.” By combining the approaches of these two formulas, Meridian Passage can be invaluable for many chronic or acute pain syndromes.

In addition to pain, the presence of lumps, masses, and relatively immobile masses (even without pain) can be signs of congealed Blood. While not designed especially for these circumstances (because it emphasizes the meridians), Passage can be helpful for common clinical situations in both traditional Chinese and modern Western internal medicine (including liver and spleen problems) and gynecology (including ovarian cysts, uterine fibroids, and fibrocystic breast disease).

As a direct therapeutic approach to acute and chronic injuries, Meridian Passage can also be indispensable to modern sports medicine.

Psychological & Transformational Indications

Oriental medicine sometimes relates congealed Blood patterns to mental, emotional, behavioral and spiritual problems characterized by separation, discontinuity, or withdrawal; this is especially true when these conditions are chronic, severe, and indications are provided by the tongue and pulse. Dr. Yan Gan-Lin elaborates on these aspects of Wang Qin-Ren's "Expel Congealed Blood" type formulas in the *Zhejiang Journal of Traditional Chinese Medicine* (volume 16, number 10, 1981). Dr. Yan explains their value for treating long term sorrow, dejection, suspicion, doubtfulness, severe chronic insomnia, excessive dreaming, hallucinations, and photism.

Congealed Blood creates a fundamental separation and lack of continuity between consciousness and physical being or the environment. Around a fixed, immovable center of pain or suffering, there can be a long-term, diffused retreat from the environment or from consciousness. Sometimes, instead of such withdrawals, one can become blindly absorbed in particulars. Congealed Blood can also be found to underlie deep psychic wounds caused by long-forgotten abuse, or neglect that has generated disassociation or an inability to heal.

Meridian Passage promotes the Blood flowing into itself, disperses its accumulation, and reverses its turning against itself. It alleviates severe pain, separation, disconnection, disorientation, and anguish. It addresses both the physical and psychic scars that old injuries, chronic disease, and long-term abuse and neglect can impress on a person's life. Finally, to quote Chen Shi-Wen, it allows "the wisdom of the sage" to be brought within.

Pulse

A rough pulse generally indicates. However, other types are not uncommon and may include wiry, or thin and hidden.

Tongue

A purple, dark purple, or tongue with red spots is most common; in acute conditions or when other disharmonies are dominant, these may not be present.

Physiognomy & Other Signs

A dark, withdrawn, lusterless complexion is frequently seen. The skin, flesh, and fingernails can be dry, rough, or discolored with a purple hue. Sometimes, filiform red marks (spider nevi) exist also.

Complementary Acupuncture Points

Chinese herbs are more specific for congealed Blood patterns than acupuncture points. Still, there are theoretical equivalences, and the therapeutic intention of Meridian Passage approximates such acupuncture points as Liver 3 and 13, Spleen 8 and 10, Bladder 17, bleeding Bladder 40 (*weizhong*), or Large Intestine 4.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In situations of severe discomfort do not hesitate to exceed the recommended dosage.

Notes

Contraindicated during pregnancy.
Contraindicated during hemorrhaging.

The "Bodily Pain" formula was originally a low dosage decoction, and "Subdue the Sage" was originally a pill. In some situations, it may be necessary to use a decoction or larger dosages of the liquid extracts; if impossible or inconvenient, do not hesitate to increase dosage of the tablets.

If clinical circumstances require, Meridian Passage can be combined with Women's Precious, Relaxed Wanderer, or Quiet Contemplative; it can also be used to complement Meridian Circulation.

Meridian Passage may be applied topically on bruises and sprains where congealed Blood has accumulated. (Internal use in addition is helpful.) It should not be applied to open wounds or broken skin.

Meridian Passage

Origin & Development

Meridian Passage is an adaptive combination of the “Bodily Pain Expel Congealed Blood Soup” from *Medical Errors Corrected* (1830 A.D.) and “Myrrh Subdue the Sage Pill” from *Professional and Popular Prescriptions* from the Taiping Era (volume 8, section 2, 1151 A.D.: Chen Shi-Wen was the chief compiler of this volume). These two formulas have a number of overlapping ingredients and merge easily. The animal-derived ingredients of “Bodily Pain” have been removed for cultural reasons, and one additional ingredient was removed from each prescription so that the resulting combined Passage has a crafted, tailored fit.

Ingredients

Carthami Tinctorii Flos – *hong hua* – Carthamus Flower 紅花

is a crucial herb for congealed Blood patterns and trauma, and is especially important for pain. It is often used for abdominal masses. Li Shi-Zhen (1518-1593 A.D.), in his *Grand Materia Medica*, says it also treats “grief, mournfulness, and the Qi being oppressed [men] and not able to go outward.” It is acrid and warm, and enters the Heart and Liver meridians.

Achyranthis Bidentatae Radix – *huai niu xi* – Achyranthes Root 牛膝

moves the Blood and expels congealed Blood. It also nourishes the Liver and Kidney, and strengthens the tendons and bones. It is bitter, sour, neutral, and enters the Liver and Kidney meridians.

Gentianae Qinjiao Radix – *qin jiao* – Large-Leafed Gentian Root 秦艽

expels Wind Damp, harmonizes the blood, and comforts the tendons. It ensures that the formula affects the meridians. It is bitter, acrid, neutral, and enters the Liver, Stomach, and Gallbladder meridians.

Myrrha – *mo yao* – Myrrh Resin 沒藥

“scatters Blood, reduces swelling, stabilizes pain, and promotes healing,” according to Li Shi-Zhen. It is commonly used for pain due to obstruction, trauma, and immobile abdominal masses. It is bitter and neutral, and enters the Liver meridian.

Persicae Semen – *tao ren* – Peach Seed 桃仁

is an important herb for congealed Blood patterns and trauma. It is bitter, sweet and neutral and enters the Heart, Liver and Large Intestine meridians.

Drynariae Rhizoma – *gu sui bu* – Drynaria Rhizome 骨碎補

promotes the mending of the tendons and bones, and is an important herb for general injuries. It is also used to tonify the Kidneys. It is bitter and warm, and enters the Kidney and Liver meridians.

Ligustici Wallichii Radix – *chuan xiong* – Sichuan Lovage Root 川芎

moves the Blood, expels Wind, and alleviates pain. Jia Jiu-Ru wrote in 1644 A.D. that it treats “flank pain, urgent lower and upper back pain, sore legs and feet, Cold obstruction cramping, and abdominal masses.” It is acrid and warm, and enters the Liver, Gallbladder, and Pericardium meridians.

Angelicae Sinensis Radix – *dang gui wei* – Dong-quai Root Tail 當歸尾

is essential for regulating the Blood, and is important for congealed Blood patterns and injury. It is sweet, acrid, bitter, warm, and enters the Liver, Heart, and Spleen meridians.

Olibanum Gummi – *ru xiang* – Frankincense Resin 乳香

is a crucial herb to move Blood, relax cramped, spastic or rigid muscles, and promote healing. Zhang Yuan-Su, in his *Pouch of Pearls* (1186 A.D.), says it “stabilizes pain in all the meridians.” It is acrid, bitter, warm, and enters the Heart, Liver, and Spleen meridians.

Notopterygii Rhizoma et Radix – *qiang huo* – Notopterygium Root 羌活

is an important herb for treating Wind Damp obstruction (*bi*), and also assists the formula in reaching the limbs. It is acrid, bitter, aromatic, warm, and enters the Bladder and Kidney meridians.

Cyperi Rotundi Rhizoma – *xiang fu* – Cyperus Rhizome 香附

moves the Qi along with the Blood. Li Shi-Zhen says that, in addition to its being a principle herb to move the Liver and Triple Burner, cyperus also penetrates the Qi of all twelve meridians. Lou Ying, in the Outline of Medicine (1565 A.D.), sees cyperus as the key herb for anger, “excess Blood,” and “Qi unable to extend.” It is acrid, slightly bitter, sweet, and is said to enter the Liver and Triple Burner meridians.

Paeoniae Lactiflorae Radix – *bai shao* – White Peony Root 白芍

comforts the tendons, and is important for pain, spasm, and cramps. It is bitter, sour, cool, and enters the Liver and Spleen meridians.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

harmonizes the herbs of the prescription and helps them enter the meridians. It is sweet and neutral, and enters the Spleen and Lung meridians.

QUELL FIRE

Energetic & Organ Configuration

Excess Liver Fire; Damp Heat in the Liver, Gallbladder, or Triple Burner meridian

Chinese Medical Actions

Quells Liver Fire; clears Damp Heat in the Liver, Gallbladder, and Triple Burner meridians

Historical Antecedent

“Gentiana Drain the Liver Soup” (*Long Dan Xie Gan Tang*) 龙胆泻肝汤

According to Chinese medicine, the Liver’s character can be described in various ways. The oldest Chinese medical book says the Liver “is the general who plans” (*Su Wen*, chapter 8), and is the “foundation for curtailing extremes” (chapter 9). Liu Shao, in *Records of Personages* (c. 200 A.D.), states that its disposition is “gentle yet upright and docile yet strong.” *The Comprehensive Discussion of the White Tiger Hall* (c. 1st century A.D.) says its responsibility is “to direct the feeling of consideration for others.” The philosopher Chen Chun (1159-1223 A.D.), writing in Master of Bei-Xi’s *Explanation of Terms* (volume 1, section 8), says that the Liver’s Wood “has benevolence as its spirit and...is the leader of all virtues.”

Inordinate Fire disturbs the Liver, making it reckless, which causes it to burst beyond the confines of proper boundaries and explode through the restraints of harmonious life. Excessive Damp Heat makes the Liver spill over delineated borders, creating purulent discharge, disorder, and disregard. Li Dong-Yuan (1180-1251 A.D.), in his *Fragrant Room Secret Depository*, created the Quell Fire formula to respond to such situations.

Physical Indications

Because the Liver, Gallbladder, and Triple Burner cover such a wide range of physical functions in the body (their meridians extend from the head, eyes, and ears downward to the genitals and legs), a list of their disharmonious conditions would be far-reaching. To summarize, any redness or red eruption, swelling, pain, heat, purulent discharge or odor along these meridians can be a sign of Fire or Damp Heat affecting the Liver’s energy. Scanty, frequent, urgent, or painful urination can be another sign. Such signs are usually forceful and aggressive, acute and insistent, demanding and urgent. A wiry pulse (an indication of boundary issues) or possibly a flooding and fast pulse (a sign of bursting through borders) often confirms that these Heat signs indicate Liver and not other Heat patterns. Whenever a Liver Heat pattern underlies problems in the eyes, ears, nose, throat, head, chest, skin, urinary system, reproductive organs, or legs, Quell Fire can be a suitable remedy.

Because Quell Fire is so widely used in China, the reports concerning its usage for modern biomedical entities are quite extensive. While we have not seen the complete scientific basis for these claims, a comprehensive literature review in the *Yunnan Journal of Traditional Chinese Medicine* (volume 2, number 4, 1981) reports that this herbal formula can be used for a wide range of diseases when the Chinese medical pattern is Liver Fire or Damp Heat. The article states that, coinciding with this specific pattern, the formula has been used to treat the following (a partial list): urogenital problems (such as acute, or acute episodes of chronic urinary tract infections, orchitis, epididymitis, vaginitis, genital eczema, or any other genital problems involving swelling, redness, itch, foul odor, discharge and pain), gynecological problems (such as Pelvic Inflammatory Disease [PID] and leukorrhea with purulent, thick yellow or yellow-green discharge), breast abscesses, dysfunctional uterine bleeding, suppurative skin problems (including herpes zoster, tinea, eczema, urticaria, and contact dermatitis), internal medical situations (such as acute hepatitis, hypertension, cholecystitis, acute leukemia, and hyperthyroidism), eye problems characterized by redness, pain, swelling, discharges, and photophobia (such as acute conjunctivitis, acute retinitis, scleritis, iritis, and acute glaucoma), ear problems (with pain and discharges, such as acute otitis media and otitis externa), and chronic suppurative tonsillitis.

Psychological & Transformational Indications

The disruptive bursting of boundaries is characteristic of Liver Fire. Anger, irritability, animosity, and hostility are all characteristic of this pattern. The world is seen as somehow subject to a person's desires and wishes. Chen Jia-Yang reports in *Practical Traditional Chinese Medical Psychiatry* (1985) that Quell Fire is used for a wide variety of mental disorders characterized by aggressive emotional volatility, annoyance, explosive behavior, and belligerence. She also notes its use for obsessive and compulsive disorders, or hysterical neuroses that are part of Liver Heat configurations. Damp Heat patterns can also produce what Huang Fu-Mi (214-282 A.D.) called an emotional "holding on" in the Gallbladder, which results in a vengeful, vindictive and unforgiving stance.

Chen Chun, in the Song dynasty, extended these notions even further in his *Master of Bei-Xi's Explanation of Terms*: "Affection...attention to the separate functions, order, and faithfulness are nothing but the operation of [the Liver Wood's] benevolence," he says. This principle "is always active, producing and reproducing without cessation.... As soon as there is the slightest selfish human desire mixed in...it can no longer be called benevolence." Excess Fire and Damp Heat obstruct the capacity of the Liver to develop consideration for one's fellow human beings. Liver Fire and Damp Heat precipitate vitriolic abhorrence or festering resentment. Quell Fire can be a first step towards embracing and softening this rage, reestablishing the order of things, and beginning a movement towards benevolence and virtue.

Quell Fire helps to cool, restrain, and clarify explosive Liver energy, and clearly demark overflowing and fulminating Liver Damp Heat. For a broad range of problems, Quell Fire restores the Liver's sense of smooth flowing movement and harmonious recognition of responsible limits throughout the Liver, Gallbladder, and Triple Burner meridians.

Pulse

A wiry, rapid and wiry, slippery and wiry, or rapid and flooding pulse are the most common indications for Quell Fire.

Tongue

A red tongue, redness on the sides of the tongue, and/or a yellow tongue coating are the standard indications. Occasionally, the symptoms of Liver Fire or Damp Heat do not register on the pulse and tongue because of the presence of other long-term constitutional disharmonies.

Complementary Acupuncture Points

This prescription resembles the energetics usually ascribed to such points as Liver 2, 4, and 5; Gallbladder 26, 38, 40 and 43, Liver 4, Triple Burner 1, Bladder 48 (*yanggang*) and Bladder 39 (*weiyang*).

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In situations of severe discomfort, do not hesitate to exceed the recommended dosage.

Notes

Liver Fire patterns can also result from stagnant Liver Qi turning to Fire. In such a situation, it may be necessary to combine this formula with Relaxed Wanderer. Other Liver Fire problems are rooted in deficient Kidney Yin patterns, and it may be necessary to combine this formula with Quiet Contemplative (Kidney Yin) or Temper Fire (deficient Kidney Fire).

Originally, this formula was a pill. However, for severe disharmonies a tablet may be inadequate. If circumstances do not allow water decoction, liquid extracts in the high dosage range, or combining with decoction and/or other healing modalities, Kan Herbs' tablets can be used in higher dosages.

Quell Fire

Origin & Development

The earliest precursor of Quell Fire is Sun Si-Miao's Tang dynasty "Gentiana Soup." Li Dong-Yuan (1180-1251 A.D.) crafted the original "Gentiana Drain the Liver Soup" in his *Fragrant Room Secret Depository* in 1245 A.D. Many versions of this formula followed, but the most important is that of Wang Ang. Dr. Wang added skullcap, gardenia, and licorice to Dr. Li's original formula in his *Collected Prescriptions and Explanations* (1682 A.D.). This revised version was adopted in the *Golden Mirror of Medicine* in 1742 A.D., and is the one most commonly used in China today. When deciding to manufacture this formula in the West, Kan Herb Co. saw no way to further adapt it to the common clinical needs of the Western patient. The only change is the name.

Ingredients

Rehmanniae Glutinosae Radix – *sheng di huang* – Raw Rehmannia Root 生地黃

quells Fire, cools the Blood, and stabilizes the personality. Also, according to Wang Ang, it prevents occurrence of any side-effects from the Liver-draining herbs in the formula. It is sweet, bitter, cold, and enters the Heart, Liver, and Kidney meridians.

Plantaginis Semen – *che qian zi* – Asian Psyllium (Plantain) Seed 車前子

reinforces alisma's draining of Dampness, and expels Lower Burner Damp Heat. Plantago seed also clears Liver Heat and is important for eye problems. It is are sweet, bland, cold, and enters the Kidney, Bladder, and Liver meridians.

Gardeniae Jasminoidis Fructus – *zhi zi shan* – Gardenia Fruit 山梔子

is an important Wang Ang addition to the formula. Gardenia was described most succinctly by Zhu Dan-Zhi in the Yuan dynasty (1281-1358 A.D.): "it drains the Fire of the Three Burners." It is important for urinary, skin and eye problems, jaundice, irritability, mania, and uncontrollable behavior. It is bitter and cold and, according to the Transformation of Medicinal Products (1644 A.D.), enters the Liver, Gallbladder, Triple Burner, Pericardium, Lung, and Stomach meridians.

Scutellariae Baicalensis Radix – *huang qin* – Chinese Skullcap Root 黃芩

"upwardly moves and drains Lung Fire, downwardly moves and drains Bladder fire," according to the *Materia Medica of South Yunnan* (c. 1450 A.D.); "skullcap [treats] male urinary difficulties and female uterine bleeding...and expels the full fire and full Heat from the six meridians." It is bitter and cold, and in modern times is said to enter the Heart, Lung, Gallbladder, and Large Intestine meridians.

Angelicae Sinensis Radix – *dang gui shen* – Dong-quai Root 當歸

provides nourishment for the Liver so that the draining herbs have no deleterious consequences, according to Li Dong-Yuan's description of Quell Fire. It is sweet, acrid, bitter, warm, and enters the Heart, Liver, and Spleen meridians.

Alismatis Orientalis Rhizoma – *ze xie* – Asian Water Plantain Rhizome 澤瀉

is important for eliminating Dampness. *The Materia Medica of Medicinal Properties* (c. 600 A.D.) says it "treats the Five Painful Urinary Dysfunctions [*lin bing*] and circulates and penetrates the water channel." It is sweet, bland, cold, and enters the Kidney and Bladder meridians.

Bupleuri Radix – *chai hu* – Bupleurum Root 柴胡

regulates and adjusts Liver Qi and, according to Li Dong-Yuan, plays a crucial role in Quell Fire because it insures that the rest of the prescription enters the Liver meridian. It is bitter, slightly acrid, cool, and enters the Liver and Gallbladder meridians.

Gentianae Longdancao Radix – *long dan cao* – Chinese Gentian Root 龍胆草

quells excess Fire in the Upper Burner, drains Damp Heat in the Lower Burner, and is important for all Liver Fire and Damp Heat patterns. *The Materia Medica of Ri Hua-Zi* (713 A.D.) says that it treats: "recalcitrant and stubborn defiance...febrile illness with mania, sores, scabies, eye problems, and irritability." It is bitter and cold, and enters the Liver, Gallbladder, and Bladder meridians.

Junci Effusi Radix – *deng xin cao* – Soft Rush Pith 灯心草

promotes urination, clears Heat from the Heart channel downward into Small Intestine channel to be expelled in urine. It is sweet, bland, cold and enters the Bladder, Kidney, Liver and Lung.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

harmonizes the prescription and helps absorption of the herbs. Kan Herb Co. has used the smaller tips of the root to enhance the formula's utility in urinary problems.

TEMPER FIRE

Energetic & Organ Configuration	Deficient Kidney Fire (deficient Kidney Yin with empty Fire); Deficient Kidney Yin with Damp Heat in the Lower Burner
Chinese Medical Actions	Nourishes Kidney Yin and controls empty Fire; nourishes Kidney Yin and expels chronic Damp Heat
Historical Antecedent	“Anemarrhena Phellodendron Rehmannia Pill” (<i>Zhi Bai Di Huang Wan</i>) 知柏地黄丸

The Kidneys are the “root and foundation of the twelve meridians” (*Classic of Difficulties*, chapter 8, 2nd century A.D.). All the possibilities of birth, development, and maturation are contained within its domain. They “enable the ten thousand things to accomplish their beginning and end in a perfect way” (*Chen Chun*, 1159-1223 A.D.). In their root, “all form and phenomena are hidden and stored” (*Chu Xi*, 1130-1200 A.D.). The Kidneys rule “hibernation” (*Su Wen*, chapter 9), “store the Essence [jing]” (chapter 4), and “rule Water” (chapter 1). It is the “strong official out of which comes ingenuity and versatility” (*Su Wen*, chapter 8). “Wisdom is its spirit” (*Chen Chun*), and “the Will [zhi] is stored there” (*Su Wen*, chapter 23). Finally, the philosopher Chu Hsi says: “all the activities can show their real features only if supported by the quietude of its Water.”

The Kidneys contain the primary polarity of life. According to China’s earliest dictionary, *shuo wen jiezi* (c. 100 A.D.), the original character for Will (zhi) referred to an unfolding sprout containing all the potential for future activities and events. The basis for this potential is the Kidney’s primordial Essence, wherein lies the “pre-natal Yin and Yang” (Li Zhong-Zi, 1637 A.D.). In Oriental medicine, one of the most common patterns of disharmony is for the Yin aspect of this polarity to be diminished and weakened, thereby causing the Yang aspect to lose its grounding and become an ungovernable Fire (deficient Fire—*xu huo*). The quietude, responsiveness, gentle unfoldment, and reflective potential of life (its Yin qualities) then become shaken, agitated, and unsettled. To address this common clinical problem, Wu Kun (1551-1620 A.D.), in the Ming dynasty, crafted a famous herbal formula which has been renamed as Kan Herbals’ Temper Fire. Dr. Wu designed Temper Fire “to nourish and replenish the Yin and conquer the dragon and thunder of unrelieved Fire that arises when the Yin is scorched” (*Verified Medical Prescriptions*, section 3, chapter 18, 1584 A.D.).

Physical Indications

Temper Fire is suited for signs of Heat, redness, swelling, and pain. Generally, it is useful for chronic urinary and genital problems, and head problems accompanied by such Fire signs as chronic sore throat, red eyes, chronic fever, or heat flushes. Dr. Wu summarizes the physical indications for this formula as follows: “Kidneys are overworked, back stiff and unable to bend, urinary difficulty, dripping urine, genital Dampness with ulceration or pimples, lower abdominal pain, and dark yellow urine.” Commonly, this prescription is used for chronic urinary problems that arise from vacuity, having Heat signs such as burning, scanty, painful, or rough urination. Also, because the Kidneys rule the “lower Yin orifices” (*Su Wen*, chapter 4) this formula is commonly used for chronic or recurring pimples and ulcerations in the genital area. (Zhang Jie-Bin says that the formula is especially suitable in these cases when there is a combination of chronic deficient Yin and Lower Burner Damp Heat [*Complete Works of Jing-Yue*, chapter 51, 1624 A.D.]).

Because of the connection between the Kidneys and sexual intercourse (Ling Shu, chapter 66), the formula is also used for sexual energy that is awkward, abrupt or parched (e.g. premature or painful ejaculation, dry vagina, or painful intercourse). Because the “Kidneys rule the ears” (*Su Wen*, chapter 5), this formula is commonly used for tinnitus and other chronic ear problems. *The Handbook of Traditional Chinese Medical Prescriptions* (1983) also mentions that the formula is commonly used for chronic “heat flushes, night sweats, back pain, dry mouth, loose teeth, and sore throat.”

Psychological & Transformational Indications

A deficient Kidney Yin pattern with Fire signs is usually noticeable when life's movement is erratic. Activity develops easily (even too easily), but it does not sustain or stay focused by the Yin. Assertion is not balanced by stability and firmness. Because the Kidneys are sometimes thought to be especially related to fear (Su Wen, chapter 23), this pattern can be characterized by easily generated desires, thoughts, or activities that, on reflection or confrontation, generate fear which causes retreat or collapse. Structure topples in the face of the unknown.

Chen Jia-Yang, in *Practical Traditional Chinese Medical Psychiatry* (1985), reports that this formula is especially important in China for forms of neurosis and schizophrenia that conform to the traditionally indicated pattern of the formula. Dr. Chen emphasizes that the formula is especially important when the Kidney's Will is not comfortable with sexuality, and when there are sexual dysfunctions or other disorders characterized by destabilizing fear or confusion.

The Will is stored in the Kidney and needs to be controlled, according to the medical classics. China's oldest medical book says that a "bound Will" is one aspect of life that "allows grace and compliance...and harmony in the Tao" (*Su Wen*, chapter 1). When the Yin aspect of the Will does not root its Yang complement, this potential grace is lost. Temper Fire can be a first step, at least on an herbal level, to soothe a chafing and impatient Will.

Chen Chun (1159-1223 A.D.) said that "[Water's] Wisdom is firmness in Heaven and winter in time. When it manifests, all things return to their roots and their destiny, well settled in their collection and preservation. When, in Wisdom, the right and wrong of the ten thousand things can be seen with absolutely no possibility of alteration, that is the principle of firmness" (Master of Bei-Xi's *Explanation of Terms*, volume 8). Whenever the Kidney's Yin is exhausted and its reflective quality destabilized, its Yang decisive quality can become uncontrolled, producing self-consuming inwardness, self-deprecation, fault-finding, frequent emotional changes, rapid intellectual changes, erratic behavior, and an unsettled sense of self. Only when the Wisdom and Will's Yin and Yang are in harmony can a person, to use the words of Liu Zi-Hui (1101-1147 A.D.):

"...dig into the darkness of his self
to bring forth the pure light of mature wisdom."

Generally speaking, Temper Fire is appropriate if the Yin of the Kidneys is insufficient and the person has Fire signs affecting any Kidney function. This formula helps to nourish, sustain, and control the fundamental necessities and possibilities of life that are rooted in the Kidney's Water, Essence, Will, and Wisdom. Temper Fire helps restore firmness to the Yin, and control an overly dynamic Yang.

Pulse

A thin and rapid pulse is common. Dr. Chen Jia-Yang mentions that the deficient aspect of the pattern can be detected in the tongue, while the Fire can be manifested in a flooding, rapid pulse. Sometimes a deficient aspect of the pattern is primarily seen in the pulse (i.e., thin, weak or thin, and rapid), while the Fire aspects are manifested in the tongue or other symptoms. *The Golden Mirror's* discussion of this formula (1742 A.D.) says a "vigorous beat" in the third pulse position can also be an indication for Temper Fire.

Tongue

A reddish or dry tongue is most common. Often no moss is present, but sometimes one finds a thin moss (either yellow or white) that is also dry.

**Complementary
Acupuncture Points**

The formula resembles the therapeutic actions of such combinations as Kidney 3 and Triple Burner 3, Kidney 6 and Conception Vessel 3, Kidney 1 and Gallbladder 20, Kidney 2 and Liver 4, or Bladder 31 and Liver 3.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement.

Notes

This formula should be distinguished from Quiet Contemplative. While both formulas have overlapping centers (they both nourish Yin), they have different intentions. Contemplative is, basically, more nourishing; Temper, while nourishing Yin, emphasizes harnessing Fire. It is indicated when Heat and Fire signs are more dramatic, eventful, turbulent, and involve more movement. Quiet Contemplative is a more generalized constitutional formula, while Temper Fire is indicated in more specific and urgent situations of uncontrolled Fire. It is, however, not uncommon to consider using Quiet Contemplative and Temper Fire jointly or consecutively.

Liver Fire patterns can be rooted in deficient Yin patterns that turn to Fire. In such situations, which often involve chronic uro-genital problems, it is also very possible that one would want to use Quell Fire and Temper Fire either jointly or consecutively.

In some gynecological situations, if both deficient Blood and deficient Yin with Fire signs appear, it is likely that one would use Women's Precious and Temper Fire together.

Temper Fire

Origin & Development

The original formula was crafted by Wu Kun in his *Verified Medical Prescriptions* (section 3, chapter 18) in 1584 A.D. He called it “Prescription of the Six Flavor Rehmannia Pill with Phellodendron and Anemarrhena.” Zhang Jie-Bin, in his *Complete Works of Jing-Yue* (1624 A.D., volume 51), called it the “Nourish Yin Eight Flavor Pill.” Qin Jing-Ming renamed the formula “Anemarrhena Phellodendron Rehmannia Pill” in 1706 A.D. in the *Symptoms, Causes, Pulses, and Treatment*. Other scholars chose slightly different names, but Dr. Qin’s name was adopted in the *Golden Mirror of Medicine* in 1742 A.D. and is the most commonly used name in China today. When Kan Herb Co. decided to manufacture this pill in the West, we continued this tradition of name changes by calling it Temper Fire.

Temper Fire actually goes back much further than Wu Kun in the Ming dynasty. The Six Flavor Rehmannia formula, which is the basis of the pill, was developed by Qian Yi in his *Formulary of Pediatric Patterns and Medicine*, in 1114 A.D. This formula is actually a modification of Zhang Zhong-Jing’s famous Han dynasty “Golden Chest Kidney Qi Pill,” which is described in the Quiet Contemplative formula.

Temper Fire has another historical antecedent. Wu Kun’s original description of the physical symptoms suitable for this prescription is actually a direct quote from Chao Yuan-Fang’s description of “Kidney exhaustion” (*shen lao*) from his *Discussion on the Origins of Symptoms in Illness* (chapter 39), 610 A.D. The formula’s indications are a direct clinical response to Wu Kun’s study of a Sui Dynasty clinical configuration.

Ingredients

Rehmanniae Glutinosae Conquatae Radix – *shu di huang* – Rehmannia Root (prepared) 熟地黄

is the main ingredient of the “Six Flavor Rehmannia Pill” (*liu wei di huang wan*), which also contains the next five herbs listed below. In Zhang De-Yu’s Rectification of the Materia Medica (c. 1832 A.D.), Rehmannia is portrayed this way: “Yin deficiency with a scattered Spirit must have rehmannia’s concentration [*shou*] so it can gather [*ju*]; deficient Yin with ascending Fire needs rehmannia’s heaviness so it can descend; deficient Yin with agitation needs rehmannia’s tranquility [*jing*] so it can be quiescent [*zhen*]; deficient Yin with urgency needs rehmannia’s sweetness so it can be recuperative [*huan*].” Wu Kun, the originator of Temper Fire, says it “affects the Yin within Yin.” It is sweet and slightly warm, and enters the Liver, Kidney, and Heart meridians.

Corni Officinalis Fructus – *shan zhu yu* – Asiatic Cornelian Cherry 山茱萸

is an important herb to tonify and stabilize the Kidneys and contain the vital fluids. It is important for lower back, ears, eyes, reproductive problems, and psychological stability. *The Miscellaneous Records of Famous Physicians* (c. 500 A.D.) says it “makes the five Yin organs [*wu zang*] peaceful.” Wu Kun also says it provides “a Yin within Yin” presence. It is sour and slightly warm, and in modern times is said to enter the Liver and Kidney meridians.

Dioscoreae Oppositae Radix – *shan yao* – Chinese Yam Root 山药

is said, in the *Rectification of the Materia Medica*, to “benefit the Essence, firm the Kidneys, and treat the hundred damaged deficiencies, the five exhaustions, and seven injuries.” The great commentator, Zhang Xi-Chun (1860-1933 A.D.), thought that dioscorea’s ability to “strengthen the Will and nurture the Spirit” was an important aspect of its potency. It is sweet and neutral, and enters the Spleen, Lung, and Kidney meridians.

Alismatis Orientalis Rhizoma – *ze xie* – Asian Water Plantain Rhizome 泽泻

“leeches out Dampness, causing Heat to follow along... treats dizziness, and makes the ears acute and eyes bright,” according to Li Shi-Zhen (1518-1593 A.D.). Water plantain rhizome is also an indispensable herb for painful urination (*lin bing*) and Kidney Fire excess. It is sweet, bland, cold, and enters the Kidney and Bladder meridians.

Moutan Radicis Cortex – *mu dan pi* – Tree Peony Bark 牡丹皮

has the action of treating the “hidden Fire in the Blood and expelling the Heat of irritability,” as described by Li Shi-Zhen (1518-1593 A.D.). It is acrid, bitter, cool, and enters the Heart, Liver, and Kidney meridians.

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Fruiting Body 茯苓塊

is a main herb for eliminating Dampness and strengthening the Middle Burner. The *Materia Medica of Medical Properties* (c. 600 A.D.) emphasizes that it also “opens the Mind [*xin*] and benefits Wisdom [*zhi*].” It is sweet, insipid, neutral in temperature, and enters the Spleen, Stomach, Heart, Lung, and Kidney meridians.

Anemarrhenae Radix – zhi mu – Anemarrhena Root 知母

“drains rootless Kidney Fire, treats sweating ‘Steaming Bone syndrome’ [gu zhen], stops the Heat of deficient exhaustion [xu lao], and nourishes and transforms the origin of Yin,” according to Li Dong-Yuan (1180-1221 A.D.) in his *Rules for the Usage of Medicinals* (c. 1220 A.D.). This is an important cold, clarifying, and stabilizing herb for the Kidney meridian. It is bitter and cold, and enters the Lung, Stomach, and Kidney meridians.

Phellodendri Cortex – huang bai – Phellodendron Bark 黄柏

is explained in *Meeting the Original Classic* (1695 A.D.) as “treating Yin Fire that ascends upwards...and Lower Burner Fire...[as well as] Damp Heat.” Sun Dong-Su, in his *Profound Pearl of the Red Water* (c. 1540 A.D.), sees phellodendron as indispensable for treating fear that emanates from the Kidneys. Phellodendron drains Fire and Damp Heat in the Kidney meridian. Phellodendron and anemarrhena together are responsible for moving the basis of the Temper Fire formula (“Six Flavor Rehmannia”) in a very different direction from Quiet Contemplative, (which also uses “Six Flavor Rehmannia” as its central formula). Phellodendron is bitter and cold, and enters the Kidney and Bladder meridians.

RESTORE INTEGRITY

Energetic & Organ Configuration	Heart and Kidney not communicating, deficient Heart and Kidney Qi, Bladder losing its restraint
Chinese Medical Action	Regulates and strengthens Kidney and Heart; stabilizes the Essence (<i>jing</i>); stops leakage
Historical Antecedent	“Mantis Egg-Case Powder” (<i>Sang Piao Xiao San</i>) 桑嫫蛸散 plus “Shut the Sluice Pill” (<i>Suo Quan Wan</i>) 缩泉丸

Restore Integrity is Kan Herb’s primary formula for addressing the essential communication between the Kidney and Heart. The Kidney is a manifestation of the Water element and ultimate Yin; the Heart of the Fire element and Yang: they each nurture and check each other. Water and Fire are opposite in nature, but necessary for the promotion and manifestation of life and consciousness. Any loss of equilibrium between the Heart and Kidney will lead to emotional disturbances, especially of the most intimate of human relationships, that of sexuality and love. The Heart and Kidney each contain Yin and Yang, Fire and Water, so this relationship of opposites exists not only between the sexes, but inside of ourselves as well. Loss of equilibrium of these polarities leads to ill health, loss of peace, and a squandering of vital essences. The Kidney stores the *zhi*, or life-will, the force that propels us through our existence without wavering from our unique path. It is that which allows us to commit ourselves to relationships with our loved ones. The Heart stores the Spirit (*shen*), the clear consciousness that both transcends and measures our limited existence, providing clarity and wisdom.

Physical Indications

Used for frequent urination, cloudy urine, leakage of sperm, or excessive watery vaginal discharge. Restore Integrity treats incontinence, enuresis, dribbling, excessive urination at night time, and incomplete voiding of the bladder, when it matches the overall pattern of this formula. Modern clinical application of this formula has been expanded to include prostatitis, nephritis, and chronic polynephritis.

This formula also deals with a wide realm of psychosexual problems, where emotional issues in relationships and within oneself interfere with normal sexual function. The patient may suffer from nocturnal emissions, disturbed sleep with vivid dreams, and spend their days exhausted and dull-minded. Restore Integrity can be used for problems of impotence, weak erection, premature ejaculation, painful intercourse, lack of or premature orgasm, and sexual neurosis (including uncomfortable dreams of sexual activity).

Psychological & Transformational Indications

The loss of coordination between the Heart and Kidney causes disorientation and forgetfulness, spaciness, and a feeling that one is somehow unreal. There is difficulty in carrying out long-term relationships, a general feeling of being scattered and lack of responsibility in caring and giving to others. Despite the strong desire for sexual fulfillment, this is rarely possible, and sex ends up being somehow anticlimactic. This can lead to promiscuity and exhaustion, further exacerbating this condition.

Restore Integrity can help restore the Heart/Kidney connection, allowing a person to develop their groundedness, self-awareness, propriety and gracefulness. Although it can be useful for many female conditions (including urinary incontinence or clear copious vaginal discharge), this is in essence a “male” formula.

Pulse

Generally deficient, with a combination of weak, thin, slow, uneven or scattered qualities.

Tongue

Pale and puffy, with a possible thin white coat.

**Physiognomy &
Other Signs**

The face is pale, eyes dull and tired. There may be clammy sweat, especially on the hands, feet and face, poor posture, and a sense of nervousness and anxiety.

**Complementary
Acupuncture Points**

Kidney 2 with Heart 3, Kidney 6 with Heart 5, Bladder 15 with Bladder 23, Conception Vessel 4, 14, and/or 17.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. Best taken regularly over several weeks.

Notes

While suitable for long-term use, Restore Integrity will aggravate incontinence or spermatorrhea that is due to Damp Heat or deficiency Fire in the Lower Burner, and should not be used in those cases. These patients will show a red tongue, rapid/slippery pulse, and other Heat signs.

Restore Integrity

Origin & Development

The original formula (*sang piao xiao san*) appeared in Extension of the Materia Medica (*ben cao yan yi*), written in 1116 A.D. by Kou Zong-Shi. This formula adds the ingredients of Chen Zi-Ming's "Shut the Sluice Pill" (*suo quan wan*) from Good Prescriptions for Women (*fu ren liang feng*): alpinia, lindera and dioscorea, which dispel Cold in the Lower Burner and warm the Kidneys. Dr. Kaptchuk also replaced fresh-water-turtle shell (*gui ban*) with schisandra and cornus fruit to increase the astringency of Essence and protect the vital Yin element.

Ingredients

Draconis Os – *long gu (sheng)* – Dragon Bone 龙骨

is neutral, sweet and astringent. It enters the Heart, Liver, Kidney and Large Intestine channels, calms the shen and relieves fear, secures Essence and stops loss of sweat, blood, and semen. It harmonizes the Heart and Kidney, relieving palpitations, insomnia, vivid dreaming, night sweats, and emotional excess.

Mantidis Ootheca – *sang piao xiao* – Mantis Egg Case 桑螵蛸

is sweet, salty and neutral, entering the Kidney and Liver channels. Mantis Egg Case strengthens the Kidney Yang, astringes the Essence (*jing*), and restrains urine and loss of semen. It relieves nocturnal emissions and enuresis.

Polygalae Tenuifoliae Radix – *yuan zhi (da)* – Polygala Root 遠志

is warm, bitter, and pungent, entering the Heart and Kidney vessels. This herb quiets the Spirit and sharpens the mind, restoring the equilibrium between the Heart and Kidney. It relieves wet dreams, palpitations and insomnia, and resolves depression.

Anemone Altaica Rhizoma – *jiu jie shi chang pu* – Altaica Rhizome 九節菖蒲

is warm, bitter and pungent, entering the Heart, Liver and Spleen channels. It opens up the five senses, brightens the consciousness, scours Phlegm, and calms the Spirit. It restores the sense of direction and purpose to one's life, cutting through feebleness and indecision.

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Fruiting Body 茯苓塊

is neutral, mild, and sweet, entering the Heart, Spleen, and Small Intestine channels. It calms the Heart and Spirit, while disinhibiting excessive Dampness from the tissues, which facilitates urination. It also strengthens the Spleen, mildly supplementing the Qi.

Alpiniae Oxyphyllae Fructus – *yi zhi ren* – Sharp-leaf Galangal Fruit 益智仁

is warm and pungent, entering the Spleen and Kidney channels. It is the chief herb in "Shut the Sluice Pill" (*suo quan wan*), used to warm the Spleen and Kidney, helping the kidneys grasp the Qi and restrain urination. Alpinia also supplements the Spleen Qi to help metabolize the fluids.

Dioscoreae Oppositae Radix – *shan yao* – Chinese Yam Root 山药

is neutral, sweet, with a glutinous quality. It enters the Lung, Spleen and Kidney channels. Dioscorea fortifies the Spleen and Lung, stabilizes the Kidney and boosts the Essence (*jing*). Its astringent nature restrains discharge and leakage, relieves excess urination, loose stool, vaginal discharge and loss of semen.

Linderae Strychnifoliae Radix – *wu yao* – Lindera Tuber 烏藥

is very warm and pungent, entering Lung, Spleen, Kidney and Bladder channels. It strongly warms and penetrates the Kidneys, inhibiting excess urination and loss of Essence, and normalizes Qi flow in the body.

Corni Officinalis Fructus – *shan zhu yu* – Asiatic Cornelian Cherry 山茱萸

is sour, astringent, and warm, entering the Liver and Kidney channels. Cornus fruit strengthens the Liver and Kidney, astringes the Essential Qi, and stops loss of urine, sweat or semen from deficiency.

Ginseng Radix – *shi zhu hong ren shen* – Chinese Red Ginseng Root 人參

is warm, sweet and slightly bitter, entering primarily the Spleen and Lung channels, but also benefiting the Heart and shen. It strongly supplements the Original Qi, fortifies urination, stops palpitation, relieves insomnia, and brightens the Spirit.

Schisandrae Chinensis Fructus – *wu wei zi* – Schisandra Fruit 五味子

is warm, sour and astringent. It enters the Lung and Kidney channels, enriches the Kidney, engenders the fluids, astringes Essence, constrains sweating, urination and discharge of semen. Schisandra also is calming to the *shen*, and an all-purpose adaptogenic tonic herb. It relieves night sweats, nocturnal emissions, and excessive sexual dreams.

Angelicae Sinensis Radix – *dang gui tou* – Dong-quai Root Head 當歸

is warm, sweet, pungent, and slightly bitter. It enters the Heart, Liver and Spleen channels. It strengthens and harmonizes the Blood and Yin, restoring the calm center and reassuring one's well-being.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

is slightly warm, sweet, enters all the channels, harmonizes and strengthens Spleen Qi, and harmonizes the ingredients in this formula.

Ginseng Radix – *shi zhu hong ren shen (tails)* – Chinese Red Ginseng Tails 人參

is warm, sweet and slightly bitter, entering primarily the Spleen and Lung channels, but also benefiting the Heart and *shen*. It strongly supplements the Original Qi, fortifies urination, stops palpitation, relieves insomnia, and brightens the Spirit.

Acute Formulas

DISPEL INVASION

Energetic & Organ Configuration	External contraction of Wind Cold Damp pathogens lumps or tumors
Chinese Medical Actions	Induces sweating, resolves the exterior, dispels Wind Damp pathogens, and Relieves pain.
Historical Antecedent	"Schizonepeta and Ledebouriella Powder to Overcome Pathogenic Influences" (<i>Jing Fang Bai Du San</i>) 荆防敗毒散
<p>Dispel Invasion is an elegant formula designed to dispel pathogenic Qi. It is also useful as an alternative to antibiotics or strong herbs such as golden seal or ephedra (ma huang). Influenza and respiratory infections are often rapid in their onset, and are aggravated by modern climate control. The stagnant indoor air recirculates pollution and pathogens, and exposes people to artificial wind, cold, and heat.</p> <p>This formula is excellent for treating artificial Wind Cold (called “air-conditioning syndrome” in Japan), and influenza caused by chill during the warm season, as well as Wind/Damp disorders in damp climates.</p>	
Physical Indications	This formula is the most important prescription for invasions of Wind, Cold, or Damp patterns. It is strong but gentle with a diaphoretic action that does not cause Qi deficiency. Many epidemic disorders with Wind Cold or even mild Wind Heat can be successfully treated with this formula in the early to middle stages, and aggravations of <i>bi</i> syndromes in damp weather. Symptoms treated by this formula include aversion to cold or wind, mild fever, possible chills, dull headache, stiff neck and shoulders, achy joints or generalized body soreness without sweating.
Psychological & Transformational Indications	Although this was originally designed as an external invasion formula, Dispel Invasion will relieve the heaviness, stagnation and irritability that often accompany internal Cold Damp patterns.
Pulse	In this pattern, most often the pulse will be floating and tight. If there is internal pathogenic Damp accumulation, there may be a soggy quality as well.
Tongue	The tongue will have a thin, fresh, white coat, although with Dampness or mild Wind Heat patterns there may be a thicker greasy and slightly yellow coat. The tongue body will be normal color to slightly red at the tip.
Complementary Acupuncture Points	Such points as Small Intestine 3 (with Bladder 62), Triple Burner 5, Large Intestine 4 and 11, Lung 7, Stomach 36 or Gallbladder 34 most carefully match the treatment strategy of Dispel Invasion.
Standard Dosage	2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In situations of severe discomfort, it may be appropriate to exceed the recommended dosage.
Notes	The broad range of ingredients and indications make this formula suitable for a variety of conditions, such as influenza, upper respiratory tract infections, and early stages of measles, mumps, or other childhood disorders. Dispel Invasion has evolved into one of the more widely used surface-relieving formulas today. With combined patterns of Wind Heat and Wind Cold, this formula can be used together with Initial Defense (see notes that accompany that formula).

Dispel Invasion

Origin & Development

This formula is Dr. Ted Kaptchuk's modification of the classical formula (*jing fang bai du san*) based on discussions in the classical literature. The original source for this prescription is *Marvelous Formulas for the Health of the Multitudes* (*she shang zhong miao fang*), written by Zhang Shi-Che in 1550. It is basically a modification of Ginseng Toxin -Vanquishing Powder (*ren shen bai du san*). Dr. Kaptchuk has deleted the Pubescent Angelica (*du huo*) and Peucedarum (*qian hu*) and added Perilla (*zi su ye*) to increase its anti-nausea qualities and reduce excessive drying properties.

Ingredients

Schizonepetae Tenuifoliae Herba seu Flos – *jing jie* – Schizonepeta Herb 荆芥

is warm, pungent, and enters the Lung and Liver channels. Schizonepeta relieves Wind, dries Damp, vents rashes, and stops itching.

Ledebouriellae Divaricatae Radix – *fang feng* – Ledebouriella, Siler Root 防風

fang feng means to “guard against wind,” and this herb does just that. It is sweet, slightly warm and pungent, and will rid the body of chills, body aches, headache, skin eruptions and other signs of Wind invasion. It is an excellent herb for allergies, and used in formulas for Wind Damp *bi* syndrome.

Perillae Frutescentis Folium – *zi su ye* – Perilla Leaf 紫蘇葉

enters the Lung and Spleen channels, and is warm and pungent. Perilla leaf disperses Wind and Cold, relieves headache and nasal congestion, and expands the chest.

Notopterygii Rhizoma et Radix – *qiang hu* – Notopterygium Rhizome 羌活

enters the Kidney and Bladder meridians, and notably guides other herbs into the *taiyang* vessel. Notopterygium is warm, bitter and pungent, and very drying, relieving surface Wind Damp and chill, relieving body aches, headache, and neck/shoulder tension.

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Fruiting Body 茯苓塊

mildly strengthens the Spleen, and dispels Damp through the urine. Poria is bland, mildly sweet, and neutral. It protects the Spleen and Stomach, mildly tonifies the Qi, and aids in the releasing of Dampness from the system.

Platycodi Grandiflori Radix – *jie geng* – Platycodon Root 桔梗

enters the Lung and Stomach channels. In this formula, it raises up the Qi to the surface, vents the lung Qi to protect the interior, and relieves cough and fullness in the chest. It restores the normal flow of Qi up and down the Triple Burner when combined with Bitter Orange fruit.

Ligustici Wallichii Radix – *chuan xiong* – Sichuan Lovage Root 川芎

primarily enters the Liver and Gall bladder channels, and is warm and pungent. Here it is used to expel Wind and Dry Damp, relieve headache and muscle pain.

Bupleuri Radix – *chai hu* – Chinese Thorowax Root 柴胡

is cool, bitter and pungent, entering the Liver, Gallbladder, Pericardium and San Jiao meridians. In this prescription, Bupleurum releases the surface, removes pathogenic factors, reduces fever and harmonizes the interior and exterior.

Citri Aurantii Fructus – *zhi ke* – Bitter Orange Mature Fruit 枳殼

is bitter, cool, and pungent, and enters the Spleen and Stomach channels. This herb is used to break stagnation and regulate the Qi flow, relieving accumulation caused by stagnation of Wind/Damp in the Middle Burner.

Glycyrrhizae Uralensis Radix – *gan cao* – Chinese Licorice Root 甘草

enters all the meridians, is sweet and neutral, tonifies the Qi, benefits the Spleen/Stomach, harmonizes the prescription.

Zingiberis Officinalis Rhizoma – *gan jiang* – Dried Ginger Rhizome 干姜

is very warm and pungent, entering the Spleen, Stomach and Lung channels, dispersing Cold and transforming Phlegm.

EARLY COMFORT

Energetic & Organ Configurations

Internal Dampness stagnation with surface contraction of Wind Cold

Chinese Medical Actions

Transforms Dampness and resolves the exterior; rectifies the Qi and harmonizes the Middle Burner

Historical Antecedent

“Agastache Powder to Rectify the Qi” (*Huo Xiang Zheng Qi San*) 藿香正气散

Early Comfort is a very useful formula for an impressive variety of digestive complaints and gastrointestinal disorders. Originally recorded in the famous medical dictionary, *Imperial Grace Formulary of the Tai Ping Era* (*tai ping hui min he ji ju fang*), this formula has been adapted by the Warm Febrile (*wen bing*) school for Summerheat Damp/turbid disorders in the Middle Burner, with some Heat signs. The famous “Curing Pill” and “Po Chai Pill,” commonly used to protect the digestive system while traveling, are based on this formula. Early Comfort is also very useful for Triple Burner (*san jiao*) problems, with accumulation of Dampness throughout the *san jiao*, leading to a slowing of metabolism, heaviness, and a loss of the transportation and transformation (*yun hua*) of food and fluids due to decreased functioning of the Spleen and Triple Burner.

Physical Indications

Externally contracted Wind Cold, either from sudden weather changes in the warm season, air conditioning, swimming, or cold food and drink, which block the surface and Defensive (*wei*) Qi level, leading to headache, achiness, and sometimes chills. At the same time, there is internal Damp accumulation from seasonal Qi (late Summerheat and Dampness), damage from cold or spoiled food and drink, or weak Spleen/*san jiao* function. The surface Wind Cold exacerbates the internal Damp accumulation, leading to bloating, pervasive nausea, aversion to food, a loss of taste, stuffy chest, and a greasy tongue coat. As the condition develops, vomiting and diarrhea may also appear. Many gastrointestinal flus follow this course, as well as reactions to spoiled food and water.

Symptoms include mild aversion to cold or chills, dull headache, chest oppression, loss of appetite and/or taste, abdominal bloating, borborygmus, dull abdominal pain or cramping, body heaviness, possible diarrhea, and restlessness. Early Comfort is a valuable ally when one is exposed to questionable water and food or when traveling in foreign lands, as it adjusts the Spleen and *san jiao* Qi, and protects the body against damage by various dysenteric complaints.

Psychological & Transformational Indications

As a primarily preventative and salutary formula against Pathogenic (*xie*) Qi, psychological indications are generally side-effects of the above-mentioned conditions. They may include lethargy, apathy to daily affairs, clouded thinking, and sometimes mild depression. An all-pervading feeling of stagnation affects one’s mental and emotional outlook.

Pulse

Soggy, moderate, sometimes slippery. If there is a stronger external factor, the pulse will be floating. If the Middle Burner is severely blocked, the middle position on the right will be noticeably full.

Tongue

The coat will be thick, greasy or glassy, and will be white with possible light yellow if the condition persists for several days, allowing internal accumulation to produce Heat in the Middle Burner. The tongue body will be swollen, damp, with possible tooth marks. It will tend to be pale, although over time redness may develop from Heat accumulation.

**Complementary
Acupuncture Points**

Points that facilitate the Spleen and san jiao Qi, eliminate Damp, invigorate the Spleen. Triple Burner 6, Bladder 22 and 39, Spleen 9, Stomach 36, Conception Vessel 12, Liver 13.

Standard Dosage

2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In situations of severe discomfort, it may be appropriate to exceed the recommended dosage.

Notes

Early Comfort, which concentrates on improving digestion and eliminating pathogenic Damp, may be used over longer periods of time to regulate digestion and water metabolism, and as a preventative against stomach and intestinal illnesses in areas where infectious gastrointestinal disorders are common. It is also useful to treat side effects of Western pharmaceuticals or other strong herbal preparations, or after too much alcohol or food causing hangover or acid regurgitation.

Early Comfort

Origin and Development

This formula was originated in 1151 C.E. and published in the medical encyclopedia *Imperial Grace Formulary of the Tai Ping Era* (*tai ping hui min he ji ju fang*). It was further modified by Wu Ju-Tong in his *Systematic Differentiation of Warm Diseases* (*wen bing tiao bian*), written in 1798. Ted Kaptchuk's modifications to this formula are based on discussions in this book, which lists five modifications of *huo xiang zheng qi san*. Later years saw the development of other proprietary formulas based on this prescription, including the famous "Curing Pill" and "Po Chai Pill".

Dr. Kaptchuk has modified the original formula by deleting areca (*da fu pi*) and adding barley sprout (*mai ya*) and medicated leaven (*shen qu*) to strengthen Early Comfort in relieving indigestion, fullness and food stagnation.

Ingredients

Agastaches Herba – *huo xiang* – Chinese Giant Hyssop Herb 藿香

is slightly warm, pungent, and aromatic. It enters the Lung, Spleen and Stomach channels. Agastache is used to regulate the Qi, harmonize the Middle Burner, aromatically invigorate the Spleen, and dispel turbidity and Dampness. Its aromatic quality also clears and invigorates the senses.

Perillae Frutescentis Folium – *zi su ye* – Perilla Leaf 紫蘇葉

enters the Lung and Spleen channels and is warm and pungent. Perilla leaf disperses Wind and Cold, relieves headache and nasal congestion, and expands the chest. It also eliminates nausea and descends Stomach Qi to stop vomiting.

Citri Reticulatae Pericarpium – *chen pi* – Tangerine (Dried Rind of Mature Fruit) 陳皮

enters the Lung and Stomach channels and is warm, pungent and slightly bitter. High quality tangerine peel is essential, which contains limonene, the active essential oil. This herb normalizes the Qi flow; regulates the Middle Burner; dries Dampness, and neutralizes toxins from spoiled food, especially fish.

Atractylodis Macrocephalae Rhizoma – *bai zhu* – White Atractylodes Rhizome 白朮

is warm, bitter and sweet. It enters the Heart, Spleen, Stomach, and Triple Burner channels. White Atractylodes is a major herb to strengthen the Spleen and Stomach, harmonize the Middle Burner, and transform Dampness. It aromatically awakens the Spleen to perform its function of transformation and transportation (*yun hua*).

Magnoliae Officinalis Cortex – *hou po* – Magnolia Bark 厚朴

is warm, bitter and pungent, entering the Spleen, Stomach and Large Intestine channels. It is a major herb for regulating gastrointestinal functions, restoring peristalsis, regulating the Qi, warming the Middle Burner, drying Damp, and dispelling accumulation. It relieves vomiting and nausea, helping to restore normal digestive functioning.

Pinelliae Ternatae Rhizoma – *fa ban xia* – Treated Pinellia Rhizome 半夏

enters the Spleen and Stomach channels, is warm, dry and pungent in nature. Pinellia is used in this formula to check vomiting, dry Dampness and transform Phlegm. It is a valuable herb when Dampness and Phlegm "gunk up the works," leading to loss of clarity in thinking and action.

Poriae Cocos Sclerotium – *fu ling kuai* – Poria Cocos Fruiting Body 茯苓塊

mildly strengthens the Spleen, and dispels Damp through the urine. Poria is bland, mildly sweet, and neutral. It protects the Spleen and Stomach, mildly tonifies the Qi, and aids in releasing Dampness from the system. It will help balance out the moisture of the body, relieving diarrhea and facilitating normal urinary function.

Angelicae Dahuricae Radix – *bai zhi* – Fragrant Angelica Root 白芷

is warm and pungent, entering the Lung, Spleen and Stomach channels. Angelica root dries Damp, relieves abdominal pain, reduces bloating, dispels turbidity, and aromatically invigorates the Spleen.

Vladimiria Lappae Radix – *chuan mu xiang*– Vladimiria Root 木香

is warm, bitter, pungent and aromatic. It enters the Lung, Liver and Spleen channels. Vladimiria root is a Qi regulator that relieves abdominal discomfort, warms the Middle Burner and harmonizes the Stomach and Intestines. Its aromatic quality is soothing and dispels turbidity, restoring clarity to both thought and action. It also is used to astringe diarrhea.

Zingiberis Officinalis Rhizoma – *gan jiang* – Dried Ginger Root 干姜

is very warm and pungent, entering the Spleen, Stomach and Lung channels. Dried ginger warms the Middle Burner, relieves nausea and vomiting, and dispels Cold turbidity.

Hordei Vulgaris Germinatus Fructus – *mai ya (sheng)* – Barley Sprout 麦芽

is slightly warm and mildly sweet. It enters the Spleen and Stomach, disperses stagnant food, harmonizes and supplements the Middle Burner, and promotes Qi flow. It relieves the sensation of distention and fullness in the abdomen.

Massa Fermentata – *shen qu* – Medicated Leaven 神曲

is warm, sweet and pungent, entering the Spleen and Stomach channels. It strengthens and supplements the Spleen and Stomach, breaks down stagnant food, and restores normal digestion.

INITIAL DEFENSE

Energetic & Organ Configurations	Exterior Wind Heat, initial stage of warm febrile disorders
Chinese Medical Actions	Resolves the exterior, clears Heat and resolves Toxins, diffuses the Lung Qi and relieves coughing
Historical Antecedent	“Honeysuckle and Forsythia Powder” (<i>Yin Qiao San</i>) 銀翹散 plus “Mulberry Leaf and Chrysanthemum Decoction” (<i>Sang Ju Yin</i>) 桑菊飲

Initial Defense combines the two most important prescriptions for early-stage warm febrile disorders. They were both developed at the same time by the same author, Wu Ju-Tong, in his *Systematic Differentiation of Warm Diseases* (*wen bing tiao bian*) in 1798, for similar disorders and with similar ingredients. While *yin qiao san* was a stronger formula to relieve fever, Heat Toxins (such as swollen and painful throat), and more intense conditions, *sang ju yin* was designed for a milder disorder focused on the lungs, with coughing, runny nose, and itchy or red eyes. Combining these two prescriptions makes a formula that treats a very broad range of Wind Heat disorders. Dr. Kaptchuk has made minor additions to the formula to address modern responses to Wind Heat disorders.

Physical Indications	This formula will vent Wind, Heat, and Toxins that are lodged in the wei and qi levels out through the skin, relieving symptoms such as fever, chills, thirst, sore throat, headache, coughing, stiff neck, and itching red eyes. Initial Defense simultaneously relieves surface Wind and Heat and internal Toxins, and can be used preventatively in epidemics, or in treatment of chronic conditions when symptoms arise (such as in allergies, chronic fatigue, or various AIDS-related conditions) from the body's inability to clear long-term warm febrile Toxins. According to the <i>Practical Handbook of Herbal Prescriptions</i> by Zhang Rong-Chuan, Initial Defense is suitable for the treatment of influenza, tonsillitis, pharyngitis, acute laryngitis, early stages of pneumonia or bronchitis, and Wind Heat hives or skin disorders.
Psychological & Transformational Indications	Initial Defense is primarily an acute formula, but will relieve feelings of irritability and anxiety in the chest caused by Heat, a sense of impending “doom” (i.e. of becoming Indications seriously ill) and the general uneasiness common with influenza epidemics.
Pulse	Floating, rapid
Tongue	Dry or bright red with a thin, dry, white coat
Complementary Acupuncture Points	Governing Vessel 14, Gallbladder 20, Kidney 6 with Lung 7 and 10, Large Intestine 11, Triple Burner 3, Small Intestine 3.
Standard Dosage	2-6 tablets or 16-48 extract drops. Please see dosage section for refinement. In situations of severe discomfort, it may be appropriate to exceed the recommended dosage.
Notes	Initial Defense should be effective within 12-48 hours. If the condition has not improved or alleviated, discontinue use and reevaluate the patient. For chronic conditions, it can be used for a longer time period. In some cases, there may be a mixture of Wind Cold and Wind Heat signs, or they may alternate. It may be difficult to determine which is the primary disorder. In these cases, alternate or combine Initial Defense with Dispel Invasion proportionally according to symptoms. This approach resembles a third formula known as “Forsythia Powder to Overcome Pathogenic Influences” (<i>lian qiao bai du san</i>), combining elements of both formulas and first recorded by Wang Ang in his <i>Collected Prescriptions and Explanations</i> (<i>yi fang ji jie</i>).

Initial Defense

Origin and Development

This formula is a combination of “Honeysuckle and Forsythia Powder” (*yin qiao san*) and “Mulberry Leaf and Chrysanthemum Decoction” (*sang ju yin*), first mentioned in the great classic of warm febrile disorders, *Systematic Differentiation of Warm Diseases* (*wen bing tiao bian*), written by Wu Ju-Tong in 1798. Dr. Kaptchuk has modified this formula combination by adding scrophularia and peucedanum to more strongly dissipate Wind Heat from the Lung and moisten Yin, replacing prepared soybean (*dan dou chi*), phragmites (*lu gen*), lophatherum (*dan zhu ye*) and apricot seed (*xing ren*).

Ingredients

Lonicerae Japonicae Flos – *jin yin hua* – Honeysuckle Flower 金銀花

clears Heat and Toxins that cause hot, painful swellings of the throat, skin (carbuncles), and eyes. It has also been found useful in the early stages of Wind Heat febrile diseases with symptoms of fever, sore throat, and headache. Lonicera is sweet and cold, entering the Lung and Stomach meridians.

Forsythiae Suspensae Fructus – *lian qiao* – Forsythia Fruit 連翹

clears Heat and Toxins, reduces swellings, and expels Wind Heat that causes fever, slight chills and sore throat. It is slightly cold, and bitter, and enters the Heart, Liver, and Gallbladder meridians. Combined with Lonicera, it clears pathogens and Toxins from the *qi* level.

Mori Albae Folium – *sang ye* – White Mulberry Leaf 桑葉

is cold, sweet, and slightly bitter, entering the Lung and Liver channels. Dispels Wind Heat, cools the Blood, and brightens the eyes. It is used for headache, Lung Heat cough, Wind *bi* syndrome, and reddened eyes.

Platycodi Grandiflori Radix – *jie geng* – Platycodon Root 桔梗

enters the Lung and Stomach channels, raises the Qi to the surface, vents the Lung Qi to protect the interior, and relieves coughing and fullness in the chest.

Menthae Haplocalycis Herba – *bo he* – Chinese Mint Herb 薄荷

is cool and pungent, enters the Lung and Liver channels. Mint clears Wind Heat, dispels Toxin, settles the stomach and relieves food and Qi stagnation. It treats headache, toothache, mouth sores, Wind Heat rash, swollen throat, and reddened eyes.

Schizonepetae Tenuifoliae Herba seu Flos – *jing jie* – Schizonepeta Herb 荆芥

is warm, pungent, and enters the Lung and Liver channels. Schizonepeta relieves Wind, dries Damp, vents rashes, and stops itching. This herb can be used in either Wind Heat or Wind Cold patterns, and is utilized here because it vents Wind Heat without causing dryness.

Scrophulariae Ningpoensis Radix – *xuan shen* – Scrophularia Root 玄參

is cold, bitter and salty, entering the Lung and Kidney channels. It enriches the Yin element, downbears Fire, eliminates vexation, and resolves Toxin. It relieves sore throat, swollen glands, thirst, constipation, and is one of the best herbs for chronic febrile or viral disorders, as it both strengthens the bodily substance and clears Toxins.

Chrysanthemi Morifolii Flos – *huang ju hua* – Yellow Chrysanthemum Flower 黃菊花

is cool, sweet, and bitter, entering the Liver and Lung channels. Chrysanthemum clears Wind Heat, calms the Liver, and brightens the eyes. It treats headache, dizziness, red eyes, toxic swellings, and calms irritability and anxiety in the chest and Heart, as well as cooling Liver Fire.

Arctii Lappae Fructus – *niu bang zi* – Burdock Fruit 牛蒡子

releases the surface to expel Wind Heat, and benefits the throat. It is acrid, slightly bitter, cold, and enters the Lung and Stomach meridians. Burdock fruit detoxifies, relieving Wind Heat rashes, sores, swollen throat, and cough.

Peucedani Radix – qian hu – Peucedanum Root 前胡

is slightly cold, bitter and acrid, entering the Lung and Spleen channels. Peucedanum diffuses Wind Heat, regulates Qi, and disperses Phlegm. It treats Wind Heat cough and headache, shortness of breath, phlegm buildup in the chest, and vomiting.

Glycyrrhizae Uralensis Radix – gan cao – Chinese Licorice Root 甘草

enters all the meridians, is sweet and neutral, tonifies the Qi, benefits the Spleen and Stomach, and harmonizes the prescription.

APPENDIX A

CATEGORIZATION OF FORMULAS BY CONTEMPORARY CHINESE MEDICAL FUNCTION

Blood-regulating Formulas

Meridian Passage
Women's Chamber
Women's Journey
Women's Rhythm

Harmonizing Formulas

One Mind
Relaxed Wanderer
Restore Integrity

Calm the Spirit and Heart-nourishing Formulas

Compassionate Sage
Clearing Formulas
Lucid Channel
Meridian Circulation
Quell Fire
Temper Fire

Tonifying Formulas

Arouse Vigor
Dynamic Warrior
Gather Vitality
Gracious Power
Prosperous Farmer
Restore Integrity
Quiet Contemplative
Wise Judge
Women's Precious

Acute Formulas/Wind Dispelling Formulas

Dispel Invasion
Early Comfort
Initial Defense

APPENDIX B

WORKS CITED
WITH CHINESE CHARACTERS

Classical titles are usually available in many editions. References given in the Product Guide follow standard classical textual divisions. Modern books on Chinese medicine referred to in the Guide are additionally cited with specific publication information to facilitate identification.

Almanac of Traditional Chinese Medicine 中医年鉴
(*zhong yi nian jian*), 1983 and 1985 editions, Beijing: People's Press.

Ancient and Contemporary Medical Mirrors 古今医镜
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