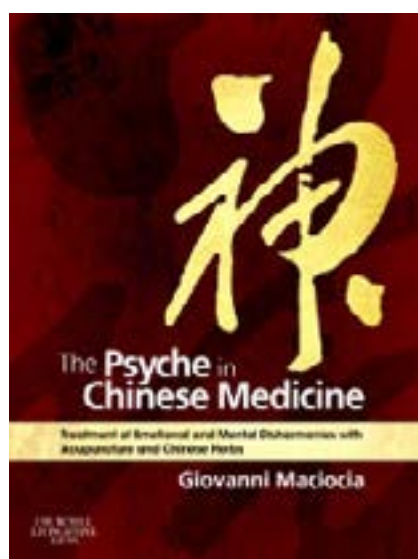




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Figure 9.13 Effect of pensiveness.

Burner, food cannot be digested, there is abdominal distension and contraction of the limbs. Pensiveness causes Qi stagnation.

Pensiveness causes similar symptoms as outlined above for worry, i.e. poor appetite, a slight epigastric discomfort, some abdominal pain and distension, tiredness and a pale complexion (Fig. 9.13). The right Middle pulse position (Spleen) will feel slightly Tight but Weak.

The only difference will be that the pulse on the right side will not only feel slightly Tight, but will also have no wave. One can feel the normal pulse as a wave under the fingers moving from the Rear towards the Front position. The pulse without wave lacks this flowing movement from Rear to Front position and it is instead felt as if each individual position were separate from the others (Fig. 9.14). In the case of pensiveness, the pulse will lack a wave only on the right Middle position. A pulse without wave in the Front and Middle positions indicates sadness.

THE PULSE IN PENSIVENESS

When pensiveness is the emotional cause of disease, the pulse will be slightly Tight but Weak on the Spleen position. In addition, the pulse of the right Middle position will not only feel slightly Tight, but will also have no wave.

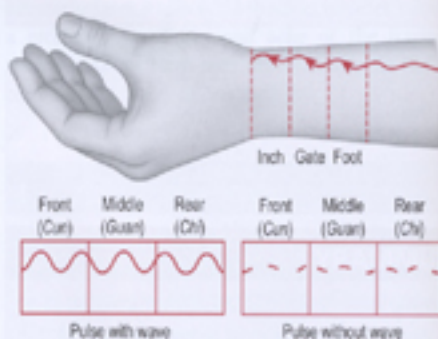


Figure 9.14 Pulse without wave.

CLINICAL NOTE

The normal pulse should feel like a wave undulating from the Rear towards the Front positions. To feel the wave, one must rest all three fingers on the pulse. A pulse without wave is felt within the individual positions but it does not flow smoothly from one position to the other. A pulse without wave generally indicates sadness. Some pulse qualities by definition refer to a pulse without wave, e.g. Choppy, Short or Scattered.

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PATTERNS IN MENTAL-EMOTIONAL PROBLEMS AND THEIR TREATMENT WITH HERBAL MEDICINE AND ACUPUNCTURE

In this chapter, we turn our attention to differentiating mental-emotional problems and their treatment according to patterns. I will discuss first the pathology of mental-emotional problems in terms of their effects on Qi, Blood, Yin and pathogenic factors.

I will then classify mental-emotional patterns in the three broad categories of Mind Obstructed, Mind Unsettled and Mind Weakened.

The discussion will be conducted according to the following topics.

- The effect of mental-emotional problems on Qi, Blood, Yin and pathogenic factors
- Mind Obstructed, Unsettled, Weakened
- Mind Obstructed
- Mind Unsettled
- Mind Weakened

THE EFFECT OF MENTAL-EMOTIONAL PROBLEMS ON QI, BLOOD, YIN AND PATHOGENIC FACTORS

The effects of the various etiological factors in mental-emotional problems can be classified into four broad categories:

1. Effects on Qi
2. Effects on Blood
3. Effects on Yin
4. Generation of pathogenic factors.

Given the indissoluble link between body and mind in Chinese medicine, it should be remembered that, just as emotional problems have an effect on Qi, Blood or Yin, a disharmony of Qi, Blood or Yin (from causes other than emotional) will affect the Mind. The following discussion of conditions arising from emotional stress applies equally to mental-emotional problems deriving from a disharmony of Qi, Blood and Yin of the internal organs.

Effects on Qi

The Mind and Spirit are a form of Qi in its subtlest state. Therefore the very first effect of emotional causative factors is to upset the movement and transformation of Qi. As we have seen, each emotion has a certain effect on Qi by raising it, depleting it, knotting it, scattering it or making it descend.

Hence, injury to the Mind or Spirit by emotions causes either Qi-deficiency or rebellious Qi. Rebellious Qi, it will be remembered, indicates a counterflow movement of Qi, i.e. Qi rising when it should descend (as in the case of Stomach-Qi) or Qi descending when it should rise (as in the case of Spleen-Qi). Ultimately, however, both deficient and rebellious Qi may lead to stagnation of Qi. This happens because, especially in emotional problems, deficient or rebellious Qi impairs the proper circulation and movement of Qi, leading to stagnation. Stagnation of Qi from emotional problems affects various organs but the Liver, Heart and Lungs most of all.

Liver-Qi stagnation

This is the most common effect of emotional stress on the Liver. It derives from anger, resentment, frustration, worry and guilt. Anger causes Liver-Qi stagnation, especially if it is held in and not manifested.

The main manifestations of Liver-Qi stagnation are distension of the hypochondrium, epigastrium or abdomen, belching, sighing, nausea, depression, moodiness, feeling wound-up, a feeling of a lump in the throat, premenstrual tension, irritability with distension of the breasts and a Wiry pulse (Fig. 12.1).

From an emotional perspective the most characteristic and common signs are mental depression, alterna-

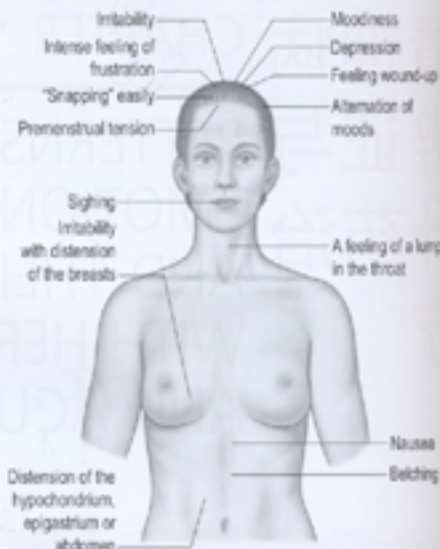


Figure 12.1 Liver-Qi stagnation.

tion of moods, irritability, "snapping" easily and an intense feeling of frustration. Liver-Qi stagnation affects the movement of the Ethereal Soul (*Hun*), restraining its "coming and going"; this causes a lack of movement of the Ethereal Soul towards the Mind (*Shen*) with the resulting lack of ideas, plans, inspiration, creativity, life dreams, etc. In short, this leads to some mental depression.

Heart- and Lung-Qi stagnation

Heart- and Lung-Qi stagnation derive either from worry which knots Qi or from sadness and grief which deplete Qi and lead to Qi-stagnation in the chest after some time.

Heart- and Lung-Qi stagnation are characterized by a feeling of distension and tightness in the chest, palpitations, sighing, slight breathlessness, a feeling of a lump in the throat with difficulty in swallowing, a weak voice, a pale complexion and a pulse which may be slightly Overflowing or Tight in both Heart and Lung positions and is without wave (Fig. 12.2).

From an emotional point of view, a person will feel very sad and depressed and will tend to weep. This state is due to the constriction of the Corporeal Soul by the

stagnation of Qi. The person will also be very sensitive to outside psychic influences.

The effects of emotional causative factors are confined to Qi only in the early stages. After some time, disruption in the movement and transformation of Qi eventually lead to the formation of pathogenic factors such as Dampness, Phlegm, stasis of Blood, Fire or Wind, all of which further affect and disturb the Mind and Spirit (Fig. 12.3).

Effects on Blood

The effects of emotional problems on Blood are more important than those on Qi, for Blood provides the material foundation for the Mind and Spirit. Blood,

which is Yin, houses and anchors the Mind and Spirit, which are Yang in nature. It embraces the Mind and Spirit, providing the harbor within which they can flourish. In particular, Heart-Blood houses the Mind (*Shen*) and Liver-Blood the Ethereal Soul (*Hun*). See Figure 12.4.

The Simple Questions in Chapter 26 says: "*Blood is the Mind of a person.*"¹ The Spiritual Axis says in Chapter 32: "*When Blood is harmonized, the Mind has a residence.*"²

Blood is also closely related to Mind and Spirit because of its relation with the Heart and Liver. The Heart, which houses the Mind, also governs Blood, and the

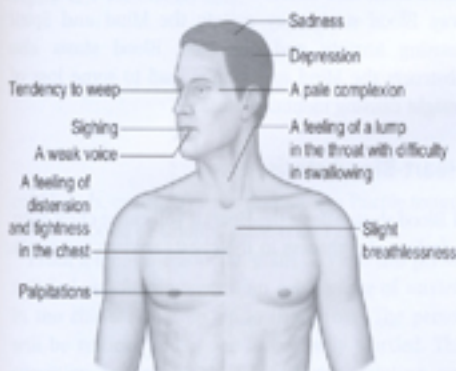


Figure 12.2 Heart- and Lung-Qi stagnation.

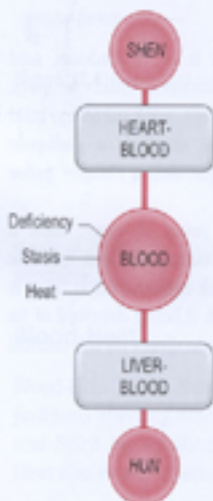


Figure 12.4 Heart-Blood and Liver-Blood.

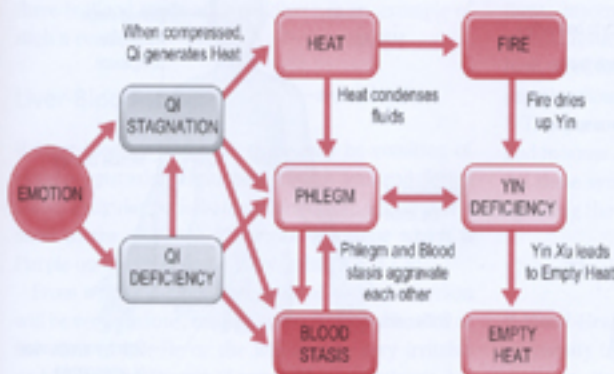


Figure 12.3 Consequences of emotional stress.

儒学理

CHAPTER 15

论对于

中国人

神和意

志观念

的影响

THE INFLUENCE OF CONFUCIANISM ON THE CHINESE VIEW OF THE MIND AND SPIRIT

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THE INFLUENCE OF CONFUCIANISM ON THE CHINESE VIEW OF THE MIND AND SPIRIT

I discuss Confucianism at length because it is my opinion that Confucianism had the strongest influence on Chinese medicine, particularly with regard to its view of emotions. Certainly, there are two other important philosophical strands running through Chinese medicine, i.e. the school of Yin-Yang (and Five Elements) and the school of *Dao* (or Daoist school).

However, the point that is often missed is that some of the thoughts and ideas from these two schools were integrated into Chinese medicine relatively late by the Neo-Confucianist philosophers of the Song and Ming dynasties. For example, many of Chinese medicine's ideas on Qi, and especially on its condensation and dispersal, giving rise at the same time to material and subtle phenomena of the universe, are derived from the Neo-Confucianist philosopher Zhang Zai (1020–1077).

Something else that is not often remembered is that the Legalist School also had an influence on Chinese medicine, at least in the beginning, i.e. during the Warring States period (475–221 bc) and the Qin dynasty (221–206 bc).

The Legalist School was called the School of Law (*Fa jia*) in ancient China. The Legalist School flourished during the Warring States period and, although it did not leave deep roots in Chinese culture as the Confucianists or Daoists did, it did prevail during the Qin dynasty (221–206 bc), a brief dynasty started by the first emperor Qin Shi Huang Di who enthusiastically adopted the principles of government advocated by the

In this chapter I shall explore first the nature and teachings of Confucianism and Neo-Confucianism and then the differences between the concept of self in Western and Chinese philosophy. I shall then examine the Confucian view of emotions to see whether this applies to a Western notion of self.

Lung- and Heart-Qi stagnation

Clinical manifestations

Palpitations, anxiety, a feeling of distension or oppression of the chest, depression, a slight feeling of a lump in the throat, slight shortness of breath, sighing, sadness, chest and upper epigastric distension, slightly purple lips, pale complexion (Fig. 17.16).

Tongue: slightly Pale-Purple on the sides in the chest area.

Pulse: Empty but very slightly Overflowing on both Front positions.

Mental-emotional profile

This person is anxious but also worried and sad. They will tend to be pale and speak with a weak voice. The anxiety is experienced in the chest.

Treatment principle

Move Qi in the Heart and Lung, relax the chest, calm the Mind.

Acupuncture

Points

HE-5 Tongli, HE-7 Shenmen, P-6 Neiguan, Ren-15 Jiuwei, Ren-17 Shanzhong, LU-7 Lieque, ST-40 Fenglong. Even method.

Explanation

- HE-5, HE-7 and P-6 move Heart-Qi and calm the Mind.
- Ren-15 and Ren-17 relax the chest and calm the Mind.
- LU-7 moves Lung-Qi.
- ST-40, in combination with LU-7 and P-6, relaxes the chest and calms the Mind.

Herbal therapy

Prescription

BAN XIA HOU PO TANG

Pinellia-Magnolia Decoction

SUMMARY

Lung- and Heart-Qi stagnation

Points

HE-5 Tongli, HE-7 Shenmen, P-6 Neiguan, Ren-15 Jiuwei, Ren-17 Shanzhong, LU-7 Lieque, ST-40 Fenglong. Even method.

Herbal therapy

Prescription

BAN XIA HOU PO TANG

Pinellia-Magnolia Decoction

Lung- and Heart-Yin deficiency

Clinical manifestations

Anxiety, cough which is dry or with scanty-sticky sputum, weak and hoarse voice, dry mouth and throat, tickly throat, palpitations, insomnia, dream-disturbed sleep, poor memory, propensity to be startled, mental restlessness, uneasiness, dry mouth and throat in the afternoon or evening, tiredness, a dislike of speaking, thin body or thin chest, night-sweating (Fig. 17.17).

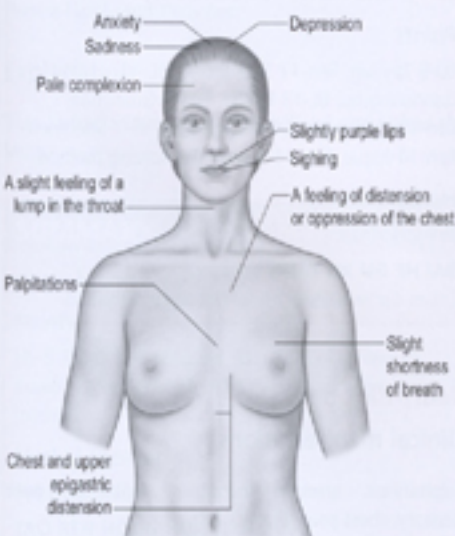


Figure 17.16 Lung- and Heart-Qi stagnation.

Table App 2.1 Herbal substitutions

HERB	SUBSTITUTION ACTION 1	SUBSTITUTION ACTION 2
FANG JI <i>Radix Stephaniae tetrandiae</i>	Fu Ling Poria with Huang Bo Cortex <i>Phellodendri</i> (to resolve Damp Heat in the Lower Burner)	Yi Yi Ren Semen Coicis with Cang Zhu <i>Rhizoma Atractylodis</i> (to resolve Dampness and remove obstructions from the channels in Painful Obstruction (BI) Syndrome)
FU ZI <i>Radix Aconiti lateralis preparata</i>	Rou Gui Cortex Cinnamomi (to tonify Yang and the Fire of the Gate of Life)	Gui Zhi Ramulus Cinnamomi cassiae (to warm the channels in Painful Obstruction Syndrome)
HUANG YAO ZI <i>Radix Dioscoreae bulbiferae</i>	Ban Xia Rhizoma Pinelliae preparatum with Bai Hua She She Cao Herba Hedyotis diffusa	
MU TONG <i>Caulis Akebiae trifoliatae</i>	Tong Cao Medulla Tetrapanacis (to remove obstructions from the Connecting channels)	Fu Ling Poria with Huang Bo Cortex <i>Phellodendri</i> (to resolve Damp Heat)
BIE JIA <i>Carapax Trionycis</i>	Huang Jing Rhizoma Polygonati with Gou Qi Zi <i>Fructus Lycii chinensis</i> (to nourish Yin)	Yi Yi Ren Semen Coicis (to soften masses)
CHUAN SHAN JIA <i>Squama Manitis Pentadactylae</i>	Wang Bu Liu Xing Semen Vaccariae (to invigorate Blood)	Yi Yi Ren Semen Coicis (to soften masses)
GUI BAN <i>Plastrum Testudinis</i>	Huang Jing Rhizoma Polygonati with Gou Qi Zi <i>Fructus Lycii chinensis</i>	
LONG CHI <i>Fossilia Dentis Mastodi</i>	Suan Zao Ren Semen Ziziphi spinosae	
LONG GU <i>Mastodi Ossis fossilia</i>	Suan Zao Ren Semen Ziziphi spinosae (to calm the Mind)	Yi Yi Ren Semen Coicis (to soften masses)
SHE XIANG <i>Moschus</i>	Shi Chang Pu Rhizoma Aconit tatarinowii	
XI JIAO <i>Coru Rhinoceri</i>	Shui Niu Jiao Coru Bubali	
CI SHI <i>Magnetitum</i>	Suan Zao Ren Semen Ziziphi spinosae	
MU LI <i>Concha Ostreae</i>	Suan Zao Ren Semen Ziziphi spinosae (to calm the Mind)	Yi Yi Ren Semen Coicis (to soften masses)
SHI JUE MING <i>Concha Halotidis</i>	Gou Teng Ramulus cum Uncis Uncariae	
ZHEN ZHU MU <i>Concha Margaritifera usta</i>	Gou Teng Ramulus cum Uncis Uncariae (to subdue Liver-Yang)	Suan Zao Ren Semen Ziziphi spinosae (to calm the Mind)
BAI JI <i>Rhizoma Bistillae</i>	Xian He Cao Herba Agrimoniae	
GOU JI <i>Rhizoma Cibotii</i>	Du Zhong Cortex Eucommiae ulmoidis	
SHI HU <i>Herba Dendrobii</i>	Yu Zhu Rhizoma Polygonati odorati	
TIAN MA <i>Rhizoma Gastrodiae</i>	Gou Teng Ramulus cum Uncis Uncariae	

The Psyche in Chinese Medicine

Treatment of Emotional and Mental Disharmonies with Acupuncture and Chinese Herbs

The Psyche in Chinese Medicine comprehensively discusses the treatment of mental-emotional disorders with both acupuncture and herbal medicine. Suitable for practitioners and students of Chinese medicine it discusses first the aetiology, pathology and diagnosis of mental disorders. It explores the nature of the Mind (Shen), Ethereal Soul (Hun), Corporeal Soul (Po), Intellect (Yi) and Will-Power (Zhi) and then presents the diagnosis and treatment of the most common psychological disorders with both acupuncture and Chinese herbs in detail. Specific chapters focus on the treatment of common conditions including depression, anxiety, insomnia, panic attacks, bipolar disorder and Attention Deficit Hyperactivity Disorder. Each condition is illustrated with case histories from the author's 35 years-long practice.

FEATURES INCLUDE:

- Comprehensive discussion of the nature of the Shen, Hun, Po, Yi and Zhi in Chinese medicine
- The first detailed description of the nature and functions of the Hun (Ethereal Soul) and how that relates to conditions such as depression, bipolar disorders and Attention Deficit Hyperactivity Disorder
- An entire chapter dedicated to the functions of acupuncture points in the treatment of mental-emotional disorders
- Case studies offer realistic insights and understanding to the range of diagnostic and treatment choices the practitioner can make
- Attractive 2-colour page layout gives easy access and navigation around the text

About the author

Giovanni Maciocia is one of the best known and most highly respected practitioners and teachers in the West today with 35 years' professional experience. He lectures throughout Europe and the USA. He is a Visiting Associate Professor of the Nanjing University of Traditional Chinese Medicine, Nanjing.

Other related titles by Giovanni Maciocia:

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