

FOUNDATION CONCEPTS OF CHINESE MEDICINE

Every medicine is a language,

a vocabulary of concepts that expresses fundamental beliefs about the nature of reality. It is through this grid that we perceive and explain ourselves. Medical thinking defines human experience, from physiological process to human behavior and competence. It is medicine that determines how we are born and how we die, whether we are fit or disabled, intelligent or ignorant, healthy or ill. Medicine is the cultural institution that defines when we are alive, valuable, and human. Ontology and pathology are always closely linked: how people get sick is inextricably tied to who they are. The ideas of Chinese medicine differ fundamentally from those of Western medicine, so identifying and solving problems within its context requires familiarity with its concepts, categories, and logic.



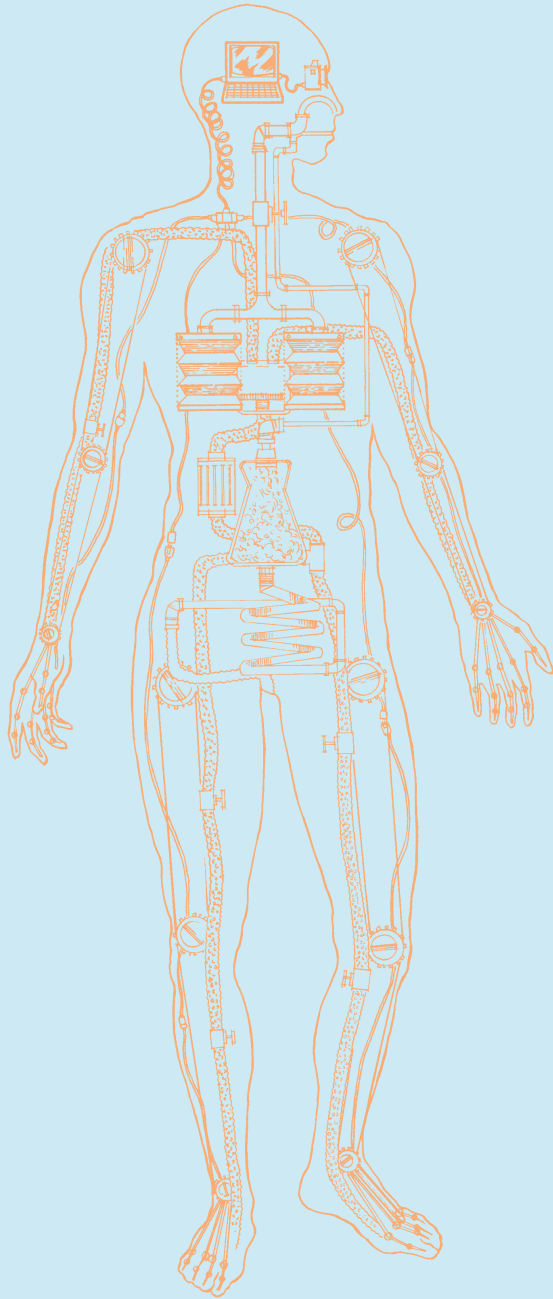
Western medicine emerges from the Cartesian model that pictures the world as a machine. Reality is located in what is tangible and material, that which can be measured, quantified, and reduced to smaller and smaller constituent parts. Descartes unequivocally separated mind from body because the existence of consciousness could not be verified by the instruments of science.

Whereas modern medicine relies upon the Cartesian–Newtonian reductionist paradigm, Chinese medicine is embedded within the Daoist–Confucianist philosophy of holism. In the Eastern world view, a human being is a living microcosm, a fusion of cosmic and terrestrial forces, the offspring of Heaven and Earth. A person is recognized as a being with a self-aware mind embodied in physical form. The unseen and seen, psyche and soma, are mutually valid and cogenerative: the body provides a home for the mind, and the spirit, nestled securely within the body, animates physical life.

Chinese medical logic postulates that by observing patterns in the external world, the dynamics of human nature are known—as above, so below. The world is a single, unbroken wholeness— Dao—that exists without and within. This logic relies upon correspondence thinking: things that correspond to the same thing correspond to each other. Human physiology and identity in Chinese medicine proceed from the assumption that each person is a universe in miniature, so the same forces that shape the macrocosm swirl within each of us, organizing our interior.

Within Chinese cosmology, all life arises from the magnetic interplay of Yin and Yang, Earth and Heaven. Just as dark and light, night and day, cold and heat, inner and outer, soft and hard, wet and dry are known only in relation to each other, all living processes are seen as a mosaic of interdependent relationships and conditions. Categories of classification are neither fixed nor absolute but exist along a continuum. The thinking is holographic: each aspect of bodily life reflects the whole of which it is a part, all parts are in constant interaction, and universal patterns are replicated at every level of human existence.

WEST



BODY AS MACHINE

BIOMECHANICAL WESTERN VIEW

Health:

functioning within normative parameters and absence of disease

Outlook of Medicine:

War-on-disease: doctor as general, disease as enemy, patient as occupied territory

Goal:

eradicate symptoms and maximize performance

ASSUMPTIONS OF BIOMECHANICAL MODEL:

- Humans are an autonomous system within nature
- Reality can be dissected and reduced into discrete constituents and substantiated concretely
- What is real is material and unchanging, measurable and quantifiable
- Mechanical structures—Substance—Evidence
- Uniformity of body parts allows for standardized procedures
- Thinking: reductive, either/or, synthetic
- Knowledge is objective and absolute
- Linear progression of events: cause and effect

The body is like a machine that can be dismantled into the heart as pump, the lungs as bellows, the joints as gears and levers, the nervous system as electrical circuitry, the brain as computer, the eye as camera, the stomach as chemical beaker, the intestines as plumbing, and the liver and kidneys as filters.



CONCEPTUAL MODELS...

HOLOGRAPHIC EASTERN VIEW

Health:

integrity, adaptability, continuity

Outlook of Medicine:

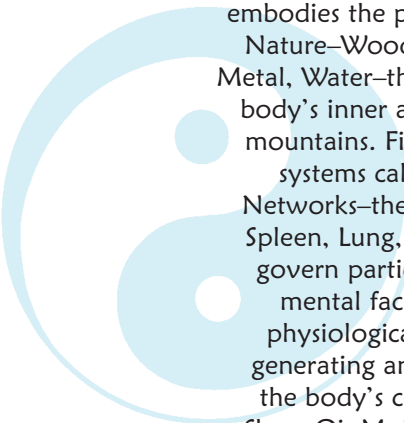
Cultivate health: doctor and patient
in collaborative partnership to improve
ecological condition

Goal:

enhance self-regulatory capacity

ASSUMPTIONS OF HOLOGRAPHIC MODEL:

- Humans are a microcosm of nature
- Reality is one unified matrix within which all things are connected and co-generating
- Seen-unseen, Earth-Heaven, Yin-Yang, soma-psyche are contending dualities in a continuous process of transformation
- Functional interactions—Process—Pattern
- Each person has a unique terrain to be mapped—a resilient, sensitive ecology to be maintained
- Thinking: holistic, both/and, syncretic
- Knowledge is subjective and relative
- Cyclical progression of events: mutual arising and recurring



The human landscape embodies the primal forces in Nature—Wood, Fire, Earth, Metal, Water—that organize the body's inner air, rivers, and mountains. Five functional systems called Organ Networks—the Liver, Heart, Spleen, Lung, and Kidney—govern particular tissues, mental faculties, and physiological activities, generating and regulating the body's constituents—Shen, Qi, Moisture, Blood, and Essence.

EAST



BODY AS GARDEN

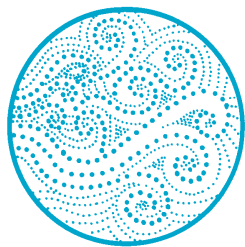
...WEST AND EAST

THE FIVE PRIMORDIAL POWERS, PHASES AND ORGAN NETWORKS...



The human body, like a landscape, is an ecosystem. Just as yin and yang divide the world into polar forces, five primordial powers (*wu-de*) further differentiate all activity into a progression through five phases (*wu-xing*) that correspond to the seasons in nature. **Fire** (*yang*) corresponds to summer, **Wood** (*yang* within *yin*) corresponds to spring, **Metal** (*yin* within *yang*) corresponds to autumn, **Water** (*yin*) corresponds to winter, and **Earth** (*yin* and *yang* in equilibrium) corresponds to the interval between seasons. Well-being results from the proper balance of contending forces—hot and cold, wet and dry, expansion (**Wood**) and contraction (**Metal**), completion (**Fire**) and conception (**Water**).

Whereas the phases **Water**, **Wood**, **Fire**, **Earth**, and **Metal**, are emblematic of the seasons in nature (the macrocosm), people (the microcosm) are organized by five functional systems, the Organ Networks of the **Kidney**, **Liver**, **Heart**, **Spleen**, and **Lung**. It is the job of these Organ Networks to generate, circulate, and store the substances out of which the body is composed: **Essence**, **Blood**, **Moisture**, **Qi**, and **Shen**.



Qi



MOISTURE

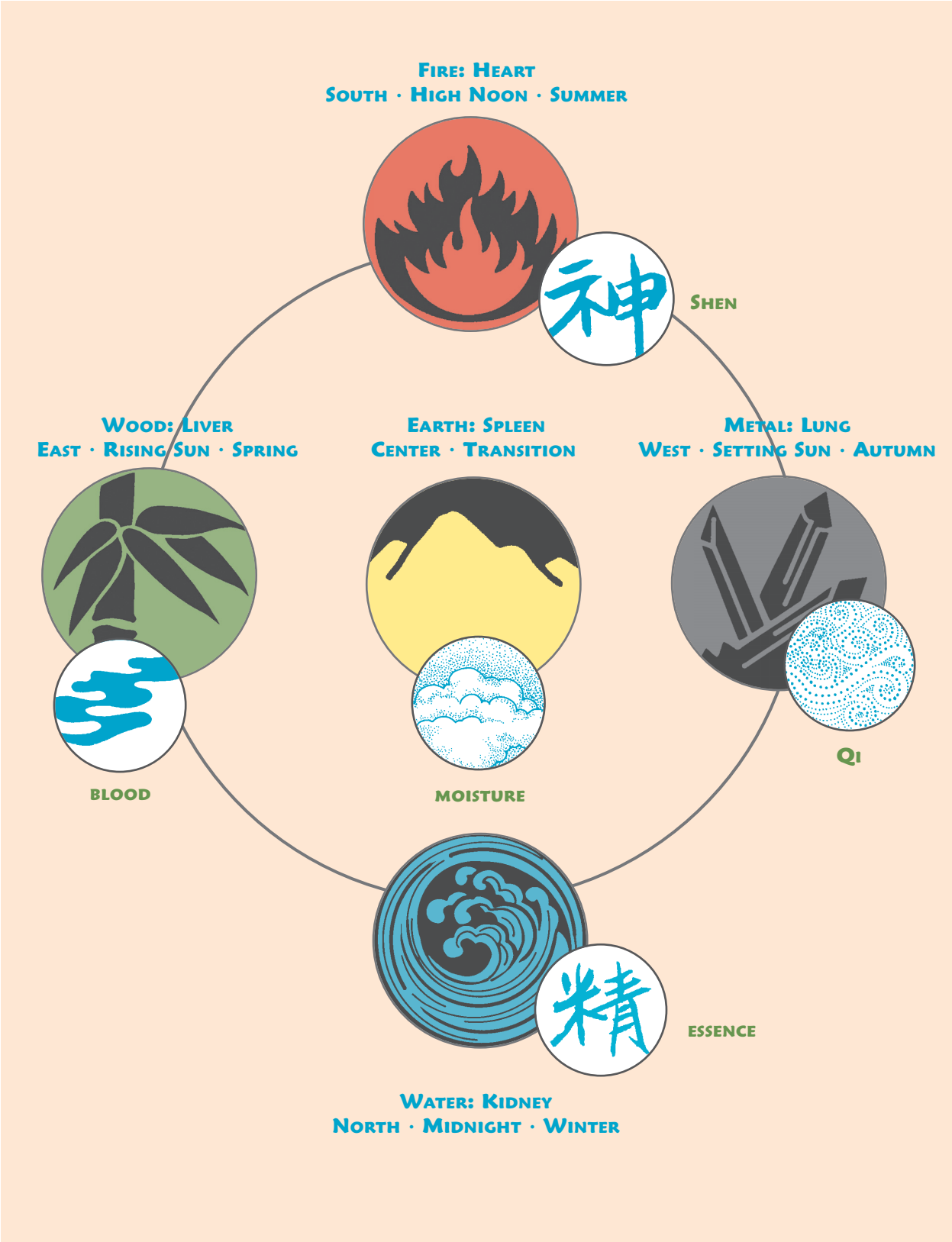


BLOOD

In simple terms, health is determined by the quantity, quality, and distribution of the body constituents and the harmonious interaction of the Organ Networks. Illness results as a consequence of either insufficient or obstructed Qi, Moisture, or Blood, and disturbances within or between Organ Networks.

The five phases identify stages of transformation and patterns of proliferation and withering. Cycles in human lives resemble the seasons of nature—beginning in birth and ending in death, with stages of growth, maturity, and decay in between. The **Wood** phase is seen in birth when new life bursts forth. An infant has moved from the **Water** phase (*yin*) of gestation into the **Wood** phase of birth and growth. The peak of maturation is reached in the prime of adulthood, represented by the **Fire** phase (*yang*). The body's degeneration and aging correspond to the phase of **Metal**. The interval between these cycles belongs to **Earth**, and the state of dissolution and death corresponds again to the **Water** phase (*yin*).

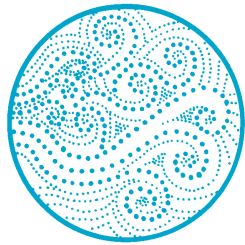
GENERATE, REGULATE AND DISTRIBUTE THE FIVE BODY CONSTITUENTS



THE FIVE BODY CONSTITUENTS



The metaphor of the root and branch is used in Chinese medicine: the branch is visible, yet growing from the roots that are concealed from view. What is seen (the expression of things) is based upon what is unseen (the essence of things). We infer a person's nature (roots) by observing his or her outward form (branches).



Qi, the dynamic force responsible for the activity of life, initiates movement, and is the feeling of movement itself. It is also that which defines or gives things their shape. Lack of Qi is evident when someone cannot *keep it together* or maintain a shape, becoming dissipated or amorphous. Qi refers to the warmth and pulsatory rhythms which separate life from death. The refined essence of food and air becomes pure or Righteous (*Zheng*) Qi. Defensive (*Wei*) Qi helps the body adapt to external influences such as weather, or mobilize resistance to microorganisms and noxious substances in the environment. Qi refers to the resources which the human organism consumes, transforms, stores, and transmits.



MOISTURE refers to the body's liquid components, including digestive secretions, synovial, vitreous, and cerebrospinal fluid. Moisture creates a buffer between tissues. When the body is too dry, friction causes irritation; when too wet, a quagmire impedes movement. Moisture is a fluent substance, as well as the process of generating, distributing, and storing fluid.



BLOOD gives solidity to the shape that Qi creates. It encompasses all structural and connective tissue in the body. Blood creates and maintains matter, that which we can touch and taste. It is analogous to a stone, while Qi is the sculptor: the action of the sculptor gives the stone its shape. Blood is a viscous substance, as well as the process of generating, distributing, and storing nutrients.

By itself, Blood is passive, inert, thick, and tends to stagnate: to pool and congeal. It is Qi, active and warm, which moves the Blood. By itself, Qi has no material expression and no source for renewal. Blood is the material basis of Qi, linking it with physical form. They are mutually dependent upon each other: Where Qi goes, Blood flows and Blood is the mother of Qi.

Blood is also considered to be the material basis of the mind. In the modern Western vocabulary, it is described as the medium that transports neuropeptides, the chemical messengers that spread information (consciousness) throughout the organism.



ESSENCE can be considered the most fundamental constituent in that it is the basis from which all else arises, including the ovum, sperm, and genetic material itself. We are endowed at birth with Essence, which is replenished on a daily basis by food and air. Longevity is dictated by the quality and amount of Essence. Like Qi, Moisture, and Blood, Essence can be eroded by abuses such as stress, overwork, exhaustion, sexual excess, and poor nutrition.



SHEN refers to the organizing force of the self. It is more immaterial (Yang) than Qi, just as Essence is more dense (Yin) than Blood. To comfort the Shen is to soothe the Spirit and relax the mind. The term Shen–Jing refers to the totality of an individual, encompassing both the tangible and intangible realms of personal experience. Shen is responsible for the integrative function, and is undermined by anxiety and stress.

Qi, Moisture, Blood, Essence, and Shen are interdependent, co-generating, and mutually regulating constituents and processes. Moisture cannot be separated from the function of moisturizing, Blood from nourishing, or Qi from moving. Without proper Moisture, Qi becomes Hot and agitated and Blood dries up and congeals. Without Blood, Moisture is dispersed and Qi is scattered. Without Qi, both Moisture and Blood stagnate, coagulate, and stop circulating. Without Essence, the body has no material source; without Shen the body lacks presence, having neither spirit nor mind. Thus, Chinese medicine identifies disease as a disorder of relationships, not as a singular, unvarying entity.

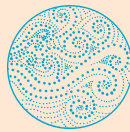
THE FIVE BODY CONSTITUENTS



The body's basic building blocks are **Essence**, **Blood**, **Moisture**, **Qi**, and **Shen**. These exist along a continuum from tangible (yin) to immaterial (yang). When the body is likened to a landscape, **Essence** is the germinating seed within the earth that generates life. **Blood** is the soil or substrate from which tissue is formed. **Moisture** is the wetness that flows through streams to the sea, moistening the land, filling joints and cavities. **Qi** is ethereal like air and powerful like the wind, a palpable force that manifests as metabolic activity, warmth, and the sensation of being alive. **Shen** corresponds to the heavens from whence logos and meaning descend to form consciousness. The body is completely dependent upon the interaction of these constituents that are organized and supervised by the five Organ Networks.



SHEN: (realm of heaven)
the integrative aspect known as mind, spirit, intelligence responsible for mental, emotional, and expressive life and the capacity for self-awareness.



QI: (air)
the animating force expressed through all living processes as movement, transformation, sensation, thought, and warmth. All human activity is an evidence and consequence of Qi.



MOISTURE: (*jin-ye*): (inner sea)
the liquid medium that nurtures and lubricates all membranes, sheaths, joints, and body cavities from the vapor of breath to perspiration, tears, mucus, saliva, urine, and sexual secretions.



BLOOD: (*xue*): (soil)
the substance from which tissue like bones, nerves, skin, muscles, and organs is formed as well as the medium of the mind and repository of mental impressions.



ESSENCE: (*jing*): (seeds within the earth)
the living protoplasm of reproduction and regeneration that engenders and sustains the germ of who we are: our genetic inheritance, our immunological integrity, and the template of our identity.

A CONTINUUM OF GREATER AND LESSER DENSITY AND SUBSTANTIALITY

Qi is both a single constituent as well as a concept that connotes the aggregate of all constituents. Qi is subtle—we know it by how it manifests (running, talking, giggling, weeping, digesting, working). **Moisture** is more dense than Qi, but less so than **Blood**, and **Blood** is more substantial still. Relative to each other, Qi is more dynamic while **Blood** is more stable. More dense than **Blood** is **Essence**, from which **Blood** itself is formed; and **Shen** arises when Qi becomes aware of itself.

THE FIVE ORGAN NETWORKS



It is the Organ Networks that generate and distribute sufficient quantities of the body's constituents and assume responsibility for the fundamental functions of the organism. These five Networks organize the life of the body. They are related to but not identical to the organs designated by the same name in Western medicine. Each Organ Network embodies a set of functions, physiological and psychological, and as such is not confined to a fixed anatomical structure and location. Each has corresponding mental faculties, emotional states, tissues, sense organs, and channels within their sphere of influence.



FIRE: Heart

envelops the *Shen*, propels the *Blood*, governs clear perception, and intuition, and by its perfusion of the *Blood*, establishes communication with all parts of the psyche and soma



METAL: Lung

governs the rhythm and tempo of respiration, the circulation of *Qi*, skin and body hair, subconscious drives and appetites, and the maintenance of defensive boundaries



EARTH: Spleen

digests and assimilates nutrients, distributes *Moisture*, maintains muscles and flesh, stability, viscosity of tissue and fluid, thinking and remembering



WOOD: Liver

governs *Blood*, tendons and nerves, the volume, pressure, and evenness of circulating *Qi* and *Blood*, temperament and judgment



WATER: Kidney

stores the *Essence* necessary for growth, development, fertility, sexual capacity, bones, marrow, brain, and is the well spring of instincts, impulses, wisdom and will.

A UNITY OF FIVE INTERACTING SYSTEMS EXPRESS PSYCHE AND SOMA

Whereas in Western science thoughts and feelings are localized in the brain and physical events in the body, in the Chinese view they are both expressions of the Organ Networks.

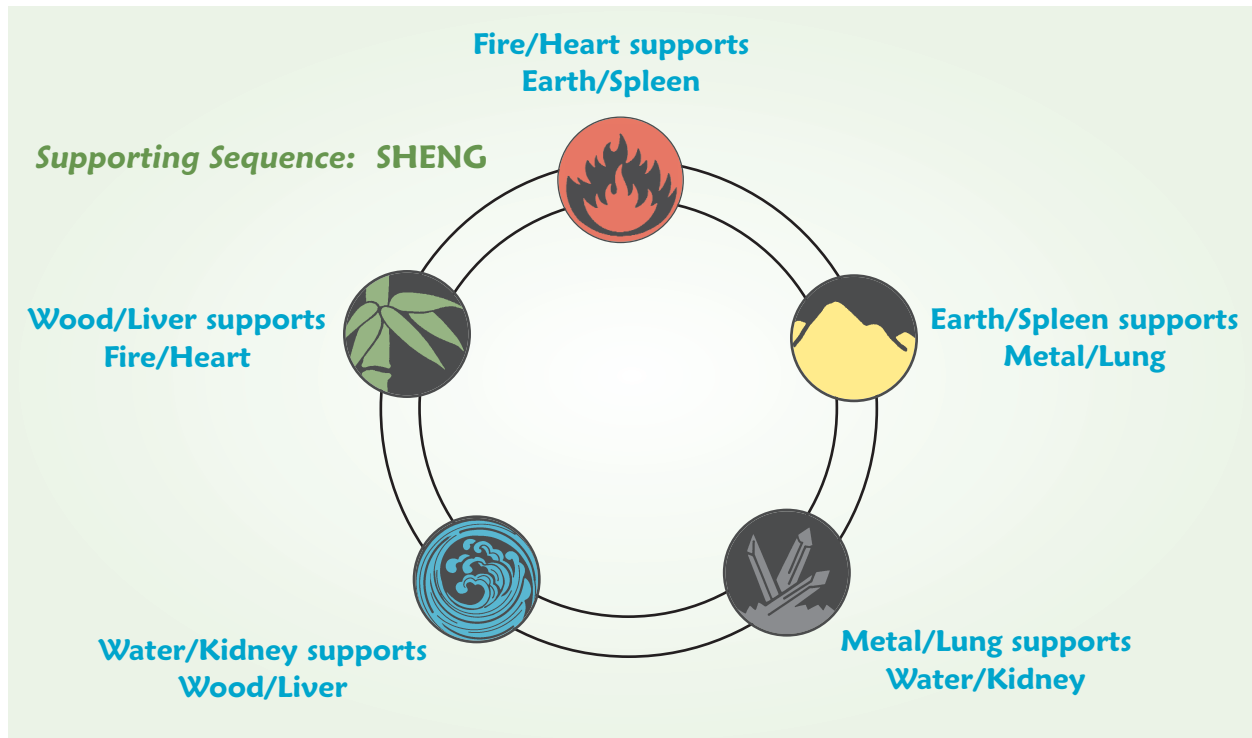
These networks interact like themes in a fugue, with ascending and descending rhythms and recapitulations; each one is a living melody, expressed through the instrument of the soma and psyche. In the body, dissonance manifests as physical symptoms and patterns of dysfunction. In the mind, patterns of mental distress manifest as bothersome traits, fixations, dilemmas, and distortions of character.

FIVE-PHASE THEORY

SHENG AND KE: SEQUENCES OF GENERATION AND RESTRAINT DEFINE THE RELATIONSHIP BETWEEN THE ORGAN NETWORKS

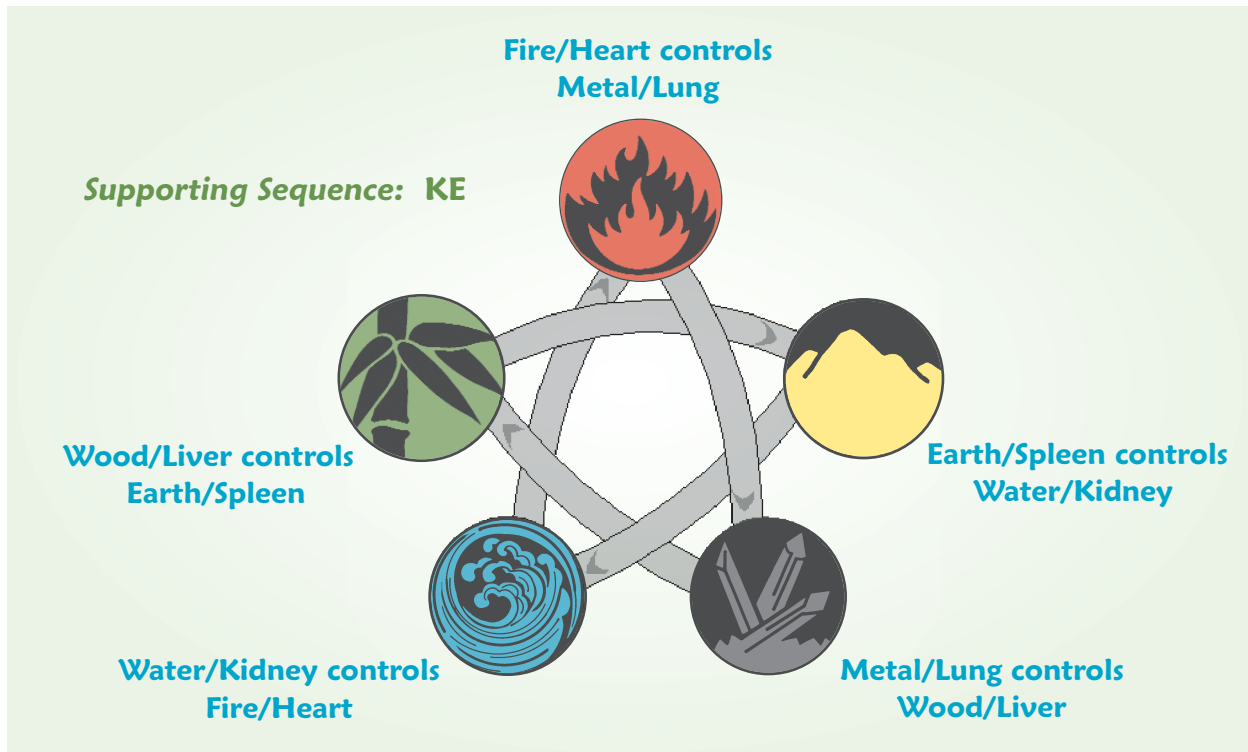


The Five Phases interact according to countervailing sequences of generation and restraint, proliferation and limitation, through which equilibrium is maintained. The relationships between the Phases are like those between parents and their children. Each phase gives birth to the succeeding Phase in the Sheng sequence, while limits are established in the Ke sequence.



- In the same way that **Water** nourishes **Wood** along the Sheng sequence, **Kidney Essence** generates the **Blood** that the **Liver** stores.
- Just as **Wood** feeds **Fire**, so the **Blood** of the **Liver** secures the **Shen** sheltered within the **Heart**.
- As **Fire** generates **Earth**, the **Heart** supports the **Spleen** by providing the warmth and animation (metabolic energy) to transform food and assimilate nutrients.
- As **Earth** gives rise to **Metal**, the **Spleen** supports the **Lung** by generating nutritive essence (Food Qi) that combines with atmospheric essence (Air Qi), forming the pure (Zheng) Qi that circulates through the channels to all parts of the organism.
- As **Metal** vitalizes **Water**, the **Lung** nurtures the **Kidney** by precipitating its moist Qi downward, to be collected and stored by the **Kidney** as reproductive and regenerative essences (Jing).

FIVE-PHASE THEORY




- Along the Ke sequence, just as **Water** controls **Fire**, so the **Kidney's** Yin essence which is dense and heavy counterbalances the **Heart's** Yang fire which is light and expansive.
- As **Fire** controls **Metal**, so the **Heart's** capacity to rule the **Blood** complements the **Lung's** capacity to govern the **Qi**.
- As **Metal** restrains **Wood**, so the **Lung's** power to mobilize **Qi** counteracts the **Liver's** power to gather the **Blood**.
- As **Wood** dominates **Earth**, so the activating power of Liver **Qi** awakens the transformative function of the **Spleen** and counters its tendency towards languor.
- And since **Earth** dams **Water**, the **Spleen's** ability to absorb fluids and distribute **Moisture** counterbalances the **Kidney's** ability to concentrate **Moisture** and excrete fluids.

Each Organ Network is identified by the names of the primary Yin Organs yet comprised of a pair of organs called Zang (Yin) and Fu (Yang). These pairs consist of: the Liver/Gall Bladder, Heart/Small Intestine, Spleen/Stomach, Lung/Large Intestine, and Kidney/Bladder.

(Detailed information on Chinese Organ Physiology can be found in the Appendix of this Handbook. An in-depth description of the Five-Phase types can be found in *Between Heaven and Earth – A Guide to Chinese Medicine*.)

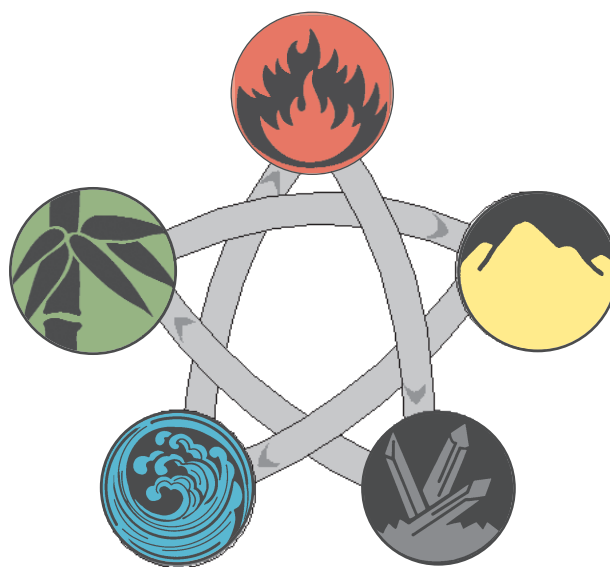
FIVE-PHASE THEORY

CONSEQUENCES OF DISTURBANCE ALONG THE SHENG AND KE CYCLES

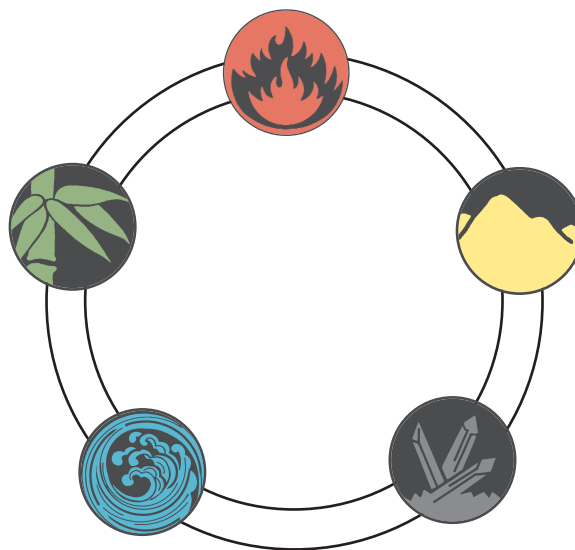
 When one Organ Network overly restrains its complementary *relative* along the Ke sequence, that family member can *collapse*; if not kept within proper limits, it can become *exaggerated*. Overly restrained, its force and influence dissipate and diminish, it becomes passive and impotent.

Inadequately restrained, it expands, becoming overly intense, and oppressive. When prolonged, either situation will transform into the other and lead ultimately to attrition of the power and potential of the person. An overly brawny Liver, for example, will deplete the Kidney, destabilize the Heart, oppress the Spleen, and impede the Lung. When a Network collapses, due to stress or other factors, a different pattern is triggered. When the Liver collapses, the Spleen and Lung become relatively stronger (hyperactive), and the Kidney and Heart become vulnerable and exhausted. A simple excess or deficiency of one Organ Network will, over time, deteriorate into complex patterns of disharmony and disease.

Diseases of excess often advance from one Organ Network to another along the Ke sequence. That is, a disharmony of the Liver may afflict the Spleen. If this is not corrected, the Spleen passes this problem on to the Kidney, the Kidney to the Heart, the Heart to the Lung. Finally, the disease comes home to roost in the Liver.



Deficiency diseases usually develop along the Sheng sequence. Weakness is transmitted from parent to child: from Kidney to Liver, Liver to Heart, and so forth, until the disease returns to its point of origin. The gravity of a disease can often be assessed by determining how far along each of the sequences it has progressed, and how many Networks are seriously affected.



TYPICAL DISEASE PATTERNS



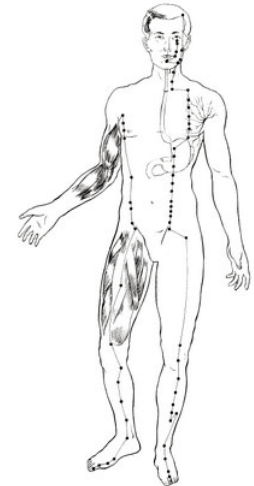
LIVER NETWORK

- Disturbances of peripheral nerves & circulation
- Disturbances of equilibrium, coordination & locomotion
- Migratory pain or swelling
- Tension, cramps & spasms of muscles, nerves & organs
- Disorders characterized by erratic & irregular function
- Pain in the eyes & ears
- Irritability
- Pain under the ribs
- Bitter taste in mouth
- Short temper
- Cramping or stabbing pain in lower abdomen & groin
- Irregular menses
- Abnormalities of finger and toenails



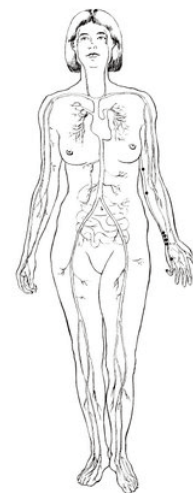
SPLEEN NETWORK

- Disturbances of digestion & absorption
- Disorders of lymphatic circulation
- Disorders of fluid distribution or viscosity
- Diseases of the muscles
- Disorders of veins (venules & capillaries)
- Abdominal distension & flatulence
- Poor appetite or overeating
- Loose bowels
- Anemia due to malnutrition or malabsorption
- Hemorrhoids
- Easy bruising and bleeding; varicosities



HEART NETWORK

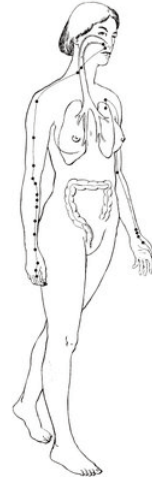
- Cardiovascular Diseases
- Disturbances of speech, thinking, emotional expression
- Sleep disturbances
- Collagen deterioration (lupus, rheumatoid arthritis, marfan)
- Disorders of integrative function (i.e., psychosis, schizophrenia, confusion, panic)
- Irregular rate & rhythm of heart
- Pain in the chest
- Sweating
- Restlessness, trembling





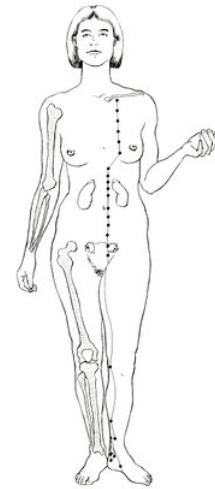
LUNG NETWORK

- Pulmonary & upper respiratory disorders
- Disorders of the skin & mucous membrane
- Airborne allergies
- Disorders of fluid circulation (facial edema & urinary retention)
- Disorders of venous circulation (poor venous return)
- Shortness of breath and wheezing
- Coughing
- Excess phlegm or lack of bronchial secretions
- Vulnerability to colds & flus
- Sensitivity and slow healing of skin



KIDNEY NETWORK

- Disorders of growth & development including problems of fertility, conception, pregnancy and birth
- Disorders of central nervous system (multiple sclerosis, muscular dystrophy, cerebral palsy, dementia, retardation)
- Disorders of bones and teeth
- Joint pain and stiffness
- Deterioration of vision and hearing
- Disturbance of libido
- Weakness and pain in lumbo-sacral region and lower extremities
- Urinary retention or incontinence



ADVERSE INTERNAL CLIMATES

Extreme wind, dampness, dryness, heat, and cold wreak havoc in the world of nature. These same forces can derange balance within the human body, weakening or obstructing the movement of Qi in the organs. As wind shakes trees, **Internal Wind** in the body manifests as vertigo, unsteady movement, and trembling. As saturated earth generates swamps, so **Dampness** becomes edema and phlegm. As aridity withers vegetation, so **Dryness** causes chapping or cracking of mucous membranes. As ice inhibits the rush of winter water in a stream, so internal **Cold** retards circulation and depresses metabolism. And just as fire scorches the earth, so internal **Heat** may inflame tissue or generate fever.

These internal and external pathogenic agents also contribute to the congestion or depletion of body constituents. Chinese medicine identifies five pernicious body climates as the adverse conditions of: **Cold, Heat, Wind, Dampness, and Dryness**. Just as redness, swelling, and pain result when fire burns the skin, these symptoms arising spontaneously are considered due to the presence of internal fire (or Heat), according to the correspondence thinking of Chinese medicine. The source of this fire cannot necessarily be seen, only its effects:

Symptoms of inflammation are viewed as signs of Heat.

Principles of complementarity can be generally used:

- for Cold, apply warmth;
- for Heat, cool;
- for congested Qi, Moisture or Blood, encourage movement;
- for Internal Wind, subdue;
- for External Wind, relieve surface congestion;
- for Phlegm, liquefy and dissolve

Similarly, a person exposed to icy weather begins to shiver and, in time, becomes lethargic, dull, and unresponsive. When these symptoms arise regardless of external temperatures, the person is manifesting the condition of internal **Cold**, usually associated with signs and symptoms of lowered metabolic activity: depressed mental function, retarded circulation, weakness and malaise.

Just as it finds its way through the cracks and crevices of doors and windows, **Wind** can steal into the body. There, it manifests as jerky movement, dizziness, lack of coordination, or symptoms that migrate from one region to another – appearing and disappearing suddenly without apparent reason. When **External Wind** invades the body, it manifests as soreness, itching, tension and sensitivity of the skin and muscles. The common cold is considered to be due to an attack of **External Wind** manifested by symptoms that include dizziness, migratory pains in the joints, muscles, and head. **Internal Wind** is characterized by nerve and muscle spasms, incoordination, vertigo, high fever, and emotional instability.

External Wind can create the pre-conditions for other external influences to enter the body, such as **Dampness, Dryness, Cold, and Heat**. Chills, body aches, and clear, runny secretions are indicative of **Wind-Cold**; whereas fever, thirst, stuffy nose, sore throat, and yellow secretions indicate **Wind-Heat**. **Wind-Damp** can obstruct the nerves and sense organs, producing neurological disorders characterized by clumsiness, paralysis, disequilibrium, headache, vertigo and muddled thinking. It can also attack the bones and connective tissue causing pain, swelling and dysfunction of the joints, spine, and thorax causing arthritis, rheumatism, costochondritis, bursitis and loss of mobility.

PATHOLOGICAL PATTERNS

Dampness is synonymous with excess Moisture, an over-saturation of the body's environment that causes it to become soggy and viscous. It appears as swelling and a sense of fullness, heaviness, and lethargy. It can manifest on the surface of the body as oily skin, sticky perspiration, and subcutaneous edema, as well as joint swelling, cloudy urine, and thickened vaginal secretions.

Congeaed Moisture becomes **Phlegm**, which can be characterized by heaviness of the head and limbs, dull pains, abundant sputum, gall or kidney stones, mental illness, epilepsy, or nodular deformities and cysts. **Dampness** and **Phlegm** are similar, but **Dampness** tends to affect the lower body, while **Phlegm** the upper. **Dampness** can become intermingled with **Heat** and become **Damp-Heat**.

Dryness damages fluids and is manifested by symptoms of dehydration, such as brittle hair and nails, wrinkled, cracked skin or mucous membranes, irritated eyes, dry stool, lack of perspiration, and scanty urine. **Dryness** can generate irritation, inflammation, and **Heat** due to lack of fluids and lubrication: **Heat** may also lead to **Dryness**. Supplementing a lack of Moisture will counteract **Dryness**, just as eliminating an excess of Moisture will counteract **Dampness**.

ETIOLOGY: PATHOGENIC INFLUENCES

EXTERNAL

Wind
Heat
Dryness
Humidity
Cold

INTERNAL

frustration and rage
sensuality and frenzy
sadness and grief
worry and anxiety
fear and fright

MISCELLANY

- ◆ diet
- ◆ living habits
- ◆ work, exercise, recreation
- ◆ environment (social)
- ◆ hereditary and congenital conditions

PATHOLOGICAL PATTERNS

BODY CONSTITUENTS

| | | |
|------------|---|---|
| Shen | | Disturbance, detachment |
| Qi | } | Deficiency, stagnation |
| Moisture | | |
| Blood | | |
| Essence | | Erosion |
| Yin / Yang | | Yin: Exhaustion of vital fluids Yang: Exhaustion of vital warmth |

ORGAN NETWORKS

| | | | |
|---------------|-----------|------------|--------------------------------|
| Liver | Depletion | Congestion | Conflict with Spleen and Lung |
| Heart | Depletion | Congestion | Conflict with Lung and Kidney |
| Spleen | Depletion | Congestion | Conflict with Kidney and Liver |
| Lung | Depletion | Congestion | Conflict with Liver and Heart |
| Kidney | Depletion | Congestion | Conflict with Heart and Spleen |

YIN-YANG CORRESPONDENCES

IN THE WORLD (Macrocosm)

YIN

Earth
Below
Moon
Fall & Winter

Cold
Wet
Darkness
Night (midnight)
Hidden
Interior
Contracting

Forming
Tangible
Dense
Hard
Heavy
Descending
Death
Decay

YANG

Heaven
Above
Sun
Spring & Summer

Heat
Dry
Brightness
Day (midday)
Exposed
Exterior
Expanding
Transforming

Intangible
Porous
Soft
Light
Ascending
Birth
Growth

IN THE BODY (Microcosm)

YIN

Soma (tissue, form,
structure, substances)
Anabolism (formation
of substance and
tissue)

Substances:

Blood, Lymph, sweat,
Hormones, Mucous,
Urine, Perspiration,
Nutrient Substances,
Collagen, Fat,
Sexual Secretions,
cerebro-spinal fluid,
synovial fluid

Organs:

Liver, Heart, Spleen
Lung, Kidney

YANG

Psyche (thoughts, feelings,
sensations, processes)

Catabolism (decomposition of
substance and tissue)

Functions:

Cognition, Circulation,
Secretion, Discharge,
Peristalsis, Pulsation,
Metabolism, Perspiration,
Respiration, Elimination

Organs:

Gallbladder, Small Intestine
Stomach, Large Intestine,
Bladder

FIVE-PHASE CORRESPONDENCES

IN THE WORLD

(Macrocosm)

WOOD

expansion
wind
spring
east
dawn
birth
aquamarine
rancid
sour
crashing

EARTH

transition
humidity
late summer
center
late afternoon
maturity
yellow-ochre
fragrant
sweet
humming

METAL

contraction
dryness
autumn
west
dusk
degeneration
white
fishy
spicy
crackling

WATER

consolidation
cold
winter
north
midnight
death/germination
black/purple
rotten
salty
suckling

IN HUMAN BEINGS

(Microcosm)

active awareness
anger
arousal
hollering
Liver Network
eyes, nails, ligaments, nerves
matrified blood
tears

transcendent awareness
joy
excitement
giggling
Heart Network
external ear, tongue, arteries
oxygenated blood
sweat

passive awareness
termination
poise
quavering
Spleen Network
mouth, lips, gums, muscles
collagen & fat
chyme & chyle
saliva

subliminal awareness
sorrow
inhibition
sobbing
Lung Network
skin & pores, body hair,
lymph vessels & veins
lymph
mucus

primal awareness
fear
withdrawal
groaning
Kidney Network
inner ear, head/pubic hair
bones, teeth & marrow
cerebrospinal fluid
sexual secretions