

Towards a Unified Field Theory of Chronic Disease With Regard to the Separation of Yin and Yang and 'The Qi is Wild'

By Leon Hammer, MD

First published in the Oriental Medical Journal, Vol. 6, No. 2 & 3, 1998

Foreword:

This article explores the concept and the reality of the separation of Yin and Yang and 'The Qi is Wild' in the role of chronic disease. Our primary goal, through the introduction and discussion of these issues, is to raise awareness of the role of the separation of Yin and Yang in life threatening illness in the acupuncture community and thereby enhance the prevention of severe chronic disease.

There are seven major themes throughout the article:

The *first theme* of this article is that there is a common thread between many of the chronic conditions which confound both the conventional and the alternative medical communities. I call this common thread 'the separation of Yin and Yang'.

The *second theme* of this article is that this separation of Yin and Yang occurs after a process of gradual deterioration of the vital substances of Yin organ systems [Lung, Liver etc.] which occurs slowly over the course of a life time.

The *third theme* is that the separation of Yin and Yang and the larger proportion of chronic disease involve the simultaneous dysfunction of more than one organ system.

A *fourth theme* is the process towards the separation of Yin and Yang and chronic disease which sometimes follows a linear pathogenic thread from the mildest illness to the most severe condition primarily within the same organ system. This progression, which can be followed here within the Lung organ system, has been greatly altered in our time with the intervention of powerful chemical medical interventions.

The *fifth theme* is that any recurrent illness will gradually lead to an extreme depletion of vital substances--Qi, Yin, Yang, Essence, Fluid and Blood--in varying combinations and to the separation of Yin and Yang. I feel that it is useful to regard reappearing conditions as particularly important signs of potential chaos.

A *sixth theme* is the overlooked role of the Heart and Circulation in chronic disease, the separation of Yin and Yang and ultimately in 'The Qi is Wild'. The Heart is the 'emperor' and the health of the entire organism [the emperor's subjects] depends upon the integrity of the function of the Heart. Also, the Heart is correctly said to control the Circulation, but in reality it is a reciprocal relationship.

A *seventh theme* involves conditions revealed only by the pulse which do not exhibit themselves in readily identifiable TCM syndromes but which lead to the separation of Yin and Yang and the physiologic chaos which we identify as severe chronic disease.

An *eighth theme* is that the separation of Yin and Yang leads to an aimless and dysfunctional Yang. This aimless dysfunctional Yang is in our time the LATENT [LURKING] HEAT THAT KILLS IN AUTO-IMMUNE DISEASES, when people actually burn up. This fatal heat is not Yin deficiency. It is Yang gone wild that can be controlled and healed only when Yin and Yang are once again in functional 'contact'.

Determining and Moderating Factors of Pathogenesis

General Considerations:

1. The Setting

The scenario begins with four factors. One is an attack by a Pathogenic Influence which can be either external or internal. The second is the person's 'body condition' that is partially determined by 'constitution' and partially by life experience. The third factor is the person's behavior during and after the attack by the Pathogenic Influence in terms of rest or work beyond their energy. The fourth factor is location, the Organ System or area of the body at which the Pathogenic Influence makes its strongest impact. The latter aspect is intimately linked to the second in as much as the location is most likely to be that part of the person which is most deficient and therefore most vulnerable.

The primary issues are always the areas of vulnerability and the life style of the person before, and especially after the onset of the symptomatic illness. These two are intimately linked with each other from the beginning of the process of disease. Chinese medicine, especially pulse diagnosis, in the hands of a skilled practitioner can detect these two trends years before they lead to symptomatic illness and therefore perform the prime purpose of Chinese medicine: to prevent illness.

2. Stagnation of Qi Circulation

The stagnation of the circulation of Qi is inevitably an issue during the early stages of all the scenarios discussed below. This pernicious aspect of the process can be the result of an excess or a deficient condition. *Trauma* and *emotional shock* can be significant and often overlooked factors in exacerbating Qi and Blood stagnation.

3. Relationship between Yin and Yang Deficient Stages

If first there is stagnation, then the next stage is excess Heat followed by Yin deficiency and later a gradually developing Yang deficiency. This is followed by a gradual separation of Yin and Yang with more deficient Heat signs towards the end because of the relatively greater exhaustion of Kidney Yin than Kidney Yang [Absolute Yin Stage and Syndromes of the Lower Jiao (San Jiao)].

If at first there is Qi deficiency, the next stage is either mild stagnation and then mild Yin deficiency and then Yang collapse, or a rapid Yang collapse followed by a rapid separation of Yin and Yang with predominant deficient Cold signs.

Specific Considerations- The Four Factors and the Process

Some of the stages of the process from health to the separation of Yin and Yang listed below can be less symptomatic than others. Also the path can deviate depending on other variables such as addition or elimination of bad habits or intermittent successful therapeutic interventions.

Factor One: Pathogenic Influences

Dr. Shen emphasized Cold as the critical factor in the onset of the process leading to chronic disease. However, it is my opinion that the primary onset of the process at this time in history can begin with any Organ from either an internal or external pathogenic factor including physical and mental trauma.

The *External* Pathogenic Influence

For much of our history chronic disease began with the invasion of the Lung Organ System by an External Pathogenic Factor, especially Cold, and is still considered the primary location and agent of onset by Dr. Shen. Theoretically the External Pathogenic Influence affecting the Lungs can be any of the External Evils including Cold, Wind, Summer Heat, Damp, Dry and Fire.

However, with three hundred years of the industrial revolution and now the information revolution, and with the extraordinary advances in public health in the West, the etiology of External Pathogenic Factor has changed completely. We also see the dilemma in the past two centuries of acceleration of chronic disease apart from the issue of an aging population.

Consider the Liver, living as we do in a sea of air and water pollution, subjected increasingly to poisonous substances in our food and medicine, with the stress of ambition and the frustration of failure to realize the 'American Dream'. Consider the Kidneys, living as we do in a chemical environment hostile to a healthy safe pregnancy and childbirth, with the lack of mental stimulation due to television, calculators and computers and the foundation essence crumbling with the fragmentation of family and community; or the Spleen living in a nutrient bowl of fast chemically altered food and weight loss diets; or the Heart living as we do in our E- Mail and Internet connections where there is little warm human contact, relationships are digitalized and when the pace of life has increased exponentially every decade.

These are the true External Pathogenic Factors which have altered our immune responses so that the enemy is now ourselves and we increasingly suffer with what we call auto-immune diseases. This is the ultimate paranoia. Our organism is so confused as to its identity that its own being is a danger to be destroyed rather than a treasure to be protected. In Chinese medical terms this chaos is the ultimate separation of Yin and Yang. The Qi is truly 'Wild'.

The *Internal* Pathogenic Influence

Internal Pathogenic Influences include any emotion which can affect any vulnerable organ, in addition, in some instances, to the one it is associated with by the Five Element system. The process is much the same as with an external invasion involving initial stagnation of Qi in the affected organ and then the development of Heat, of Yin deficiency, Qi and Yang deficiency and finally the separation of Yin and Yang.

The Pathogenic Process

If, for example, a person works too hard and loses defensive energy, repeated attacks by a Pathogenic Influence such as Cold, enter and stay in the body for a long period of time creating stagnation of Qi and later Blood. At any point during the following steps medications can eliminate secondary infection by foreign organisms. However, unless the person can bring to bear sufficient Protective and Nourishing Qi to eliminate the Pathogenic Influence it remains in the Organ to create the vicious inexorable cycle of stagnation and depletion outlined below which leads to the separation of Yin and Yang and chronic disease.

Factor Two: 'Body Condition'

Internal Considerations: Emotion, Values, Life-Style and Constitution

The second consideration is 'body condition' or True Qi which we have already said is determined by 'constitution' and life experience or life-style prior to the illness and which determine the ultimate location of the 'disease'.

Beyond constitution and trauma, body condition is determined by habits which create stress, including eating, sleep, substances, sex, exercise and work. Any of these parameters of living, abused beyond the inherent rhythm and capacity of the organism, will diminish the ability of the organism to provide Qi for protection against stress.

Emotional and spiritual dissonances, which are the template for destructive habits, deplete Qi directly by the loss of internal physiological harmony. These have been discussed in Dragon Rises-Red Bird Flies and by other books and articles in recent years. The subject is as endless as life is mysterious.

Values are a large part of this issue, both internal and as follows, external. What do we value? Power or love, our soul or our convenience, competition or collaboration? The questions have been there since the beginning of our existence.

Mankind has a great inherent deficit with which it must always struggle. That deficit is foresight. Our ability to see the consequences of our behavior is as short as our demand for instant gratification is great. Personal responsibility is not one of the strong points of our species. A fortune cookie I once received said that, "It is human to err, it is more human to blame others".

External Considerations

These considerations arise largely out of the nature of our values concerning the 'environment' and human ecology. A detailed examination which encompasses all these issues is outside of the scope of this paper. However, I will return to this issue below in the section concerning Kidney related Chronic Fatigue Syndrome.

Factor Three: Life-Style During Illness

This brings us to the third important factor, life-style during illness. If, when one is afflicted with a Pathogenic Influence, a person rests commensurate with their body condition, the process of chronic disease is far less likely to follow. The amount of rest required to conserve Qi, resist an External Pathogenic Factor and avoid illness varies therefore from person to person. If on the other hand they do not rest accordant with their 'body condition' they will not recover and the process will continue into more profound illness. Values are of course once again the critical determinants of behavior. And who is not caught in the struggle between our ego and our being? I have found this to be the central focus of my therapeutic relationship with patients.

Factor Four: The Location of Illness

There can be several pathways from the Pathogenic Influence to the location of chronic illness. One is directly to the most deficient organ system.

Whereas the most common Yin Organ affected, for example, by a Wind-Heat pathogenic influence is the Lungs, this External Pathogenic Influence will attack the most significantly deficient Organ directly. The symptoms and signs will vary of course according to the function of that Organ but the process will follow the steps outlined below in our discussion of each Yin Organ.

Let us assume that the Kidneys are most vulnerable. At the stage of excess Heat, meningitis or encephalitis can occur. I have observed this and documented it in detail in one person recently. Everyone in the family developed the flu while on vacation. He had been overworking prior to that vacation for some years and had lost the custody of a son from a previous marriage who he discovered was sexually abusing a young son from the second marriage. While he was caring for his sick family he was suddenly struck by meningitis. For one and one half years until I met him he continued to become extremely ill with pneumonia with even the onset of a slight cold.

When I met him he was exhausted and suffered a deep chill in his spine. A detailed examination revealed his Kidney Qi and Yang-Essence as the central energy deficits, currently and constitutionally. The invading External Pathogenic Influence attacked the most deficient system, the Kidney Organ System, which is responsible for the integrity of the Medulla [Marrow] or central nervous system as well as some of the immune functions of bone marrow.

Three other pathways involving a more gradual progression from Pathogenic Influence to chronic illness have been postulated since ancient times including the Six Stages of the Shang Han Lun for pathogenic Cold, the Four Levels of Dr. Ye Tianshi for pathogenic Heat and the Triple Burner System largely for pathogenic Damp of Dr. Wu Ju-tong. Room is left in all these theories for the disharmony to begin symptomatically at a later stage accommodating our thesis regarding 'body condition' as a determinant of disease location. The central focus of the disease will be found somewhere along this continuum.

Pathogenesis of Chronic Disease

Separation of Yin and Yang and the 'Qi is Wild'

The *first theme* of this article is that there is a common thread between many of the chronic conditions that confound both the conventional and the alternative medical communities. I call this common thread 'the separation of Yin or Yang' which can occur in any Yin Organ or more globally involve the entire organism at which point the attending physiological chaos is referred to as 'the Qi is Wild'.

It is this ultimate chaos which presents itself as chronic disease in one of many syndromes representing degrees of seriousness in terms of morbidity and mortality. When all the factors combine, as described above, to create a favorable environment for the invasion and development of pathology in any Yin Organ, chronic diseases will develop along a continuum described below with each. The final stage always involves the partial or complete separation of Yin and Yang in such diseases as the many varieties of Chronic Fatigue Syndrome including food and chemical allergies of varying degrees of severity, rheumatoid conditions, fibromyalgia, tuberculosis, HIV and AIDS, auto-immune diseases such as lupus, Multiple Sclerosis and other degenerative diseases including cancer.

The final outcome of the process is the 'Qi Wild' condition, where the deficiency or disorganization becomes so profound that the Yin and Yang of the entire organism separate. Whereas 'Qi Wild' technically involves pervasive physiological disharmony, the separation of Yin and Yang can occur in any organ and can ultimately include neoplastic disease and other severe functional breakdowns related specifically to those organs. The symptomology during these terminal stages depends on the issues discussed just above under the aegis of "Relationship between Yin and Yang Deficient Stages".

The separation of Yin and Yang creates a situation so disorganized that any potent antagonist such as HIV or the AIDS virus faces little effective opposition. In my opinion these viruses have the capacity to enhance or exploit the separation of Yin and Yang leading to HIV and finally to a generalized 'Qi Wild' condition which characterizes AIDS. Malignancies are after all only groups of cells which are out of functional control and in a state of the same anarchy which is the explicit meaning of 'Qi Wild'. A dysfunctional immune system is one that is no longer able to organize a coordinated coherent defense, again where chaos reigns. From a Chinese medical point of view these disorganizations are the product of the more central disorganization of the separation of Yin and Yang.

Whatever the course of the process to the 'Qi Wild' disorder, through the Six Divisions to the Lesser Yin Stage or to the Absolute or Terminal Yin, or through the Triple Burner System, the result is severe morbidity and death.

Literature/Dr. Shen

The concepts of 'Qi Wild' and also 'Blood Out of Control' are not included in the normal traditional Chinese medicine curriculum. Along with other aspects of Chinese medicine that do not conform to the traditional dogma, they are rejected outright by some practitioners. Except for Porkert, Li Shi-zhen, Jiang Jing, and the *Nei Jing*, whose references are discussed below, I have found nothing about this condition in the English language literature. Nevertheless, it is one of the most important

aspects of Chinese pathology, because it involves an entire range of disharmony and pathology rampant in our time for which many practitioners are unprepared to diagnose and treat.

What has become frightening is the frequency of the most serious forms of instability on the pulse such as Qualities Changing, Intensity and Amplitude Changing, as well as changes in Rhythm, in persons on medications and/or with histories of substance abuse. Even more alarming is the fact that the 'Qi Wild' condition is occurring with increasing frequency in young persons, particularly during the past five years.

With regard to sensation, Changes in Amplitude, Intensity, and Quality, as well as the Flooding Deficient quality are frequently confused with one another. Their differences in interpretation are significant and require hands-on experience in order to distinguish their individual sensations, because the deeper constant and pervasive Changes in Quality are the most serious signs of dysfunction in this group of pulses. The Flooding Deficient quality is ordinarily the least sign of disharmony.

According to Dr. Shen, all changes in the stability of the pulse, including Rate, Rhythm, Amplitude, Intensity, and Quality, are intimately intertwined with the 'Nervous System', each affecting the other. An unstable 'Nervous System' causes the 'Circulation System', involved with Rate and Rhythm, to lose stability, and the loss of stability of the 'Circulation System' in turn causes the 'Nervous System' to become unbalanced. In the conditions described below under 'Qi Wild', the emotional and mental symptoms are more severe if the 'Nervous System' is already 'tense' or 'weak'.¹

All of the pulse qualities associated with a 'Qi Wild' condition are accompanied by anxiety, confusion to some extent, as well as by emotional fragility and easy fatigue. The lives of patients so affected are marked by chaos that may be more and less frantic depending on other factors. Mental illness is another form of that chaos.

The 'Qi Wild' qualities include Changing Qualities, Interrupted-Intermittent Yielding Hollow, Empty Interrupted-Intermittent, Empty, Yielding Hollow, Leather, Empty and Thread-Like, Scattered, and Minute. To qualify as qualities pathognomonic of a 'Qi Wild' state, the quality must appear on the entire pulse (all six positions).

'Qi Wild' Condition

Yang Qi is expansive and is held in check only by the centrifugal force of the more substantial Yin Qi (Yin, Blood, and Essence). 'Qi Wild' is a condition of extreme functional weakness in which, for one reason or another, the Yin and Yang have lost operative contact and are unable to support each other. The result is profound physiological disorganization and chaos. Either the Yang is too weak to move the Yin, or the Yin is too weak to nurture and hold the Yang, or both. There is a profound loss of balance which Dr. Shen views as a serious generalized Yang deficient condition. The Chinese characters have been translated as "like sand running out of one's hand" or "dispersing like a piece of bread that is crumbling" (Dr. John Shen, personal communication, 1974). The result is physiological chaos disrupting the orderly circulation of Yang to the meridians and the Organs, rendering them impaired in their ability to maintain function. This chaos is especially disorganizing to the 'Nervous System' which depends on the organized integrity of the lighter fast-moving Qi energies. Thus, 'Qi Wild'

affects the entire organism and the pulse qualities that reflect this condition, in turn, affect the entire pulse.

Dr. Shen points out that except with two combinations of qualities, Empty and Interrupted, and Hollow and Interrupted, this extreme deficient condition of the True Qi does not implicate any particular Organ disease. It does, however, indicate that the 'Qi Wild' person is highly vulnerable to serious and fast-spreading, even life-threatening disease of a specific Organ within a very short time, such as cancer, autoimmune or degenerative central nervous system disease. While this condition applies to the entire organism, instability and unstable qualities in one Organ will ultimately generate this condition throughout the total system.

When the Yin loses control of the Yang, the latter becomes ungovernable. The Yin, which is the material energy of the universe, can be thought of as a gravitational force that holds the more effervescent Yang energies, and when drained can no longer serve that function. Under these circumstances the lighter Yang energies wander aimlessly to all parts of the organism, unable to function effectively without the organizing forces of the Yin.

Dr. Shen believes that the Chinese term *san mai* connotes the 'danger pulse'. He feels that the immune system is damaged and that the body has no power to resist disease which occurs within six months if intervention is not undertaken.

Literature review

The *Nei Jing* addresses the 'Qi Wild' condition in the following reference.

Qi Bo indicates,

“Those who act contrary to the laws of the four seasons and live in excess have insufficient secretions and dissipate in their duties. When they go beyond the mark in the fulfillment of their duties or when they perform their duties incompletely, their secretions are small. When their performance of their duties is incomplete, they live in excess and this causes dissipation. And since under these conditions Yin and Yang *do not correspond* [*italics mine*] to each other, a disease results which is known to influence the center (bar) pulse.”ⁱⁱ

Here it is the phrase, "Yin and Yang do not correspond to each other," to which we are referring, and the thoughts that precede this phrase are an apt summary of the etiology.

Porkert refers to the 'Qi Wild' condition at least twice. The first is in his discussion of the Flooding quality, which he associates with "profuse Heat." He also describes this as a sign of deficiency and "grave danger" if this quality "persists for some time" during convalescence following a serious illness, which he fears is a period of "dissociation of active and structive energies."ⁱⁱⁱ This corresponds to what Dr. Shen describes as the 'Qi Wild' dissociation of Yin and Yang.

Porkert's second reference is in his discussion of the Racing pulse. This is "an extremely excited and accelerated pulse attaining seven to eight beats per respiration in the adult." He goes on to say, "After a collapse of the Yin, the Yang, having lost its foundation, is mobilized in the extreme: a

symptom of the imminent collapse of the Qi primum." He explains further that the Kidney Essence is exhausted such that, "consequently, Yang active energies disperse uncontrolled. At the same time, it is a symptom that this yang, this active energy has already been greatly depleted or is about to be depleted..." and that if it is accompanied by a high fever or terminal tuberculosis, "it must be considered a very serious symptom."^{iv}

Jiang Jing speaks of "wild movement" as follows: "If the liver pulse is feeding the kidney with a 'wild' movement and kidney is wildly feeding the San Jiao strongly, then very likely a menstrual period is arriving." He also indicates, "So the only way to accurately tell if a woman is pregnant is to distinguish whether the liver is feeding the kidney mildly or wildly."^v

Li Shi Zhen discusses the separation of Yin and Yang in the section of his book called Exhausted Pulses of Yin and Yang. He does not make it clear whether or not he is talking about pulse qualities which involve the entire organism or just one organ when he speaks of "If the pulse beats only at the chi position and is unable to reach the guan position" and "If the pulse beats only at the cun position and is unable to reach the guan position". He does say that "In these two diseases the `yin and yang separate'." Other pulse qualities similarly implicated in this separation are "deep, hidden and intermittent" in which the "entire body is in danger of breaking down" and "floating and scattered, but has no root- it cannot be felt under heavy pressure" which is a sign that "the entire body is already suffering from severe damage." [Pulse Diagnosis pg. 59, 60]

The description of sensations on the pulse feeling "wild" is akin to the instability we are discussing with regard to the 'Qi Wild' condition which involves changing qualities, intensity, amplitude, Rate, and Rhythm. Not included are the scenarios when the pulse Rate is Slow with high fever or Rapid with a low temperature. These occur with serious, often life-threatening disease and are among the most profound 'Qi Wild' conditions.

Qualities Associated with the 'Qi Wild' Condition

The 'Qi Wild' pulse qualities are Empty Interrupted-Intermittent, Yielding Hollow Interrupted-Intermittent, Empty, Yielding Hollow, Leather, Empty and Thread-Like, Scattered, Minute and Changing Qualities. To qualify as qualities pathognomonic of a 'Qi Wild' state, the quality must appear on the entire pulse (all six positions on both wrists).

While all the qualities are signs of serious current or impending illness, the Empty Interrupted-Intermittent and Yielding Hollow Interrupted-Intermittent are probably the most serious. One other quality, Rough Vibration on the entire pulse with a Feeble-Absent Left Distal Position (Heart), is a sign of serious 'Heart Disease' with a similar disorganizing effect on the entire organism as is indicated by the Interrupted-Intermittent qualities just mentioned.

Related Symptoms and Signs

Dr. Shen states that with the `Qi Wild' condition the tongue is only a little pale and that with the collapse of the Yin Organ System the tongue is very pale. With some `Qi Wild' pulses I have observed the patient's tongue to have a flabby milky white appearance with loss of a balanced coherent shape, usually concurrent with extreme fatigue and enfeeblement even in young people.

Etiology

Most of these qualities are associated with problems that begin in early life. These include environmental deprivation (food, shelter, clothing), overwork, over-exercise, excessive lifting, sudden stopping of extreme exercise, extreme prolonged emotional and physical abuse and substance abuse. The more serious the pulse quality, the earlier the etiology.

1. Severe Early Environmental Deprivation Including Food and Shelter

The most serious form of the 'Qi is Wild' is one which is caused by an environment in early life marked by severe nutritional deprivation and inadequate shelter from the elements. We would expect to find this ubiquitously today in the countries of the third world racked by war and starvation, especially in Africa. Children throughout the world including the United States are hungry. The symptoms and signs will vary widely depending on the severity of the living conditions, the age of onset, the time elapsed and subsequent remediation.

The pathogenesis of this 'Qi Wild' state is that the Yin Organs that are severely depleted by deprivation, cannot support Qi, Yin, and Blood. In each affected Yin Organ system, the Yin and Yang separate due to this deprivation. Gradually this process expands to the entire organism until the 'Qi Wild' state is dominant. The physiological aberrations caused by the 'Qi Wild' predicament result in severe and unpredictable forms of disease such as cancer, autoimmune disease, and profound mental illness. Without correction the prognosis for a long life is poor.

2. Overwork During Childhood

If the Qi and Blood are depleted by too much physical work before puberty, the Yin Organ systems will also be dangerously weakened. This type of pulse is found in individuals who were overworked at an extremely young age, such as child laborers forced to work in factories and mines before the age of ten. Furthermore, emotional shock combined with prolonged work and exercise beyond energy at an early age can also precipitate or exacerbate a 'Qi Wild' state.

The physiological consequences are similar to those described above under "Environmental Deprivation." This hazard to immature organisms that are vulnerable can lead to developmental defects that manifest grossly as, for example, heart valve defects, or subtly as minimal brain dysfunction and learning disabilities.

3. Exercise Beyond Energy During Early Life

Another cause of the 'Qi Wild' condition is excessive exercise far beyond the individual's energy at a young age during the critical years of development. This is often seen in youth who during puberty are involved in the adolescent athletic frenzy and are pushed by adults to become superstars. These well-meaning adults, including parents and coaches, do not realize that everyone is not born with the same energy level.

The long-range effect of exercise beyond one's energy is the diminishment of Circulation, deleteriously affecting the Heart which in Chinese medicine controls the mind. The resulting symptoms,

including reduced attention and concentration, anxiety, excitability, restlessness, and easy exhaustion, are signs of disorder in what Dr. Shen calls the 'Nervous System'.

In girls the long-term effect of over-exercise can be Blood stagnation in the Lower Burner, and severe lifelong menstrual problems. In addition, the Circulatory problem will frequently lead to pseudo-arthritic migrating pain whereby pain is experienced on waking and then dissipates on activity. Biomedically, this is a misunderstood condition, and often results in mistaken interventions with powerful medications that can cause their own form of iatrogenic suffering.

4. Protracted Menorrhagia in Girls

Another cause with related pulse qualities is prolonged menorrhagia in pubescent and adolescent girls, in which case we have both the 'Qi Wild' and 'Blood Out of Control' (Reckless) states simultaneously. The long range effect of prolonged menorrhagia is fatigue, musculo-skeletal pain, and depression.

5. Sudden Cessation of Intense and Prolonged Exercise

Suddenly ceasing extreme exercise especially when young is another etiology of the 'Qi Wild' condition. Because this is a more acute situation, it can lead to more profound symptoms than those due to over-exercise and overwork. The pulse quality associated with this condition is the Yielding Hollow.

The pathogenesis is that exercise causes the vascular system to expand in order to accommodate the increased volume of blood which is necessary to satisfy the nutritional requirements of heavy exercise; the blood vessels are therefore more dilated than ordinary. When the exercise is stopped abruptly, the amount of blood in the vascular system decreases suddenly, but the vessels themselves tend to remain expanded. That division between the two, i.e., decreased blood volume and the still expanded vessels, leaves a gap that is reflected on the pulse as a Hollow quality.

In Chinese medical terms, the Yin has lost control of the Yang as follows. Blood, as a form of heavier Yin energy, and Qi as a form of lighter Yang energy, flow contiguously in the blood vessels. The Blood (Yin) inclines logically to the center and the Qi (Yang) to the periphery. Yang is expansive and is held in check only by the centrifugal force of the more substantial Yin energies. When the Yin is markedly and suddenly diminished, as in this situation, the Yang loses its ground, goes out of control, and "the Qi is Wild." The resulting physiological chaos disrupts the orderly Circulation of Yang to the meridians and Organs, impairing their function. This chaos is especially disorganizing to the nervous system ('Nervous System') which depends on the organized integrity of the lighter, fast-moving Qi energies.

This scenario of suddenly stopping exercise is seen frequently among youths who excel in athletics during high school but do not succeed at the more competitive college level. At this point, there is a sharp reduction in physical activity. The ensuing symptoms include vague complaints of tiredness, migrating pain, labile emotions, severe anxiety, explosive anger, feelings of dissociation and detachment ("being spaced out"), and losing one's mind. Sometimes, especially when lying down, there is a sensation that the body and arms are floating away, that the body is not real-- a sensation that causes profound terror. Such mental and emotional symptoms are particularly severe if the 'Nervous System' is

already 'Tense' or 'Weak'. Often, these young people are seen by psychiatrists who render a diagnosis of anxiety neurosis or panic attacks, demonstrating that the 'Qi Wild' disorder is totally misunderstood in the biomedical world. Lifelong emotional problems can develop and are compounded by biomedical treatments in the form of drugs and shock therapy.

6. Sudden Extraordinary Episode of Lifting

More rarely, an instance during which an individual is called to suddenly lift a weight far beyond his or her capacity can also cause a Yielding Hollow pulse quality and a 'Qi Wild' state. This phenomenon occurs, for example, in emergencies when persons summon hidden strength to lift an object that is crushing themselves or another person.

7. Substance Abuse

Increasingly in our time, another origin of the 'Qi Wild' condition is heavy substance abuse over many years and the ubiquitous use of prescription pharmaceuticals. The exact mechanism by which the 'Qi Wild' state develops with substance abuse is not clear. Probably the Yin Organs, especially the Liver, Heart, and Kidneys, are exhausted, with sequential loss of control over and contact with the Yang energies which, as described above, wander aimlessly and without functional organization. In following long term heavy (and even light) users of marijuana, I have found the Empty quality consistently, especially in the Left Middle Position (Liver).

Pre-'Qi Wild' Qualities

The Very Deep and Very Feeble or Absent qualities are signs of extreme Qi and Blood deficiency which though not pathognomonic of a 'Qi Wild' state, leads to one if not corrected within a few years.

The Gradual Process

The *second theme* of this article is that this separation of Yin and Yang occurs after a process of gradual deterioration of the vital substances of different Yin organ systems [Lung, Liver etc.] which occurs slowly over the course of a life time in those with strong constitutions [genetics] and more rapidly in those whose genetics is less well endowed. This progression can be slowed by good living habits and accelerated by poor living habits in both categories. The progress of this deterioration in each organ, area of the body and vital substance can be best followed by the use of sensitive diagnostic instruments such as sophisticated pulse diagnosis. The Very Deep and Very Feeble or Absent qualities are signs of extreme Qi and Blood deficiency which though not pathognomonic of a 'Qi Wild' state, leads to one if not corrected within a few years.

The *third theme* is that any recurrent illness, especially in multiple organ systems will gradually lead to the extreme depletion of vital substances, Qi, Yin, Yang, Essence, Fluid and Blood in varying combinations.

The Linear Process in One System [The Lungs]

A *fourth theme* is the process towards chronic disease that follows a linear pathogenic thread from the mildest illness to the most severe condition primarily within the same organ system. This progression can be followed within the Lung organ system through the common cold, influenza, bronchial congestion, pneumonia, asthma, tuberculosis, chronic infection, arthritis, influenza, environmental allergies, chronic fatigue, fibromyalgia, HIV and AIDS, auto immune and other degenerative diseases including cancer.

This concept is very old beginning at least with the Shang-han Lun. I wish especially to acknowledge Dr. Shen's contribution with regard to the issue of the primacy of an external pathogenic factor^{v1} in the development of Chronic Fatigue Syndrome [which has been discussed by Maciocia in his book, *The Practice of Chinese Medicine*.^{v11}]

In this article I wish to examine that process which begins with an External Pathogenic Influence, an excess etiology which I believe to be the starting point for many more of the conditions mentioned above than is now realized. We will assume that the Lungs are the vulnerable Organ. We will explore the four prerequisite conditions or factors for the development of chronic disease and Chronic Fatigue Syndrome, and consider their role in the pathology of other Organ Systems. While these predisposing issues are all important, it is the process of increasing stagnation and later resulting deficiencies which is critical to the evolution of chronic disease. Some of these stages are found in clinical patterns according to the Differentiation of Syndromes, according to the Six Divisions, Four Stages and San Jiao.

The Lungs

1. External Pathogenic Factors

A. Wind-Cold Attacks the Lungs (Early) [The Common Cold]

In our society most commonly the EPF with which we are concerned is Wind-Cold and Damp. At the earliest stage when it stagnates Qi in the Jing-Lo [skin] we have the Common Cold.

There is a long tradition in allopathic medicine and recently elaborated by the Japanese in the West [Kiiko Matsumoto] who consider the sinuses the primary entry of External Pathogenic Factors. The sinuses are universally acknowledged as related to the lungs. Symptoms include throat itching, cough with thin watery expectoration, chills and low grade fever, no perspiration or thirst, headache, sneezing, runny nose with clear watery discharge and mild intermittent asthma.

B. Wind-Cold Attacks Lung (Later) [Influenza]

The process continues when the attack by an External Pathogenic Influence which is not resolved at the surface invades the next line of defense of an organism and stagnates Qi and Fluid at the Tendino-Muscle Channels. At this point we have Influenza and Damp Cold in the muscles. The Damp can come from the outside and/or accumulate from Qi stagnation which interferes mildly with the circulation of Fluid in the Jing-Luo and Muscle Meridians. The symptoms are similar to those with the

common cold but more severe, except for the muscular aching and the potential in deficient people to move on to bronchitis and pneumonia.

C. Damp-Cold Invades the Longitudinal Lo [Acute Arthritis]

Those with strong Lung Qi who recover from the acute symptomatic phase of influenza but from whom the Damp Cold in the muscles is never completely removed develop Damp Cold arthritis. The joints are natural obstacles to the circulation of Qi and Blood so that when the Damp Cold inhibits circulation sufficiently, the joints will experience the most extreme stagnation and therefore be the locus of a fixed pain.

D. Damp-Cold Invades Jing-Luo and Muscle Channels [Chronic Arthritis]

Those who are continually exposed to Damp Cold, such as commercial fisherman, develop severe circulatory and arthritic diseases even when their Qi is initially adequate, due to the extreme exposure to this pathogenic factor. I observed this at close hand during my years of practice in a fishing village. Over time there is deformation of joints and swelling associated with the Damp.

2. Internal: Stagnation of Qi Circulation in Organ

The Pathogenic Influence moves inexorably inward and towards the most vulnerable area of the body and/or Organ System. Symptoms and signs exacerbate or are kept quiescent by medications while the process continues covertly.

A. Excess Cold in the Lung- Bronchial Qi Congestion

Acute Phase: Bronchitis

If the Upper Burner or the Lungs are the more vulnerable aspect of physiology the stagnation which that Influence causes in the free circulation of Qi will affect the Lungs and chest. Tightness in the chest due to bronchial congestion, intermittent asthma and the beginning of a productive cough are common symptoms.

Chronic Phase: Excess Cold Asthma

The bronchial Qi congestion is accompanied by spasm of the bronchial tree and by persistent wheezing [asthma], especially when the now increasingly vulnerable Lungs are affected by new attacks of Cold. Emotional stress causing Liver Qi stagnation and the release of Evil Qi to the Lungs can complicate the condition.

B. Excess Heat in the Lung

The next step is the development of Heat which is mobilized by the body to overcome the Qi stagnation. This leads to a condition of excess Heat in the Organ or area involved. [Please recall that we are discussing the progression of Wind-Cold and not Wind-Heat which would produce excess Heat in the Lung due to the invasion of Heat.]

Acute Phase: Bronchitis and Pneumonia

With excess Heat in the acute phase we can have Bronchitis and Pneumonia accompanied by cough with a thick purulent yellow-green blood tinged sputum, pain in the ribs, intermittent asthma, dyspnea and chills and fever.

Chronic Phase: Excess Heat Asthma

Asthma, with difficulty in exhalation, becomes almost continuous requiring constant daily medications if treated allopathically.

C. Excess Damp and Phlegm: Chronic Infection

During the Cold stages Damp begins to accumulate, leading to a Damp Cold Lung disharmony. Damp Cold contributes to a more severe form of excess Cold asthma.

Damp accumulation is highly accelerated by the presence of excess Heat, created by the body's attempt to overcome stagnation. Damp in itself creates further stagnation. In addition to exacerbating asthmatic symptoms, Damp-Heat is an ideal culture medium for the growth of organisms such as bacteria, yeast [candida], fungal and viral organisms. As the Heat dries the Damp, 'stuck' Phlegm develops, which compounds the stagnation since it is very difficult to expectorate. Antibiotics of course enhance the growth of yeast and fungi.

In addition to more severe asthma, chronic infection begins to dominate the symptom picture, especially the sinuses. Again, Matsumoto's work with the sinuses as a focus of infection in the treatment of more systemic disease is relevant here.

D. Lung Yin Deficiency and Deficient Heat Asthma

This step develops more slowly. Yin is consumed primarily in the attempt to balance the excess Heat created by the attempt of the 'irresistible force' of body circulation to overcome the 'immovable object' of stagnation. Yin Deficient Asthma can begin to appear here with a dry unproductive cough especially at night, sensation of heat, afternoon fevers and/or fever with exertion, night sweats, loss of appetite, weight loss, emaciation, and all of the other signs of Yin deficiency such as sore throat.

E. Lung Qi Deficiency, Qi Deficient Asthma and Chronic Inhalant Allergies

The attempt by the organism to overcome stagnation, eliminate excess Heat and balance a growing Yin deficiency leads to a gradually exhausted Yin Organ and its counterpart Yang Organ which has been deeply involved with all of these attempts to maintain homeostasis. According to Dr. Shen, "Cold makes it easy to lose energy."

This exhaustion sets the stage for Qi Deficient Asthma with difficulty with both exhalation and inhalation due to the usual accompanying Kidney Qi deficiency. And because, as already stated, the Lungs 'contact' the nose, the stage is also set for the development of Chronic Inhalant

Allergies. The Lungs and sinuses are no longer capable of 'neutralizing' allergens including internal allergens such as Candida which the process is enhancing.

Other symptoms include physical and mental exhaustion, a soft weak voice and reluctance to speak, shortness of breath and a soft weak cough with clear thin sputum.

F. Yin and Yang Lose Contact: Lung Chronic Fatigue Syndrome

As the Yin and Qi of the Lung continue to diminish and Kidney Yin deficiency follows [discussed later], the stage for the paradoxical Damp Stagnant with Lung Yin Deficient Chronic Fatigue Syndrome ensues. The stagnant Fluid is not available to the organism to relieve the deficient Yin but still does provide an environment where organisms such as Epstein-Barr virus find a congenial culture medium.

There is more than a little resemblance between the current Lung Yin deficient CFS and Lung Yin deficient TB. Apart from general fatigue there is a low fever with exertion especially in the afternoon and deficient Heat signs including a chronic unproductive cough and night sweats. Perhaps the absence of TB is due to the class of population with which we are dealing. In the lower classes where hygiene is less and crowding greater TB would be more likely to occur, whereas in the classes living under better conditions would have all the symptoms of TB except the Tubercle Baccilus and we call it CFS. However, severe emotional stress can also be associated with tuberculosis.

My own experience with the latter as an intern was marked by the high incidence of tuberculosis in middle class patients with devastating calamity and deep grief beyond the ability to cope, from which the person felt there was no way out and which could not be shared with another person. One typical middle aged Jewish woman in the Bronx was admitted to Montefiore Hospital with fulminating tuberculosis. The head of the tuberculosis department was highly antagonistic to all psychological aspects of the disease. He had been Thomas Mann's physician for whom he showed great contempt.

Despite this hostile environment this lady began to tell me her story. Her husband had died and she was left to raise and support a now seventeen year old daughter and fourteen year old son. Apart from a full time job she also had the care of an invalid brother who lived several blocks away for whom she cooked, cleaned and who she bathed daily. One day her daughter appeared and announced that she had married a Puerto Rican man who moved into her house and became another dependant. After almost a year she discovered him in bed with her son who he had seduced into a homosexual relationship. At this point she became overwhelmed by tuberculosis. I heard similar stories throughout my three months on the TB ward and later as precipitating events of psychosis in mental hospitals during my psychiatric residency.

Neoplasms and AIDS

The devastating deficiencies of Yin and Yang lead to the separation of Yin and Yang and to cataclysmic physiologic chaos that could result in neoplasms of the Lungs and chest.

The *fifth theme* is the Significance of Recurrency: any recurrent illness will gradually lead to this extreme depletion of vital substances, Qi, Yin, Yang, Essence, Fluid and Blood in varying combinations. I feel that it is useful to regard reappearing conditions as particularly important signs of potential chaos. For example, these could involve any organ system or combination of systems such as repeated episodes of sinusitis involving the Lungs, Spleen, Liver and Kidney, chronic hepatitis involving the Liver and Spleen, chronic fluctuating asthma and colitis involving the Lungs, Large Intestine and sometimes Spleen and Kidney, chronic emotional problems with Phlegm blocking the orifices involving the Heart, Spleen, Liver and sometimes Lungs and chronic menstrual problems involving the Liver, Spleen, Kidney and (often overlooked) Heart.

The Significance of the Heart and Circulation

A *sixth theme* is the overlooked role of the Heart and Circulation in chronic disease. Pulse diagnosis of hundreds of cases referred for a wide variety of complaints has revealed defects in Heart function as consistently the most advanced of any organ system. While this is a fact that is always difficult to absorb by students whose TCM training rarely consider this as a factor, even a cursory examination reveals the primacy of the Heart in morbidity and mortality statistics. Heart attack and stroke are the two leading causes of death in this country. (Also consider the effect of emotional shock on the Heart).

While we have always been aware of the Kidneys as the organ which is most drained by constitutional and congenital insults and the excesses of our life style because of its role as the repository of our Qi, I have been increasingly aware that it is the Heart Qi, Yin and Blood which seems to pay the highest price.

Physiologically interdependent with Heart function is the Circulatory System which is traumatized by physical accidents, chronic inflammation due to many causes and the sudden cessation of prolonged heavy physical exercise leading to a profound effect on the Heart.

Circulatory System

While all Systems are concerned with Qi, the Circulatory System [Lesser Yang] involves the movement especially of Blood, or heavier energy, throughout the channels. On the other hand, the Nervous System is more involved with the movement of Qi, the lighter energy. Because of its involvement with Blood it is especially connected with the function of the Heart. It is especially affected by the shock of trauma which tends to diminish the flow. Over-exercise tends to diminish the flow and sudden cessation of heavy prolonged exercise causes a separation of Yin and Yang in the vessels resulting in one form of Qi Wild.

Milder manifestations are fluctuating symptoms of easy fatigue, cold hands and feet, migrating joint problems and easy anger. More severe manifestations are severe anxiety and depersonalization.

The reader may also consult my paper, "Inflammation in Atherosclerosis" for a further discussion of the Circulatory System influence in chronic disease.

Circulation and Pulse Findings

Early in Dr. Shen's career, he began seeing patients who were considered to have problems with this system. They complained of being easily tired, having cold hands and feet, migrating joint problems that worsened when they were not active and improved when they were. They also suffered pain and swelling in the joints that were either passing or more persistent. Their entire bodies were chronically uncomfortable, they were prone to anger especially when the pulse was Hollow. Generally, there were no findings that were consistent with conventional Chinese or biomedical diagnosis, and over a period of time Dr. Shen came to recognize that these symptoms reflected problems in what he called the 'Circulatory System.'

Dr. Shen differentiated three conditions involving the Circulatory System, to which I henceforth refer to as simply "Circulation." They include Circulation of Qi and Blood together, Circulation of Blood alone, and Circulation of Qi alone. In all three, either Qi depletion affects the Circulation, or insults to the Circulation affect Qi. The results, in terms of symptoms, are similar, except that the former tends to develop more slowly and appears and disappears with the strength of the person's Qi and the latter is more persistent and more acute. The Circulation of Qi alone or of Blood alone is related to changes in Intensity on the entire pulse. Changes in Intensity and Amplitude can be divided into two categories, one in which the instability in Intensity and Amplitude is always present (Blood Circulation) and the other, when it is inconsistent (Qi Circulation).

When the 'Circulatory System' is affected the pulse is usually Slow, the degree varying with the type of Circulation that is involved. However, when the Heart is affecting Circulation the pulse tends to be Feeble; when the Circulation is affecting the Heart, the pulse tends to be more Tight; and when the condition is due to the sudden stopping of work and exercise, the pulse is Yielding Hollow. The latter pulse quality is a sign of more serious disharmony.

Qi Affecting Blood Circulation

When Qi affects Blood Circulation the primary issue is Qi deficiency.

Adult Etiology

There are two general circumstances of Qi affecting Circulation. The first is a deficiency of Qi caused over a long period of time during adulthood by overwork, over-exercise, protracted emotional stress, or by a long-term, serious illness. The pulse is Slow and can be Spreading or Deep. The tongue is pale.

Childhood Etiology ('Qi is Wild')

The second and more serious syndrome exists when young children are subject to the same conditions at a very early age. This occurred more commonly in the past when children worked in factories and mines, and were doing heavy farm labor by the age of six or seven. An immature organism is highly vulnerable to work beyond its Qi. If the problem begins before the age of fifteen the pulse can be Yielding Hollow and/or Irregular (Interrupted and Intermittent) and very Feeble, the tongue extremely pale and all the symptoms described above and below are exaggerated. The Qi is very 'Wild' and the probability of a shortened life is great.

If the same circumstances occurred between the ages of fifteen and twenty, the pulse is more likely to be Empty, which is a less grave 'Qi Wild' sign than the Hollow or Interrupted pulse.

Variations of the Empty pulse are the Leather, Empty and Thread-Like [Soggy], Scattered, and Minute qualities. However, if the pulse is Empty and Irregular, this is a serious sign that the 'Qi is Wild' in the Yin Organs, especially in the Heart. The Empty and Hollow pulses are frequently confused with one another. The Hollow pulse is felt in the Qi and Organ Depths, but not in the middle, whereas the Empty pulse is felt only in the Qi Depth or superficially.

The pulse and symptom pictures described above as more serious are ones in which the 'Qi is Wild'. The Interrupted Hollow quality is technically one of these only in terms of the Hollow aspect. However, the Interrupted quality is also a sign of severe instability affecting the entire organism, though more particularly only of Heart function.

'Qi Wild' is a condition in which, for one reason or another, the Yin has lost control of the Yang in the entire organism and the latter has become ungovernable. This is a state in which the material aspects of the body, the Yin, have lost control of the lighter Yang (Qi) energies, or in which the Yang is so deficient that it cannot push the Yin, which in turn cannot nourish and hold the Yang. This leaves a severe imbalance between the inside and the outside, between Yin and Yang. The latter thereby floats to the surface and can wander aimlessly anywhere in the body and mind creating chaos which involves the entire organism.

Circulation Affecting Qi and Blood

When Circulation is the primary etiology, stagnation is the issue and the source is a severe accident, extraordinary exertion, sudden emotional shock, stopping heavy exertion and exercise suddenly, or a profound weather or climatic situation. Pain and ensuing fatigue are the most common complaints. With Qi stagnation the pains migrate, are milder and are less fixed, severe, and persistent than with Blood stagnation. The pulse tends to be more Tight, except when the cause is the sudden stopping of excessive work or exercise, which leads to the Yielding Hollow quality, a more serious pulse quality.

Shock and Trauma

Chinese medicine considers that any shock or trauma causes some degree of diminished Circulation. The more severe the trauma or the weaker the person at the time of the trauma, the greater the effect on Circulation. More Qi is then required to move the Circulation through the areas where it has been blocked or constricted as a result of the trauma. A vicious cycle then develops between the Circulation and Qi with intermediary stages of excess and later deficiency Heat. As more Qi is consumed in pushing the Circulation, the Circulation decreases. An increasingly diminished Circulation causes a decrease in Qi delivered to the areas involved, and the latter then affects the Circulation again in kind. Whereas the effect may not be immediately noticeable, if the Circulation is not corrected, the long term effect either locally in a less severe shock, or generally in a more severe one, can be debilitating. Many unexplained and seemingly mysterious conditions may be traced to trauma occurring as long as thirty years before, even at birth. I believe that I have seen this in persons with degenerative neurological diseases as well as with neoplasms.

With severe trauma, it is Blood Circulation that is primarily affected. The pulse is Slow and Tight, and the middle or Blood Depth tends to be Thin and/or Choppy. The tongue has a purplish hue with possibly small, purple spots or blisters on the same side as the trauma. On the mucosa of the lower eyelid, on the same side of the trauma, a horizontal red blood vessel is superimposed on the usual vertical blood vessels that appear there. Persistent pain and swelling in the most traumatized area is often a chief complaint.

Sudden Cessation of Exercise Beyond Energy

The Circulation of Qi is involved when a person who has exercised extensively stops suddenly. Consistent exercise causes Blood volume to increase and blood vessels to expand. With precipitous cessation of exercise the Blood volume decreases faster than the Blood vessel contraction creating a break in contact between Yin (Blood) and Yang. Sudden lifting far beyond a person's ability as in emergencies when people lift heavy objects to free themselves or others from being crushed can create the same state. The associated pulse quality is Yielding Hollow (Scallion) uniformly on the entire pulse. This is one form of the 'Qi Wild' state.

Impaired Circulation affects Heart function of controlling the mind. Thus, the symptoms of this pattern are fatigue and easy exhaustion, emotional lability, "spaced out" feeling, poor concentration, irritability, restlessness, and a sense of being out of control both physically and mentally. Anxiety is profound and is increased by feelings of depersonalization in which parts of a person's body no longer feel connected to the rest of them, especially when the individual is lying down and there is a sensation as if the limbs are floating away. The scenario is similar to and more turbulent than that associated with the Empty pulse.

Weather and Climate

Examples of the extremes of weather are inadequate clothing and protection in situations such as mountain climbing in the snow (hypothermia), or crossing a desert in high heat (heat exhaustion or hyperthermia). While showing some long term similarities to the effects of an accident or emotional shock, hypo- and hyperthermia also have their characteristic clinical syndromes and acute pulses including the Hidden Excess, Firm and Short Excess with hypothermia, and Yielding Hollow Full-Overflowing with hyperthermia.

Changing Intensity and Amplitude on the Entire Pulse and Circulation

Blood Circulation and the Heart

Changes in the Intensity of the entire pulse consistently reflect problems with Blood Circulation which can be due to the Circulation affecting the Heart, or the Heart affecting the Circulation.

1. Circulation Affects the Heart

The etiology can be a shock to the Circulation from trauma, sudden and powerful emotion, abrupt over-exercise or work beyond energy, sudden cessation of heavy labor or exercise, heavy labor

especially before puberty, and/or extreme exposure to weather such as hyperthermia. Eventually the circulatory deficit affects the Heart which controls the Circulation.

Apart from the Changing Intensity and Amplitude, the pulse tends to be uniform in quality and Inflated and Tense if the trauma occurred to a strong person, or Flat if it occurred to a less robust individual. The Rate is very Slow, around fifty beats per minute. The face is pale and the hands are red.

2. Heart Affects Circulation

When the Heart Qi is weak, Circulation is affected secondarily. Usually the entire pulse is more Feeble, the Left Distal Position is more Feeble–Absent than the rest of the pulse, and the Rate is in the sixties. The face is red and the hands are pale.

Qi Circulation

When Changing Intensity and Amplitude occurs occasionally, the cause is usually stress affecting the Liver. According to Dr. Shen the stress in men is due to overwork and that in women to emotion (although these concepts are probably no longer valid in these times of increasing gender equality). Qi is more ephemeral and dependent on diurnal Qi levels, which rise and fall for many reasons, and is especially dependent on the emotional stresses on the Liver which also tend to fluctuate. When Qi is reduced or stress elevated, the Change in Intensity and Amplitude is more obvious. Since it is one of the functions of the Liver to move the kinetic Qi through the body, the Circulation of Qi and these changes in Intensity are tied to the vicissitudes of this Yin Organ system.

Stability

The following are 'Qi Wild' qualities as related to the three depths.

1. Changing Quality

Qualities that are changing in one position are a sign of extreme dysfunction in the Organ which that position represents. Qualities that are changing in many positions indicate a severe 'Qi Wild' condition, signifying a serious imbalance in which the patient is at great risk. I have often observed the latter in seriously mentally ill patients on heavy medications.

2. Changing Intensity

Intensity is the substance, buoyancy, elasticity, and resilience of the pulse wave and the blood vessels. It is an expression of the condition of the Qi, Blood, Essence, and Yin of the Yin Organ. A strong Intensity is a sign of healthy Qi, Blood, Essence, and Yin. Diminished Intensity indicates a deficiency in one or all of these fundamental energetic resources, and in a single position is a sign of serious Yin Organ depletion.

3. Empty and Interrupted or Yielding Hollow and Interrupted

This pulse represents a severe form of 'Qi Wild' in that the instability is already in the Yin Organs, complicated by severe Heart Qi deficiency. The imminence or presence of severe disease is great.

4. Yielding Hollow

With this pulse, the form of 'Qi Wild' is considered somewhat less serious than the last two types, and involves a dilatation of Blood vessels and contraction of Blood volume. The symptoms are depersonalization, anxiety, and fatigue, and the prognosis for severe illness within six months is moderately great if the condition remains unresolved.

A seventh theme involves conditions revealed only by the pulse which do not reveal themselves in readily identifiable syndromes but that lead to the separation of Yin and Yang and the physiologic chaos that we identify as severe chronic disease. An important example is the Cotton quality: a sign of superficial Qi stagnation associated with the emotional state of resignation. Over a long period the Cotton quality is associated with tumors such as breast cancer.

The remainder of this article is based on my own experience unless otherwise indicated, and reflects the truth of Mary Helen Lee's assertion that, "For any ten patients, all receiving the Western medical diagnosis of CFIDS, a practitioner of Traditional Chinese Medicine may formulate ten *separate* diagnoses based on Eastern Medicine. This disparity between diagnoses in Western and Oriental medicine is even more challenging with CFIDS because it manifests so differently in each individual. Thus there is no one way to treat someone with CFIDS using TCM." *viii*

Spleen Organ Stages in the Development of the Chronic Disease Syndrome

If the Spleen Qi is deficient due to constitution, poor eating habits [including unsuitable food, eating rapidly or irregularly], irrational dieting, anorexia and bulimia, or several combined elements, we have a suitable environment for an invasion of an External Pathogenic Influence such as Cold, or of an internal one such as 'attacking' stagnant Liver Qi [emotional stress].

The result is stagnation and/or deficiency of all the vital substances mentioned above leading the Spleen to all of the stages of excess and deficient Heat and Damp accumulation described above in the section concerning the invasion of a Wind-Cold pathogenic influence in the Lungs.

Some of the conditions encountered along the progression to a Spleen related Chronic Fatigue Syndrome are listed below.

1. Spleen-Stomach Qi Stagnation

With Spleen-Stomach Qi stagnation we will have gas, epigastric distension, belching, eructation, epigastric pain with dislike of pressure, nausea and vomiting of partially digested food, reflux and unformed stools or constipation. Western diagnosis would include dyspepsia and gastritis.

2. Stomach-Spleen Deficient Damp-Cold

With Stomach-Spleen deficient Damp-Cold we will have all of the above except pain relieved by warmth and warm drinks, anorexia, reduced taste, fear of cold and aversion to cold drinks

and food, and diarrhea instead of constipation. Western diagnosis would be gastroenteritis, bacterial dysentery and chronic hepatitis.

3. Stomach Fire

With Stomach Fire we have thirst with a desire to drink, excessive appetite difficult to satisfy, bleeding gums, canker sores, foul breath, sore throat and headache, vomiting after eating, constipation as well as pain. Western conditions include peridontitis, gingivitis, chronic gastritis, diabetes mellitus and mouth ulcers.

3. Spleen-Stomach Damp-Heat

With Spleen-Stomach Damp-Heat we have anorexia, abdominal distension, suffocating sensation in the chest, an epigastric mass and pain on palpation, jaundice, dislike of fats and oils, nausea and vomiting, dark urine, thirst without a desire to drink, foul smelling stool [diarrhea or constipation], sticky taste and lassitude. This is closely tied to Damp-Heat in the Liver and Gall Bladder. In western terms we have pancreatitis, hepatitis and cholecystitis.

4. Stomach Yin Deficiency

With chronic Stomach Yin deficient Heat we have vague epigastric pain, dry mouth and thirst which fluid does not relieve, dry stools, dry retching, hiccough, hunger with no desire to eat or anorexia and irritability. Western diagnosis would include chronic gastritis and diabetes.

5. Spleen Qi Deficiency with Damp

With Spleen Qi deficiency with Damp we have anorexia, sallow complexion, heavy limbs, physical and mental fatigue, shortness of breath, acid regurgitation, vomiting, loose stools, prolapse of stomach and uterus, hemorrhoids and varicose veins, vaginal bleeding, bleeding under the skin, food allergies and edema. Western designations include chronic gastritis, ulcer, chronic enteritis, chronic dysentery and chronic hepatitis.

Overworking of Spleen Qi specifically beyond the person's capacity will ensure the vulnerability of the functional breakdown of this system and the onset of pervasive food allergies and/or Chronic Fatigue Syndrome. The fatigue is greatest after meals and a variable sense of a clouded sensorium is common.

These pervasive food allergies make treatment with herbs especially difficult since they do not tolerate them well. Digestive disorders lead to auto-immune diseases because of the incomplete breakdown of polypeptides into amino acids, to approximately the size of a virus to which the body responds as an invading organism.

6. Spleen Yang Deficiency

Spleen Yang deficiency symptoms are similar to those of Spleen Qi deficiency. The stools are watery, there is a deep chill, watery vaginal discharge, anorexia with vomiting, edema and

decreased urination and profound mental and physical fatigue. Western conditions are the same as with Spleen Qi deficiency except for possible chronic glomerulonephritis.

7. Spleen Yin and Yang Lose Contact

When the Yin and Yang separate we have the chaos which gives rise to chronic fatigue syndrome, myalgias, rheumatoid conditions, collagen disease such as scleroderma, auto-immune diseases including very severe food allergies, metabolic diseases such as diabetes, lymphomas, leukemia and cancer of the pancreas, stomach and intestines.

Low platelets, severe anemias, some of the lymphomas such as Hodgkins Disease, some of the collagen and connective tissue diseases such as scleroderma, immune disorders and metabolic disorders and pancreatic tumors can be outcomes of the 'Qi Wild' condition here.

Liver Related Chronic Fatigue Syndrome

1. General

Liver related chronic disease states are the outcome of Liver Qi stagnation and deficient Liver Qi and Blood due to external invasion [Damp Heat hepatitis], or to internal factors such as substance abuse, environmental toxins, overwork and prolonged emotional stress with repression, or a combination of internal and external elements.

Here the Chronic Fatigue shows itself in the inability to recover energy that begins to lag in the late afternoon and never returns until after a very long night's sleep. The Liver provides us with the 'second wind' which brings us back to life after work and the stresses of the day. People with this type of Chronic Fatigue collapse in the evening on the couch and do not stir until the next morning. They often experience palpitations at rest. When we are in the stage of Liver Yin and Blood deficiency these people often are exhausted but are also agitated and cannot rest.

With this syndrome we have massive allergies to toxic chemicals found, for example, in carpets and building materials, to gasoline products, office supplies such as copy machine chemicals, newspaper print, auto exhaust, plastics, synthetic fibers, artificial colors and tastes, detergents and disinfectants, gas stoves and forced air systems, floor wax and paint. The list is endless. The conditions of 'Blood Unclear' and 'Blood Heat' are apparent on the pulse.

Liver Yang deficiency which I have observed increasingly over the years of substance abuse, especially marihuana, ultimately leads to the Liver cancers, especially the lymphomas. The final 'Qi Wild' condition here includes also primary cancer of the Liver, HIV and AIDS.

2. Specific Stages in the Development of Chronic Fatigue Syndrome

Liver Qi Stagnation

There are five types of Liver Qi stagnation described in the literature. They are more productively divided into Qi stagnation that manifests itself in the Liver Channel and with increasing

stagnation manifesting within the Liver Yin Organ with Blood stagnation and Liver Qi stagnation that manifests itself outside of the Liver-Gallbladder system. Liver Qi stagnation is an unstable condition since the Liver never ceases to continue to function to spread the Qi throughout the entire organism 'freely' or 'aimlessly' [depending upon the translation]. The stagnant Liver Qi wants to move and will, after reaching a critical mass in the Liver, move to or 'attack' whatever other part of the organism is most vulnerable. Most often those parts are in the Middle Burner [Spleen and/or Stomach], though attacking upward to the Lung [asthma] and the throat ['plum pit'] and the hypochondriac region are also frequent targets.

Heart Related Chronic Fatigue Syndrome

The Heart is made vulnerable by emotional shock, by exercise, overwork and by interferences with circulation such as stopping excessive exercise suddenly, large physical trauma, insults to circulation due to poor eating habits and all of the factors which lead to elevated blood pressure. Where the Heart is concerned constitution and birth trauma are critical precursors to vulnerability in adulthood. However, external invasion in the form of myocarditis and rheumatic disease is well known.

Heart related Chronic Fatigue Syndrome is marked by the greatest fatigue in the morning. No matter how long the person sleeps they are tired when they awake. Stimulants are often necessary to 'get one going'. Shortness of breath and palpitations on exertion are common complaints as well as spontaneous excessive sweating even without exertion during the day. In severe cases people will perspire at night which stops as soon as they awake.

In the Heart the 'Qi Wild' condition includes an entire range of physiological instability, most serious of which are signaled by the Interrupted and Intermittent pulse qualities.

Kidney Related Chronic Fatigue Syndrome

It is my clinical experience that deficiency of the Kidney Organ System, more than any other, is consistently present with Chronic Fatigue Syndrome. Therefore, we will explore the process in the Kidney Organ system in some detail.

Kidney energy is as complex as the human central nervous system and there are an almost infinite variety of Kidney functions each relating to its own aspect of that nervous system, as well as the endocrine system. Summing it up as Kidney Yin, Yang, Jing and Qi is a massive oversimplification. That is why one small aspect of the central nervous system can malfunction and the rest be intact.

Information about Kidney energies is not adequately available. While I was in China I made a special effort to get this information from the traditional doctors with whom I was in contact. They seemed curiously resistant to my inquiries and delegated the task of studying the archives to a young female student.

What no one disagrees with is that Kidney energies are closely bound with the archaic substrate of all existence, the genetic code which organizes it into form and substance, and the force which brings it into life.

What I had learned earlier from European sources concerning the origins of Kidney energies is that the universal cosmic energies of pure Yang or spirit combine with the pure Yin or essence to form the Yuan Qi. The Yuan Qi is stored in the Kidneys of both male and female and is mobilized at conception. Managed by Triple Burner energies Yuan Qi provides the template and force of ontology, the development of the fetus, and brings Qi to the source points of the channels to be distributed to the rest of the organism. It is then stored again in the Kidneys where it manifests during life as Jing.

From mainland China came the concept that from the Jing come Kidney Yin and Kidney Yang. The combined function of Kidney Yin and Yang is Kidney Qi. Kidney Yin controls the pituitary gland and Kidney Yang controls the thyroid and parathyroid. The adrenal medulla is Kidney Yang and the adrenal cortex is Kidney Yin. Kidney Yang supports Spleen Qi and is therefore indirectly in control of the enzyme function of the pancreas. The endocrine function of the pancreas, insulin production is not specifically cited.

Kidney Jing is often associated with Kidney Yin. However its functions cross over between Yin and Yang since it is the origin of both. It controls the development of the central nervous system. Kidney Yin nourishes the central nervous system throughout life and Liver Yang nourishes the peripheral nerves. Kidney Jing also has a Yang function in terms of sexual function involving both the testes and ovaries. Kidney Jing and Yin control the development of bone and bone marrow and therefore an important aspect of hemopoetic function.

The combined Kidney Yin and Yang is Kidney Qi which controls the general growth and development of the organism. Supported by stored Kidney Jing, Kidney Qi represents the foundation upon which rest the function of all Organ Systems, throughout life.

Pathogenesis

The Kidneys are profoundly affected by constitutional and congenital factors. Since Kidney Qi, Yin, Yang and Jing are the foundations of the functions of all the other Organ Systems they are quickly exhausted in a life marked by abuse.

The Deep quality is a sign of the depletion of Qi which for the reason just offered would explain the usually deeper position of the Proximal Positions. This certainly explains why the Proximal Positions are Deeper in older people. However, during the past twenty-three years of my practice of Chinese medicine it is clear that these the pulses in these positions are becoming Deeper and more Feeble in younger and younger people.

It is my clinical impression that deficiencies of both Kidney Yin and Yang can be found at the Left Proximal position, with the former accompanied by a Tight and the latter by a Feeble-Absent pulse quality.

This position, therefore, tells us a great deal about the origin of a disorder, since the Feeble-Absent quality in all but the aged is usually associated with a constitutional etiology, and the Tight quality with an etiology which has occurred later in life, usually overworking of the 'Nervous System'. This is important in terms of treatment and advice to the patient regarding changes in life-style.

If the Left Proximal Position is Feeble-Absent, frequently the etiology is constitutional, and the patient should understand that they do not have the innate strength to do certain things that others can do easily without becoming ill. I have found this to be one of the most liberating pieces of information for people who have lived a lifetime burdened by a sense of inferiority that they were not performing as they were expected to by parents and peers. They are relieved to be released from the guilt and to be free to cease performing disabling activities which enervate them and lead to symptoms.

If the etiology is not constitutional and begins at a later stage of development one can delineate the habits which create the excesses and the symptoms about which the patient complains. Changes in addictive and ego based lifestyle patterns are then the focus of the treatment. Here there is usually more resistance to change.

Depression as a Symptom of Kidney Deficiency—the Ontogenetic Model

The propensity towards depression is rooted in Kidney energy deficiencies. Kidney energy is as complex as the human central nervous system and there are an almost infinite variety of Kidney functions each relating to its own aspect of that nervous system. Summing it up as Kidney Yin, Yang, Jing and Qi is a massive oversimplification. One can be missing one small aspect of the Kidney energy matrix and have the rest intact.

"The origin of the depressive personality lies in the failure of genetics or very early intra-uterine life to provide these energies adequately. This adversity is the root of all habitual depressions and the source of the spiritual poverty [Kidney Qi] which we call endogenous depression."

"More specifically, the loss of 'will' and 'drive' associated with Kidney Yang [the Fire of Ming Men] deficiency is an intrinsic deficit associated with all sustained, profound, or recurrent depressions. Kidney 'Fire' is the functional Heat energy that 'drives' the entire physical plant to provide the force behind the 'will to live'. Without this 'will', the inclination is to collapse well before retreat is expedient".

"Kidney Yin provides the substance, the basic grounding material, upon which we must all fall when we go down, and the fundamental stored essence [Jing] that is the principal reserve with which to bounce back after defeat. It can make strategic retreats [in conjunction with Liver Yin] in situations where advance would lead to major defeat and subsequent grounds for depression. Kidney Yin endows the spiritually evolved person with the capacity for the Divine Love needed to 'forgive us our trespasses' when we falter. Kidney Qi endows us with the ability to live in the present, to confront issues now, to live with our feet on the ground even when we are dreaming, all qualities which stand us well in the face of defeat and the inclination to withdraw into depression".

The Endogenous Depression is the most profoundly enduring expression of the genetic or intrauterine failure of Kidney energies, as just described above, to sustain the spiritual requirements for the desire and willingness to see life through fully and let Fate rule.

Endogenous depressions often do not reveal a particular precipitating event. One is left to speculate if the etiology is entirely internal, in Western medical terms, describing some innate

disharmony in neurotransmitters, or in Chinese terms, a subtle energy drain which brings the Kidney Yin, Jing and Yang energies below a critical level necessary to sustain the will to be.

There also seems to be an inability to sustain will and drive, especially in the face of real, or more often, imagined failure or adversity. Getting up off the floor after being knocked down is difficult. However, even when considered successful by others, these people often feel like failures, convinced that they are fooling people into believing they are competent when they know they are not. A sense of worthlessness is profound.

Fear

As already mentioned, the ontogenetic separations from one stage of development to another concern themselves always and inevitably with the 'unknown', which is the area of existence signaled by fear. I therefore reserve the definition of fear as that emotion which is signaled by the more fundamental unknowns of our existence, such as birth and death and all the great transitions between these poles.

Kidney Yang is associated with the adrenal medulla that secretes epinephrine as the arousal mechanism in adaptation. A deficiency of Kidney Yang is also associated with a loss of courage and lack of will, with endogenous depression and with deep internal Cold. It also controls the thyroid which maintains the metabolic heat of the body. Fear therefore is involved with a loss of courage, a loss of internal Fire to face life, an endless challenge to deal with the unknown, and fear is the natural reaction before courage responds. So Kidney energies are always involved with the courage to live, with the essential challenges of life which in their most significant moments involve change and the journey into the unknown.

Since fear is our natural atavistic state (from the consciousness of not knowing who we are, where we are or why, and what will happen to us), courage, faith and hope have been the antidotes that have allowed us to live. The coward dies a thousand deaths.

I refer to this classification as the Ontogenetic Model because it is built around the 'evolution of the self'. In this framework fear is understood as a threat to 'becoming' as explained by Gordon Allport in his book "Becoming"^{ix}. There are many threats to 'becoming' discussed in some detail in *Dragon Rises-Red Bird Flies* under the aegis of the Water, Wood, Fire, Earth and Metal Phases.

Here I wish to focus on the primordial fear, the 'fear of the unknown', within the context of pulse diagnosis. This involves the Water Phase and the courage to undergo the 'rites of passage', or what Joseph Campbell called the 'hero's journey'. The original insult is constitutional, intra-uterine or congenital. Damage to Kidney Qi predisposes one to anxiety as well as depression.

Defects beginning at conception, at the first cell divisions, or within the frameworks of pregnancy and delivery leave a person vulnerable to varying degrees and in an endless variety of forms for life. All of the other stages of development are impaired to a lesser or greater extent.

Birth is the final transformation of the Yuan energy of the cosmos into the Jing Essence and Fire of Mingmen of the human plane. The combined Kidney Yin, Yang and Jing constitute what I call Kidney Qi, which is responsible for growth and development throughout life. It is the primitive

intelligent [Yin, Jing] will [Yang, Mingmen] which throughout life overcomes the status quo, and which, when balanced against the laws of entropy, create an orderly and timely evolution.

Pathogenesis

Congenital Kidney Organ System deficiencies are similar to but somewhat less profound and widespread as those induced at conception or during pregnancy. If the resulting impairment is not overtly psychological (depression, schizophrenia), then a developmental defect is experienced by the carrier as a personal vulnerability and a source of primitive fear.

Nevertheless our 'body condition' is increasingly affected by the lack of nutrients in the soil depleted by agribusiness with its chemical fertilizers and insecticides. The disappearing ozone layer has been seriously linked in some studies to immune deficiency. Milk has been shown recently to destroy beta cells in the pancreas and is linked to childhood onset insulin dependant diabetes. Our air, our soil and our water is polluted and we are all threatened by the problem of waste storage especially of radioactive wastes. So many of the pulses I have taken over the years reveal Blood toxicity [Blood Unclear].

Even our birthing techniques have created a generation of minimally brain damaged children with great learning deficits. That problem, which I directly observed as the director of a child guidance center, is ignored by school systems. The cost of correcting the damage would exceed the current cost of education.

We are all responsible because we have been too happy to accept the trade-off: the fast easy life for the slow painful death of the planet and our soul.

Cold to the Kidneys drains Yang which cannot move the Yin leading to Lesser Yin and Absolute stages and Aids. Damp Heat in the Kidneys is nephritis.

Excessive sex during an attack by an External Pathogenic Factor, when one is vulnerable, is a very important determinant to the outcome. According to Dr. Shen, a woman who exposes herself to Cold during sex can become very ill and even die, especially if she eats very cold-natured foods at the same time such as pomegranates.

Kidney related Chronic Fatigue Syndrome has been cited in the above discussion of the patient with meningitis. The central nervous system, bone and bone marrow are most vulnerable. It is here that we find some of the auto-immune types of diseases such as Lupus and the hemopoetic illnesses.

Severe depression with loss of motivation is a common finding along with a loss of sexual energy, fatigue on exertion, early morning diarrhea, low back pain and increasing menstrual irregularity with long and short periods alternating with each other. Bone degeneration in cervical and lumbar discs and knee joint degeneration as well as arthritis is common. Endocrine problems such as thyroid and pituitary deficiencies are common.

The 'Qi Wild' conditions include primary cancer of the Kidneys as well as exhaustion of the adrenals such as Addison's disease, and other endocrine disorders.

Extreme Chronic Fatigue Syndrome

When several Organ Systems are involved we have the full-blown Chronic Fatigue Syndrome with extreme fatigue and a mixture of symptoms associated with these Organs. We are already entering the realm of the Qi Wild conditions described above.

MANAGEMENT of 'QI WILD' AND 'SEPARATION OF YIN AND YANG'

The principle object of this paper is to call attention to the process leading to the '*Separation of Yin and Yang*' and the '*Qi is Wild*' in order to avoid this ultimate physiological disorganization. Due to the complexity of one individual's physiology and pathology, the following recommendations for treatment are meant only to give a flavor for the approach to therapy and must be used with great discretion.

The treatments for all of the prodromal conditions leading to *the separation of Yin and Yang* and *the Qi is Wild* are extensively covered in Chinese medical texts and journals and require no repetition here.

ACUPUNCTURE

A. General Principles

1. The first step is to strengthen the middle w/ Digestive formula. See specifics below.
2. The second and simultaneously with the first is to treat trauma and shock even those occurring in utero and at birth. See specifics below.
3. When appropriate, the third is to remove the Cold [Cinnamon Combination & Hoelen, Atractylodes & Aconite], remove the stagnation it causes, the subsequent heat and later exhaustion of yin.
4. Restore the deficiency including constitutional- Ginseng & D.Q. 10.
5. Change lifestyle.

B. Specific Interventions

The specific treatment of the *separation of Yin and Yang* for any particular organ, or for *The Qi is Wild*, involves the:

1. Repetitive use of moxa on:
 - Bladder-43, the Deep Disease Point,
 - Conception Vessel-8 (Spirit Gate), on Sea Salt
 - the Uniting-He points--to bring organ and channel together,
 - GV 20 & Sishencong--especially if mind feels clouded
2. Alarm and Associated Effect Points simultaneously--to unite front and back,
3. Source points of the upper and lower segments of the Six Divisions --to unite the top and bottom,

4. P-6 and TB-5 Through & Through, to unite the inside and outside,
5. Connecting [Luo] Points with Akabane to unite the sides and Connect Yin and Yang of the pairs of an element,
6. Entry-Exit between Yin and Yang channels
 - *Liv 14-Lu 1
 - Lu 7 – LI 4
 - LI 20 - ST 1
 - ST 42 – SP 1
 - *SP 21- Ht 1
 - Ht 9 – SI 1
 - SI 19- BL 1
 - BL 67 – Kid 1
 - *Kid 22 - P 1.2
 - P 8 – TB 1
 - TB23 - GB 1
 - GB 41 – Liv 1
7. Points with the word `gate` such as:
 - Liv 13- Chapter [Completion] Gate
 - Liv 14- Gate [Cycle] of Hope
 - St-24 Food or Slippery Flesh
 - SP 12- Rushing Gate
 - Ht 7- Spirit Gate
 - Bl 12 Wind Gate
 - Bl 26- First Gate
 - Bl-46- [Diaphragm] Gate of Vitality
 - Bl 47- Spiritual Soul Gate
 - Bl 51- Vitals Gate
 - Bl 63- Golden Gate
 - Ki-21 Dark Gate [profound fear]
 - P 6- Inner [Pass] Gate
 - TB 5- Outer [Pass] Gate
8. Shu points of organ where the Muffled quality and/or Changing Qualities are found on the pulse
9. Scalp Acupuncture
 - P. S. Yau
 - Equilibrium Area
 - Zhu's: Page 132-134
10. Simultaneous needles on CV-1 and GV-20 centers and stabilizes Qi,
11. Extra-meridians for homeostasis, especially:
 - Chong Mai with Upper Kidney Points 23-27,
 - Conception Vessel especially CV-4, 6, 12 and 17,
 - Governing Vessel-- GV-2, 4, 12, 14; and 19 and 20 (for shakiness),
- Girdle Vessel
12. Constitutional Points [Korean & Japanese]
13. Windows of the Sky to unify the spirit, soul and body, (to be used later in treatment):

Specific Windows of the Sky--Bl-10 (Celestial Pillar) for boundaries and energy; and ST-9 (Man Welcome) for spiritual starvation

General Windows of the Sky:

LU 3 (Tienfu) Possession and mental confusion

spirit of spirit; highest power

LI 18 (17) (Futu) - Support spiritually and

cleansing light - to offset trauma

BL-10 (Tienzhu) - energy

SI-16 (Tianchuong) Real identity - clarity - sorting out

P-1 (male) (Tienchi) Connect - deep spiritual love and warmth

P-2 (female) (Tianquan) - withdrawn - lacking in love and security

TB-16(Jianyu) - Brings warmth; anger; fear; depression; lacking in warmth

ST-9 (Man Welcome)- spiritual starvation; lack of food -inability to digest; despair; frustration; anger; anorexia - smothering or starvation; moxa for low blood pressure

CV 22 - Name builders; families; energy within; endocrine; stamina; perseverance; build yin

GV 16 - Yang Energy: mental activity; active responsibility; ability to respond; protection; alertness; clarity of mind. Mind-spirit out of control, dull or fatigued, fog; hallucinatory

14. Outer Associated Effect Points

15. Ghost Points

16. Internal and External Devils --to integrate inside and outside and eliminate blocks to that integration.

17. Triple Burner points CV-17 [1-3 moxa cones at most]; CV 12, 10, 7. 5

18. Miscellaneous:

- GB-13 (Root Spirit) draws Essence to the head to treat spirit disorders;
- Bl-37 (Gate of Abundance) centering being in the center of the back,
- Bl- 36 (Support) bears the weight of the upper body
- Sp-7 (Leaking Valley) to control the draining of grain Qi (Essence)
- Sp-12 (Rushing Gate) plus Sp-13, 14, 15 and 16 [grounding, stability and receptivity]
- ST-30, 36, 37 and 39 as `Seas of Nourishment and Blood' to maintain Stomach Qi, the Upright Qi of the body.
- TB-3 is the controlling point for the Internal Duct and controls the digestive process
- TB-2 serves a similar function in controlling water metabolism
[According to Maciocia, and many others, "The Stomach and Spleen are the Root of Post-Heaven Qi and origin of Qi and Blood; they therefore nourish all the other organs and naturally occupy a central place in human physiology" and again "They are anatomically the centre as they lie in the

Middle Burner at the crossroads of many physiological activities and many different movements of Qi in all directions.”^X]

III. HEART

The management of *'The Qi is Wild'* also involves the Heart. The Heart is the 'emperor' and is the ultimate source of stability for the entire organism.

A. Heart-1 (Highest Spring or Utmost Source) reconnects us with the source (God) to bring balance from chaos.

B. Heart-5 for phlegm misting the orifices

C. Use this and other Heart [Ht-3] and Pericardium points with, entry-exit points Ki-22 and P-1&2, with the Chong Mai:

- Ki-1 (Bubbling Spring) anchoring, for will power and calming the mind
- Ki-2 [Blazing Valley] for will power
- Ki-3 [Greater Stream] to anchor all of the other spirit points
- Ki-4 [Big Bell] a place to store and hold, to gather forces.
- Ki-6 [Shining Sea] Rejuvenate sexual energy; for frigidity with Bl-1 directing energy to the 'third eye' and with the Upper Kidney points

D. The UPPER KIDNEY SPIRIT POINTS

These are directly related to the Heart, especially on a mental and spiritual level. They help arouse the person into awareness, secure the spirit back into the self, and the body from dissociated states of any degree, and help the inner being to express itself outwardly (which I associate with Heart Yang).

- 21-(Dark or Secret Gate, Gate of Hades) to open awareness to old dark fears and terrors which the person cannot face. Also for problems with the pylorus.
- 22-(Walking Corridor) for despondency and isolation, and for feeling free, used with WOS P-1, 2 also as Exit-Entry Points.
- 23-(Spirit Seal, Mind Seal) where there is no 'will to live'. It is akin to a storehouse for the spirit used to help a person who is experiencing terror and having difficulty maintaining the feeling that 'the spirit is with me and I am at one with God, that I can hold what is mine inside. (This point is similar in action to KI-27 except that it is less powerful especially on a physical level. Often they are used together.)
- 24-(Spirit Burial Ground, Ruin) resurrects the spirit of people in whom the spirit has died. It is also useful for people who cannot let go of the grief for a person they have lost.
- 25-(Spirit Storehouse, Mind Seal) is like a reservoir of fluid flowing over and refreshing us. This point helps to get through a difficult time when identity and a sense of purpose is emergent and has not yet crystallized. It is used also to seal a treatment.
- 26-(Amidst Elegance, Other as a Center) The energy of this point moves a person more gently towards change than some of the more insistent ones like KI-27. The direction can be in any of the already

discussed terms such as the search for identity, or drive. It says that it is "all right to change" rather than "you must".

- This point is said to put people whose illusions have been shattered back in touch with the grace and current of life restoring internal harmony.
- It is also used for people who experience both anger and anxiety simultaneously.
- KI-27 (Transporting Point Mansion, Store House) is the storehouse for all energy including physical, mental and spiritual. It provides considerable power to all endeavors and adds the zest to these activities which give them life and excitement such as 'team spirit'. Others claim this point to enhance compassion and the connection to all people, we and the universe are one. (This concept fits with my own for the function of Kidney Yin energies.)
 - Still others use this point more specifically for strengthening the adrenals and sexual energy for people who do not have access to it, used to treat impotence and frigidity.
 - This point also has the opposite effect under adverse circumstance when it is in the interest of survival that a person be able to dissociate and have his spirit leave their body.

IV. Trauma and Shock

Experience has now shown that treating physical trauma and emotional shock before other interventions goes a long way to reuniting Yin and Yang, and often precludes more extensive intervention. Physical trauma has a profound effect on circulation that then is a stress on the heart.

Shock has a profound effect on the Heart, decreasing its ability to control the circulation. In either case less blood is delivered to the tissues, and over time function is significantly diminished.

V. HERBS

A. Trauma and Shock

Since physical trauma always involves an emotional shock to the Heart the following protocol is followed.

1. Yunnan Bai Yo --The number of 'rounds' depends on the severity of the trauma.

8 days [64 capsules]

stop for 8 days

repeat 8 days [64 capsules]

2. Sheng Mai San [with appropriate additions such as Acorus for phlegm misting the orifices (Slippery Left Distal Position)]

B. Other

- Dr. Shen's 'Qi Wild' formula
 - The single most important herb and class of herbs for the 'Qi is Wild' condition in my experience is CINNABAR and the class of CALM THE SPIRIT HEAVY HERBS which along with the ASTRINGENT HERBS are heavily represented in Dr. Shen's formula.
 - Any formula which has a centering effect:
Ex.: Ginseng and Longan
 - Any formula which has a lifting effect :
Ex.: Ginseng and Astragalus
 - Cinnamon and Dragon Bone and Oyster Shell
 - Bupleurum, Cinnamon and Ginger - Liver, Heart and less Spleen
 - Bupleurum, Gardenia, Ginseng and Longan
 - Shih Quan Da Bu Wan + Chicken in Double boiler
- Blood, Qi and Yang Deficient
- Dang Gui and Astragalus
 - Ginseng and D.Q. 10 - less animated
 - Ginseng and D.Q. 8 - more animated
 - Ganoderma 18-ITM

ⁱ Hammer 311-322.

ⁱⁱ Ilza Veith, *The Yellow Emperor's Classic of Internal Medicine* (Berkeley, CA: University of California Press, 1986) 161.

ⁱⁱⁱ Porkert 215.

^{iv} Porkert 223, 224.

"It is possible when diagnosing a racing pulse, to distinguish between the preponderance of active or of structive energies. If, when increasing pressure of the finger, the racing pulse offers increased resistance (hardness), we may infer an utterly uncontrolled and unleashed yang; if, by contrast, it yields under increased pressure of the palpating finger, we infer an uncontrolled yin. In the first case, the patient will also show symptoms of extreme excitation, in the second case lassitude. Nevertheless, provided the racing pulse still shows average strength and size, i.e., that it is neither too large not too small, there is still hope left for the patient."

^v Jiang Jing, "A Brief Survey of the Korean Dong Han System of Pulse Diagnosis," *Oriental Medicine* 2.2 (1993): 25.

^{vi} Dr. John Shen; Personal Communciation; 1990

^{vii}2 Giovonni Maciocia; *The Practice of Chinese Medicine*;

viii. Mary Helen Lee, Lic. Ac.; Overview of the Diagnosis and Treatment of Chronic Fatigue Immune Dysfunction Syndrome According to Traditional Chinese Medicine; American Journal of Acupuncture, Vol. 20, No. 4, 1992; P. 337

ix Gordon Allport; Becoming;

xGiovanni Maciocia; The Foundation of Chinese Medicine; Churchill Livingstone, London 1989; Pgs. 24 & 60