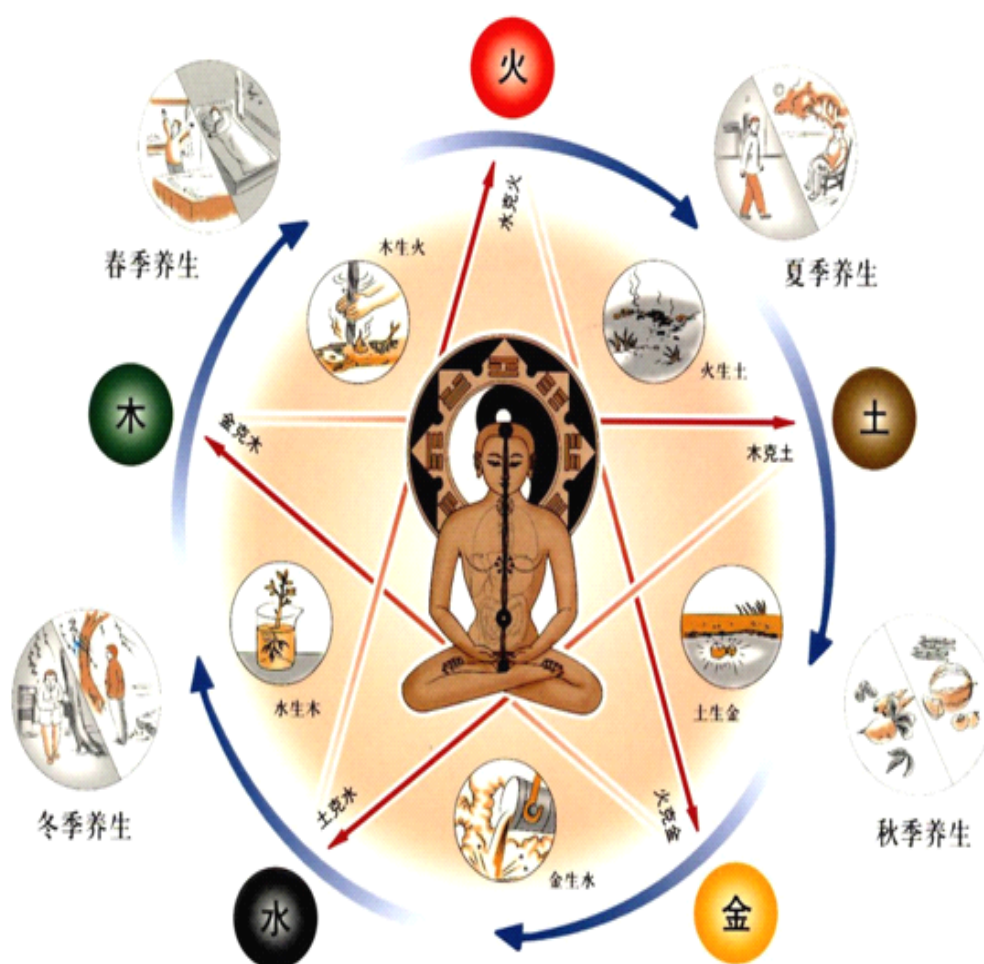


Effective Herbal Products for Common Diseases

TCM Health-care Regulation Program



Dr. WeiLian.Wang

王伟联 主编
唐振邦 翻译

www.sldint.com



SANLIDA

HK SANLIDA Int'l Healthcare Products Co., Limited

Contents



Foreword



Origin of TCM



Interpretation of Terms of TCM (p5-p12)

Yin and Yang Description of symptoms Nomenclature qi Five Elements
Five internal organs(Zang) and six hollow organs(Fu) Meridians and collaterals
Causes of Illness Wind Cold Damp Dry Hot Endogenous Evils



Doctor Wang's Answers (p13-p23)

To Questions about TCM and Regulation



TCM Health-care Regulation Program (p24-p52)

I Preservation of Health

1. Preservation of health in spring and summer
2. Preservation of health in autumn and winter
2. For Children 4.For men 5.For women
6. Reduction of weight 7. Relief from eyestrain
8. Withdrawal from alcoholism

II Treatment and Regulation

1. Diseases of the respiratory system 2. Diseases of the Digestive System
3. Diseases of the nervous system 4. Eye, nose and throat diseases
5. Diseases of the blood-circulation system 6. Endocrine, metabolic and urological diseases
7. Diseases of the immunosystem 8. Andropathy 9. Gynecologic diseases
10. Diseases of skin and skeleton 11. Cancer



Table of Regulated Prescriptions (p53-p57)



About SANLIDA

Invitation of Applications



Momentous Development in TCM

System of Disease-entity Identification

TCM Intelligent Diagnostic-therapeutic Software

TCM Telemedicine



List of herbal Products (p61)





Many people are now looking for help from traditional Chinese medicine. They are, for example, patients of chronic diseases which have been diagnosed as to be without any radical cure; patients whose diseases have been diagnosed to be extremely serious and who hope to find another way out in traditional Chinese medicine; patients who do not want to undergo surgical operations and wish to be subjected to some “conservative treatment”; and patients who are convalescing in hospital after surgical operation or after being hospitalized and who choose traditional Chinese medicine as auxiliary treatment or for health-care purposes. There are other people, who are of the opinion that traditional Chinese medicines can be used for “regulation” of their bodies and they hope to take herbal drugs for routine health care so as to improve their individual constitutions.



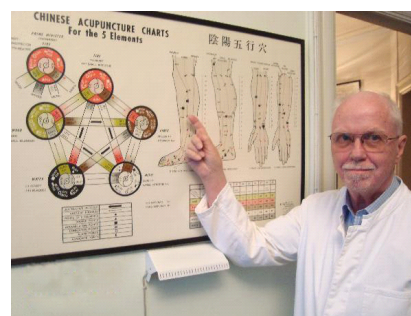
This book is designed not only to make you get in the easiest way possible a concise and systematic knowledge of traditional Chinese medicine but also to recommend to you ready-made traditional Chinese medicines which are easily available. On the basis of these ready-made Chinese medicines a number of health-care programs have been devised for these programs according to the Western medicine programs easier to people who are traditional



your benefit. In diseases are classified nomenclature used in so as to make the consult for those not acquainted with Chinese medicine.

This book is not vivid in color, rich and magnificent in both pictures and language. In the book there are quite a number of classical pictures of immense academic value pertaining to the realm of traditional Chinese medicine, including a set of fourteen exquisite pictorial illustrations of channels and collaterals of the human meridian system. This book is not only suitable for collection by common readers, but also worthy of reading by people of the medical profession.

only practical but also



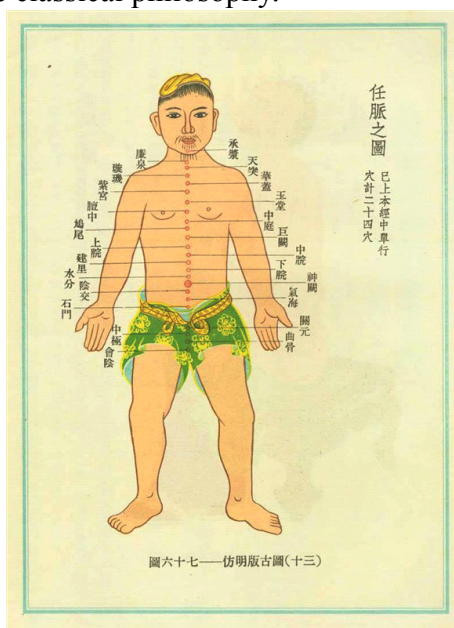
Origin of TCM

In the course of development of human civilization there have appeared four traditional medical systems. Apart from the traditional Chinese medicine, there were Egyptian, Roman, and Indian medical systems. However, the latter three traditional medical systems gradually declined until they became extinct, with only individual prescriptions having survived by being scattered and preserved among the populations.

The method of thinking is of paramount importance as the basis and norm of behaviour in the development of every field of natural science. So, TCM has a close relationship with Chinese classical philosophy.



The underlying ideological thesis of philosophy is a system theoretical thinking four dimensions, which are "the way of heaven", "the way of earth", "the way of man" and "the change of time". Chinese considers the changes in the heavenly bodies, the geophysics and the animals and plants, and changes in human



fundamental Chinese classical of philosophical having a scheme of are "the way of earth", "the human of seasons". In other classical philosophy principles governing universe and the rules that underlie evolution of creatures: the laws governing the societies to be one

organic totality with its components mutually influencing and constraining each other, with revelations of changes in matters and things that go on with the passage of time as the basis for investigations.

Therefore, Chinese classical philosophy is a mode of thinking by "synthetic analysis". In classical Chinese philosophy, the scientific proposition of "interactions between man and nature" was put forward on the foundation of this basic ideology.

Traditional Chinese medical practitioners hold the view that the human body is an organic whole, that a local change which is a disorder can affect the entire body while a pathological change in the whole body can be reflected as a local phenomenon, and that, therefore, although the pathological essence of the change that is involved in the disease is hidden inside there must be a certain symptom or more than one symptom reflected outside.

In her medical practice of several thousand years, China has summed up her clinical experience, formed a complete theoretical system of medicine and, by virtue of its safety and efficacy, has made important contributions to the procreation and thriving of the Chinese people and has shown its tremendous vitality at the same time.

Interpretation of Terms of TCM



Yin and Yang

1. The theory of *Yin* and *Yang* in traditional Chinese medicine is the product of combination of the ancient Chinese dialectical method of thinking and the rich experience gained in traditional medical work. *Yin and Yang* constitute not only an important component part of the basic theory of traditional Chinese medicine but also an instrument for summing up its clinical experience. This means that the view on unity of opposites as shown in the relation between *Yin and Yang* and also about decline and growth and transformation between *Yin and Yang* was used to explicate the relation between man and nature of questions in the field of medicine and to generalize a series of questions in the field of medicine.



2. The implications of *Yin*

and Yang:

Yang(Masculine)---pushing into motion, playing the leading role, and being immovable in determination. In traditional Chinese medicine, *Yang* represents the functional activities of organs, the external defense, and the firm internal protection of *Yin* essence.

Yin(Feminine) ---keeping to the faith, tending to agree and accept, and being flexible and compliant. In traditional Chinese medicine, *Yin* represents the conservation and storage of material substances, the source of the vital energy of *Yang*.

For example, in the distinction between the two sexes, the male is *Yang* and the female is *Yin*.



Description of symptoms

1. *Yang deficiency*: This term refers to inadequacy of vital energy. Clinical manifestations are: hands and feet lacking warmth, body prone to sweat on all occasions, stool being very wet and shapeless, urine being colorless, lips being light in



color, and mouth feeling flat and insipid.

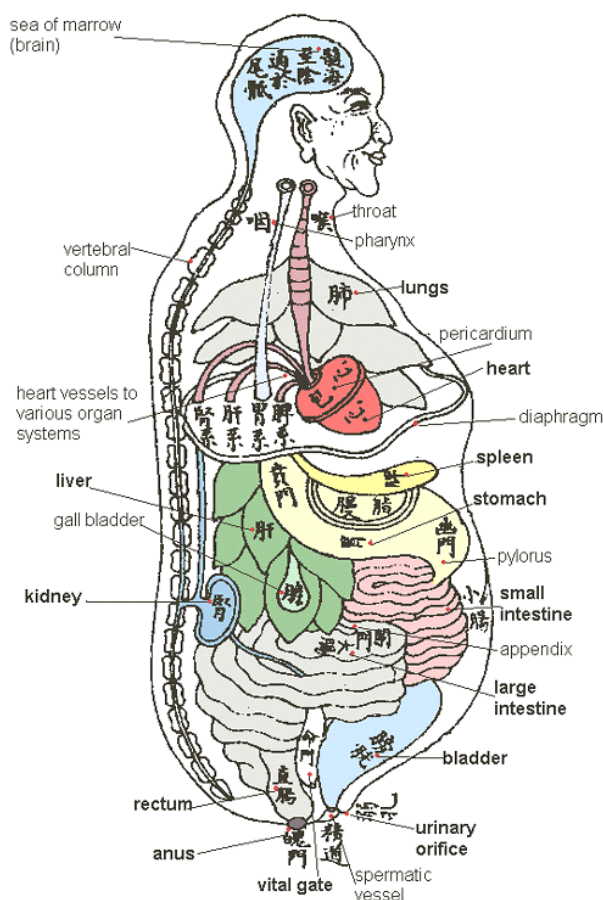
2. Yin deficiency: This term refers to inadequacy of body fluids. Clinical manifestations are: Feeling the two palms and two soles hot in the centers, having subjective consciousness of some annoying heat in the bosom, suffering a hectic fever in the early afternoon, going about constantly with reddened lips and feeling the mouth dry, and haunted by the excretion of dry and hardened stool.



Nomenclature

1. Pulmonary Yin--- fluid of the lungs, produced by chemical combination of the essence of *water and grain* with *renal fluid*. This *pulmonary Yin* is complementary to what is called the *pulmonary qi*, which is its opposite and might well be called *pulmonary Yang* as it represents “vital energy”.

2. Kidney Yin-also called *renal fluid* or *genuine fluid*, is no other than the fluid of the renal organ (including the *essence of life*, which the renal organ contains). It is called *kidney Yin* as it is counterposed to *kidney Yang*, the vital energy, and serves as the material basis on which *kidney Yang* performs its functional activities. *Kidney Yin* has the effect of nourishing and moistening various viscera and hollow organs of the human body.



The term *qi*

1. Denotes minute particles of material, rich in nutrition and circulating around the body, e.g. the *qi* of water and grain.

2. Denotes the active power of viscera, e.g. the *qi* of the five internal organs.

In clinical work, when the term *qi* is used, it most probably denotes a symptom or symptoms of some disorder of the viscera, e.g. The *qi* of the liver offends the stomach.





Five internal organs(Zang) and six hollow organs(Fu)

Traditional Chinese medicine holds the view that in the human body there are five substantial Zang organs (Zang is dark in color), each of which corresponds to a Fu organ, which is an internally hollow organ (Fu is light in color) and is connected with other Fu organs through channels and collaterals, thus forming two distinct zang and Fu systems, differing widely from the theory of Western anatomy so far as functions are concerned.



1. The term *five internal organs* usually denotes heart, liver, spleen, lungs and kidneys

Heart (心-火) : heart storing spirit and governing blood and vessels;

Lung (肺-金) : lung governing qi, storing inferior spirit; lung connecting all vessels;

Liver (肝-木) : liver controlling conveyance and dispersion;

liver governing ascending and dredging;

Spleen (脾-土) : spleen governing movement and transformation;

spleen being acquired foundation;

spleen governing ascending clear;

spleen controlling blood;

spleen governing limbs;

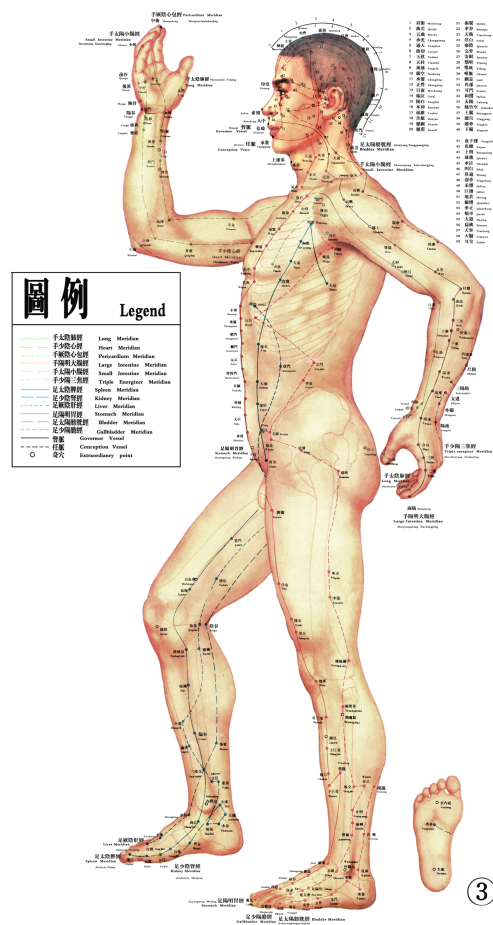
spleen governing muscles;

Kidney (腎-水) : kidney governing storage;

kidney governing reproduction;

kidney governing water metabolism;

kidney governing bones;



2. The term *hollow organ* generally denotes an organ in the abdomen which is hollow inside and has a cavity, performing the function of receiving, storing, transporting and transforming *water and grain*. The *six hollow organs* comprise: gallbladder, stomach, bowels, intestines, (urinary) bladder and the *three visceral cavities* (which house the internal organs). The *three visceral cavities* are passages for the circulation of *water and grain* and *vital energy*.

Note: The terms *spleen* (i.e. the explanation of the term) and *three visceral cavities* are unique and specific to traditional Chinese medicine in its theory of the five internal organs and the six internal hollow organs.

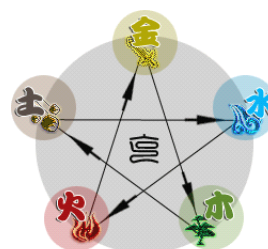


Meridians and collaterals:

The main passages of the network are the *principal channels*, which connect different parts of the body and through which vital energy circulates, regulating bodily functions. The branches that diverge from the principal channels and link them with each other, forming a network throughout the body, are called *collateral channels*. This *network* constitutes the entire system of passages for circulating vital energy throughout the body, connecting the visceral organs and the limbs and joints of the body, providing communication all over the body, and regulating all bodily functions.



Theory of the Five Elements



The theory of the five elements is one of the basic theories inherited by traditional Chinese medicine from ancient natural philosophy. It concerns the composition and evolution of the universe.

The five elements are: wood (木), fire (火), earth (土), metal (金) and water (水). They are used in traditional Chinese medicine to expound the correspondence between man and the universe, and to delineate in particular the physiological and pathological relationships between the various internal organs of the human body.

For the latter purpose, traditional Chinese medicine classifies the internal organs according to the properties of the five elements either by analogy or by deduction. To be specific, the five organs i.e.

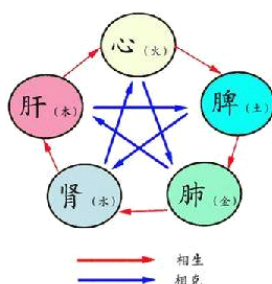


Liver (肝), heart (心), spleen (脾), lung (肺) and kidney (肾) are considered to be equivalent to wood, fire, earth, metal and water respectively. However, this

linkage of the internal organs to the five elements is not a matter of simple analogy. It has profound implications.

*Whatever pertains to wood has the property of being able to grow, become plentiful and extend with ease in different directions;

*Whatever pertains to fire has the property of warming, heating and leaping up; *Whatever pertains to earth has the property of



implementing conveyance, receipt and acceptance, and production and changes of things;

*Whatever pertains to metal has the property of cleaning, cutting down and contracting;

*Whatever pertains to water has the property of cooling, moistening and moving downward. Moreover, the five elements are related to each other in an intricate manner, as is shown below.

Relationships between the five elements:

1. by generation or promotion (生, 相生) :

The five elements generate (i.e. produce) or promote one another in the order of wood, fire, earth, metal, water, and wood again.

2. by restriction or subjugation (克, 相克) :

The five elements restrict or subjugate one another in the order of water, fire, metal, wood, earth, and water again.

The theory of the five elements can be used in traditional Chinese medicine not only for theoretical reasoning and explication but also for practical guidance in clinical work.



Illustrations of diagnoses made by using the theory of the five elements:

- Wood fire torturing metal: This expresses a pathological change which consists in that excessive liver fire consumes lung fluid, causing dry cough and chest pain or even hemoptysis accompanied by irritability, bitterness in the mouth, and blood-shot eyes.
- Earth failing to control water: This expresses a pathological change which consists in that a weak spleen, being unable to control the water flow, may lead to edema or retained fluid.
- Exuberant wood subjugating earth: This expresses a pathological change involving disharmony between the liver and the spleen and stomach, in which hyperactivity of the former (liver) is primary, while insufficiency of the latter (spleen and stomach) is secondary.
- Fire failing to generate earth: This expresses a pathological change in which fire of the life gate (i.e. kidney yang) is insufficient to warm the spleen and stomach, bringing on such symptoms as diarrhea, indigestion, intolerance of cold, and edema.

Thus it can be seen that application of the theory of the five elements in traditional Chinese medicine is chiefly for analysis of and research in the mutual relationships of the viscera, the channels and collaterals of the human meridian system, for study of the various physiological functions of the human body, and for clarification of their effects and influences on each other in pathological conditions.



Salivary fluids :

This is the combination name of *saliva and body fluids*. It means the fluid in the

human body, which is produced by chemical transformation from the minute particles of dietary *water and grain*.



Causes of illness:

In ancient times the *causes of illness* were divided into three classes, namely “*endogenous*”, “*exogenous*” and “*non-endo-non-exogenous*” factors.

1. Endogenous factors: This denotes certain pathogenic factors which arise inside the human body and cause illness, chiefly the condition of rise and fall of a person’s *healthiness*, as is implied in the common saying that “If *healthiness* exists inside, *evils* cannot offend.” (Whatever is harmful to the human body is called in traditional Chinese medicine by the generalizing term *evil, that is pathogen*) The term *healthiness* comprises in its meaning both the physical constitution, the mental state and resistance to illness.



2. Exogenous factors: This denotes the fact of being affected by certain pathogenic factors in the external world (i.e. nature). Traditional Chinese medical scholars call these pathogenic factors by the term external *evils* as well. Traditional Chinese medicine borrowed the names of natural phenomena, such as *wind, cold, summer, damp, dry, hot (fire)* and their characteristics to generalize the causes of all diseases resulting from interference in the human body by external factors and also for use in the description of causes and symptoms of various diseases, as shown below:

Wind: for showing that the symptom of a disease is migratory in its place of occurrence and changeable in form, like wind.

Cold: for describing symptoms of deterioration of a function, e.g. running a fever,



Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

