

Awareness in Chinese Medicine

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Abstract: Awareness – awakening -- is the single most important quality of life to healing and growth in all therapeutics, religion, and philosophy, since the beginning of recorded history. It is central to the changes we must contemplate in terms of healing for both patient and practitioner. Chinese medicine has a great deal to offer through its diagnostic and treatment modalities in service to this critical goal.

I. General

It is said that God is not interested in peace, only *clarity*. This was Avatar Meher Baba's message when he proclaimed silence and said, "I have not come to teach, only to awake."ⁱ In Zen Buddhism, the focus is on the here-and-now, as it was with Gestalt Therapy developed by Fritz Perls. Freud's objective with psychoanalysis was to make the unconscious conscious, and the Jacob's ladder of the Kaballah is one of increasing awareness.

Enhancing awareness has been the center and focus of every esoteric religion, the central issue of science, and the central goal of psychology. The central concern of existentialism is "How awake is this person to the life inside and outside of themselves?" asks Albert Camus in *The Stranger*.ⁱⁱ

Nevertheless, even awareness requires caution for it is said that one does not dare desire the impossible in full awareness, without being psychotic. I have seen this happen to neophyte meditators isolated in monasteries of various religious persuasions.

It is my thesis that safe awareness is the primary goal and potential accomplishment of Chinese medicine. Indeed this is the opinion of most of the patients I have encountered therapeutically in the past thirty-six years. The awakening is in all areas of life from the most intrinsic knowledge of self to changes in lifestyle.

In one of my nine month courses on Asking Diagnosis, I recommend to my students that they have several posters on the walls of their future office. One would say: "Terrain and Stress" (Is it the bacteria [stress] or the body condition [terrain])? The second would say: "Vulnerability, Vulnerability, Vulnerability." The third would say: "Diagnosis, Diagnosis, Diagnosis" and the fourth "Management, Management, Management." The fifth, in the largest letters of all and most prominently placed, will be a sign that says: "AWARENESS, AWARENESS, AWARENESS."

II. Aware of what?

The question arises, aware of what? In an excellent paper, Lonny Jarrettⁱⁱⁱ argues that the awareness is one of choice that overrides the ego concerned with only itself in the space

occupied by fear (water) and desire (heart), and responds only to the “unchanging authentic self” that has universal concerns. He states “Simply put, freedom means ‘free to choose’ as opposed to being a slave to the mechanism of a conditioned mind.”

Freedom of choice is an issue that leads down many thorny roads filled with more questions than answers.

One is Sullivan’s definition of neurosis that condemns people to repeat the same behavior and thought patterns despite their maladaptive nature. The goal of all interventions ascribed to as therapeutic has been to break that cycle, one that I address with regard to Chinese medicine in section V of this paper.

The second is the dilemma of the “individual.” I consider Chinese medicine unique in its ability to provide the tools to delineate one individual from another, whatever the CF, Sho, or other ascribed condition (to be discussed in detail in another context). It seems as if Jarrett is saying we need to be aware that we can make a choice. That may be true but who would agree on what is “universal?” The religious right and people who deny global warming would not agree on that definition from Jeffersonian deism and tree huggers like myself. One could argue that these are not “universal” but ego-driven values.

This also raises the question, how do we achieve the state of egolessness required for a choice based on universal awareness rather than ego driven values?

A third issue discussed in greater detail elsewhere is that of containment to which Jarrett alludes as necessary to make a choice. I believe that containment is a major and natural necessary function of the Liver in the service of making choices of behavior throughout life, and is the positive aspect of Liver *qi* stagnation. I would argue that there is too little Liver *qi* stagnation in our time, not too much, and that the inability to bear the pain necessary to maturity, what Campbell meant by “life” (see below), is a major Liver *qi-yang* deficiency due to the cold substances universally used in our culture. Containment with Liver *qi-yang* deficiency is impossible, and containment is necessary to hold an idea until it can be sufficiently considered to lead to a thoughtful choice (plan and decision or direction).

I argue that the goal of what all esoteric religions and sincere therapeutics mean by “awareness” has always been what Jarrett calls the “unchanging authentic self,” and that behavior towards the larger world (your neighbor) is also an unchanging measure of that achievement. Eric Fromm^{iv} in his eulogy to Harry Stack Sullivan at Carnegie Hall in 1949 mentioned that cultures are ultimately measured in history by how the powerful treat the powerless (Sullivan literally gave his life for this).

The pursuit of the genuinely spiritual has been desecrated by “new age” spiritualism that embraces the easy road to nirvana through drugs and weekend workshops. These are only ways to avoid the pain that takes a lifetime to experience before we reach even a modicum of wisdom if we want to equate that with enlightenment.

Joseph Campbell^v relates a story in which a group of young American neophyte Buddhist priests dressed in saffron robes visit him with the message that he has been wasting his life exploring religions and myths and that he should follow them because they have found the “way.” After their endless entreaties he congratulated them and said that there was one small sticking point. When asked, “Man, what that could be?” he answered, “life.”

It is also interesting that Jarrett measures spiritual achievement by behavior and not by feeling, with which I entirely agree. What ‘feels good’ is not always good. This is at the heart of the Hebrew ethic. Spirit in the Hebrew tradition has always measured by what you do, not how you feel.

Lastly, on the subject of “aware of what” I would add, without elaboration here, that we need the capacity to be fully aware of the great unknown of our existence, our ultimate insecurity, who and where we are; and this without the artificial refuge of the many bearings of power.^{vi}

III. Practice of CM is the Practice of Awareness

Our senses are our primary tools of awareness.

In 1919 William Osler^{vii}, the dean of Western medicine wrote, “Learn to see, learn to hear, learn to feel, learn to smell, and know that by practice alone can you become expert. Medicine is learned by the bedside and not in the classroom. Let not your conceptions of the manifestations of disease come from words heard in the lecture room or read from the book. See, and then reason and compare and control. But see first.”

What do we do?

We ask and listen, especially with the “third ear,” not to what people say, but what they do not say, to what people avoid, and to what they want underlying the verbiage. We “look” with the “third eye” to see if body language belies words. We touch (pulse and palpation), smell, “feel,” and with our hearts we intuit and empathize. With our minds we receive, process with logic, and integrate. Some of these are discussed in “The Therapeutic Relationship”^{viii}. Others will be covered in a forthcoming book on diagnosis other than the pulse.

IV. Heart Phase

The Heart plays the central role in awareness and in all aspects of human psychology. The spiritual force of the Heart is dominant in the development and function of all the other energetic forces related to the mind, spirit, and soul. The Heart controls the mind: mind affects the Heart.

In Oriental terms, the key to subtle unspoken awareness is an open Heart; free of desire, craving, addiction and its pursuit. As Claude Larre and Elizabeth Rochat de la Valle wrote, “By nature man’s Heart is vast and free like Heaven; always tempted to fill itself, it must

seek to become empty. An empty heart can receive.” What fills the Heart instead is desire, and craving interferes with awareness. Life is spoken of as a “rambling walk directed by the Spirits.” This “long life, everlasting vision and rambling walk” can be damaged. “For life to be fulfilling one must allow the Spirits guide the Breaths through life.”^x

The Pericardium and Triple Burner acknowledge and express this awareness with words.^x While the Heart is the emperor, the Triple Burner runs the empire. The water grounds us in the here-and-now. The wood provides direction. The metal, when healthy, provides flexibility. “The Earth Phase bears the milk of human kindness and fulfills the ‘basic need’.” This is the beginning of self-worth. The Heart *yin* is the medium which enriches that “milk” into the “cream” of human congeniality and fulfills the basic “want.” Here is the source of all joy.

In my book *Dragon Rises-Red Bird Flies*, I wrote that “Perhaps the most important consequence of the introduction of acupuncture into my practice was the flowering of awareness in my patients and my own appreciation of its significance to growth and development.”^{viii} Awareness as mentioned above is the centerpiece of Zen Buddhism and is almost synonymous with the concept and experience of enlightenment.

The Heart fire energies are deeply concerned with “creative awareness and expression.” With regard to awareness I wrote further that “Heart *yin* inspires that substance [from Kidney *yin*] into awareness and Heart *yang* gives form to the creative idea.. The dominance of consciousness and awareness, of creativity and love, by Fire energies places these energies in the center of all interpersonal considerations.”

“Also, in terms of consciousness and awareness, the Fire Phase contacts the general energy [Heart], distributes it fairly [Triple Burner and Pericardium], and purifies it [Small Intestine]. On the level of feelings, and at their supreme maturation, these energies nourish and govern the awareness and the expression of unconditional love, both for self and for others.”

Heart energies are responsible for the higher, conscious, intellectual mental “investigation of life” including: **awareness**, “symbol formation,” and the communication of ideas and feelings. The heart “opens” to the tongue and is embryologically close to the throat. There is a Hindu saying that “if one can close off the throat, one closes off the flow of thoughts.” The Heart controls the circulation of ideas within and between men.

“Only through these Heart *yin* energies do the Divine Spirit, Divine Love, and Divine Will [discussed elsewhere in relation to Kidney *qi*, *yin* and *yang*] come into conscious human awareness.” Divine revelation is the gift of Heart *yin*. A deficiency of Heart *yin* will manifest as a “lack of awareness and consciousness of the inner self”. An excess of Heart *yin* energies involve “a greatly enhanced awareness of both the inner chaotic world of the unconscious and the constantly impinging sensory and emotional stimuli from the outer world.”^{xii} Too much of a good thing is destructive.

All of the clinical issues mentioned below in the language and concept of Chinese medicine; phlegm, fire, deficient heat, trapped *qi*, *qi* and *yang* deficiency, closed orifices, blood stagnation all interfere with the ability of the Heart to fulfill its energetic function to maintain contact with and sustain full awareness of the outer world of interpersonal affairs as well as the inner mental, emotional and spiritual world.

Depending on degree of interference, as well as other variables such as constitution, shock, trauma, nutrition work, exercise and habits (drugs, sex, etc.), there can be a wide variation in the severity and the nature of symptoms associated with a loss of awareness due to an impediment of heart and other fire energies.

Almost all psychological disorders can be understood as a function of awareness either in quantity, quality (perception and distortion) and form. In fact, the Greek word for insanity is alienation, which is in fact a loss of awareness of what is coming to or from the inner world (boundaries).

The principal problems that attend human relationships fall mostly into the realm of communication. Fire energies are all about communication. Heart *yang* and Pericardium *yang*, Triple Warmer and Small Intestine energies as discussed in my book^{xiii} are all involved in the appropriate and effective expression of thoughts and feelings. Where the clarity of communication is involved, all of the distortions attending maladaptive discourse are rooted in awareness. They are, therefore, also ineluctably rooted in the integrity of the Heart and Fire phase. Therefore, all human problems from marital and family conflicts to the most serious neurosis and psychosis are to some extent the manifestations of defects in fire energy performance. For more information regarding psychological disorders related to Heart function I refer you to chapter 15 in *Chinese Pulse Diagnosis: A Contemporary Approach* [pp. 547-8 and the glossary] and *Dragon Rises Red Bird Flies*, chapter 14 [pp. 316-319; 333-338]. (Another paper more closely examining the Fire-Heart Phase will be forthcoming.)

The herbs that are listed below are critical to that performance in combinations dictated by an accurate Chinese diagnosis of the “individual”.

V. Vicious Cycle

Prescriptions for enhancing awareness begin in our earliest history attested to by archeology and anthropology and by the history of religion and philosophy. The latest in this long line, which includes meditation of endless sorts, are the modern psychologies.

With regard to the latter, having studied and practiced this discipline for over fifty years, it was clear to me from the beginning that an intellectual exchange was insufficient to converting intellectual insight into true living awareness. My professional odyssey involved a search for a way to make that conversion that finally centered on touch but included LSD, when still available in pure form, as a therapeutic modality. The methods of touch that I encountered were all centered on the psychoanalytic concept of resistance embodied in the musculo-skeletal structure and usually involved an assault on that structure that I would

equate with the modern “wars” on drugs and terror. This was a “war” on “resistance” that I observed only deepened rather than resolving it.

In *Dragon Rises, Red Bird Flies*, I reinterpreted “resistance” as simply maladaptive ways of maintaining “contact” in order to stay “intact.” Rather than “attack” it as “resistance” I found identifying the talent and differentiating it from the distortions was a more productive approach to maladaptation. This was an improvement over the “attack” approach; however the tendency for maladaptive behavior in the face of insight and experience continued to be a challenge. The “vicious cycle” of stimulus and maladaptive response seemed difficult to break and defied all mental constructs and techniques. Some vital part of the cycle was missing from our theory and practice^{xiv}.

Though Freud, Sullivan, and Reich all used energetic constructs in their theories and work, only the Orientals developed in detail what I found to be the missing link in the “vicious cycle.” That proved to be the energetic body through which the cycle traveled and was influenced, and that lay outside of Western psychological theory and practice.

In this paper I will discuss only one small but significant intervention in breaking the cycle, the link from insight to meaningful awareness. I am currently writing a book greatly enlarging the scope of this work that began conceptually and diagnostically with *Dragon Rises, Red Bird Flies*. It will include management and treatment illustrated with one case history per phase delineation [ex: Heart yin deficiency] typical of my experience.

VI. Orifice Opening and Related Herbs in Psychiatric Practice

A. Introduction

This section concerns itself with the use of herbs to treat those psychological disorders that are rooted in the dysfunction of fire phase energies in synergy with each other. While the emphasis here is on the orifice (cavity) opening herbs, they cannot be considered in isolation from the accompanying etiologies and disharmonies that inevitably occur and the herbs which are used to treat them.

An important first consideration is the concept of the “orifices of the Heart.” According to Imgard Enzinger^{xv}, who has done extensive work in this area, these were traditionally identified roughly with the sense organs, the ears [2], eyes [2], mouth [1], nares [2] as the “outer orifices,” and the “inner orifices” as a metaphor for the outer. According to her, the latter were visualized in the “Yangsheng texts or tests of Inner Alchemy as ‘orifices’, ‘holes’, ‘caves’, ‘gates’ or ‘passes’,” “experienced as a kind of inner sensation, however, there are no orifices on the visible or touchable body. Nonetheless they have the concrete task to control the flow of *qi*. In my opinion, the seven inner orifices are functionally existing, and in their function in terms of both *shen* and *qi*, they are not reduced to the blood vessels coming from and going to the Heart.”

The orifices associated with “phlegm misting” seem to be firmly associated with the concept of the “Heart controlling the mind” since treating this condition clearly affects the mind often in very dramatic fashion that I have catalogued clinically.

My teacher, Dr. Shen, claimed that he could identify on the pulse the three great vessels and four valves of the Heart. I can consistently feel the mitral valve, and I and others have confirmed many times the presence of mitral valve prolapse (by echocardiogram) with a Slippery quality(phlegm) in this position. In Western medicine a mitral valve prolapse condition has been associated with panic attacks and phobias since I entered the profession fifty-five years ago. Treating the condition with herbs that are indicated for removing phlegm from the Heart orifices leads to dramatic results. In fact, over the years, I came to treat most emotional-mental problems in this manner with good results.

This has led me to suspect that while these inner orifices may be metaphors of the outer ones, that the entire picture does involve something more concrete.

B. Clinical Considerations and Pathogenesis

In my practice I used these herb formulas to treat mild, moderate and severe mental and emotional disturbances. The principal differences were in the greater or lesser weight given to specific herbs and dosages in the total picture. In Western medical terms these would include neurosis, depression, bipolar disorders and schizophrenia.

In Chinese medicine the causes could be any combination of *Zang-Fu* disharmonies, pernicious influences and triple burner pathology. Chinese medicine has been successfully treating these conditions throughout at least two to three millennia without the Western classification because Chinese medicine at its best provides the diagnostic tools to treat an “individual” not a “disease.”

The distinction between constitutional, congenital, childhood and adulthood etiologies is also vital. Still, most important is an accurate diagnosis of the “individual” since the substances recommended for use in this discussion must be included in a matrix of treatment that accommodates the entire entity.

While orifice opening herbs were always a consideration in treating psychological disorders, phlegm removing herbs were included in my practice especially if Slipperiness was felt on the pulse, and especially at the left distal and/or mitral valve positions. Slipperiness on other positions such as the right distal, and both middle positions also warranted consideration if the tongue and symptoms were appropriate. A vertical center-line on the tongue with thick coating is a sign of phlegm in the Heart.

Over time I routinely found that including Heart phlegm removing herbs was valuable with all emotional-mental issues even when the signs described above were not clear. As with all conditions, they exist as a process even before the body-mind communicates it in the way of symptoms and signs.

The literature discusses phlegm-cold and phlegm-heat. The former is associated with schizophrenia and depression and the latter with mania. In fact the distinction is not clear, as I shall demonstrate.

Phlegm accumulates for several reasons, roughly classified as excess and deficient etiology. In either case the issue is stagnation, of *qi* and less often of blood. Stagnation can occur due to excess of *qi* (blood) or a deficiency of either or both. In the case of excess there is more *qi* than the heart can move and with deficiency there is too little *qi* (blood) to overcome the stagnation.

An example of excess stagnation in the Heart is with a shock to the Heart when the left distal position (heart) is either Flat or Inflated. This can happen in utero, birth, childhood (usually Flat) or at any time during life (usually Inflated). An example of deficiency creating stagnation would be any impairment of Heart *qi* or blood for any reason that interferes with the movement of either, through the Heart, Lungs, and chest.

The organism abhors stagnation and brings metabolic heat to move it, first from the organ itself and later from the general reserve. If the stagnation moves then there is no further concern. If the metabolic heat cannot move the stagnation the heat accumulates, a condition unacceptable to normal functioning, and the organism sends fluid to cool the heat. This consumes *yin* of the organ and later of the Kidneys. As the heat and fluid accumulate the heat congeals the fluid that we call “phlegm.”

Therefore, phlegm (heat and fluid) is always ultimately present with stagnation, and in all cases of “phlegm,” heat is involved whether the cause is deficiency (phlegm-cold) or by excess (phlegm-heat).

Ultimately all unsuccessful efforts to overcome stagnation lead to to *qi* and *yang* as well as *yin* deficiency for the reasons described. The final state of exhaustion is when the Heart *yin* and *yang* separate, leading to a severe state of chaotic function^{xvi}.

It is important to monitor the heat removing herbs in these formulas since their continuation after the heat is removed can weaken the *qi* and *yang* of the Heart. Likewise the damp draining and phlegm removing herbs will damage Heart *yin* if not carefully monitored. Excessive use of formulas such as Cattle Gallstone Pill to Clear the Heart (*Niu Huang Qing Xin Wan*) can damage Heart *qi* and *yin*.

C. Comments

Since the traditional herb formulas that clear heat and open the orifices are no longer available as described in the literature in their original form, due to the unavailability of substances from endangered species or considerations of toxicity, other combinations of substances are required at this point.

The original formulas include: Vesica Fellea Bovus and Secretio Moschus (*niu dan, she xiang*), Vesica Fellea Bovus and Rx. Curcumae (*niu dan, yu jin*) Cornu Rhinoceri and Succinum, (*xi jiao, hu po*), Styrax Formula (*Su He Xiang Wan*), Fr. Gleditsia and Hb. cum Radice Asari, (*zao jiao, xi xin*), Cornu Rhinoceri and Cornu Antelopis, (*xi jiao, ling yang jiao*), Escape Restraint Pill (*Yue Ju Wan*), Guide out the Phlegm Decoction (Dao Tan Tang) and Unlock the Orifices and Invigorate the Blood Decoction (*Tong Qiao Huo Xue Tang*).

Substitutes from among the available substances are listed below must be made depending on the diagnostic indications with regard to *qi*, *yang*, *yin* and blood deficiencies and in particular with regard to phlegm and heat, blood stagnation and the need to settle the spirit. Again, Chinese medicine at its best treats an “individual” and not a “disease.”

VII. Classification of Herbs Affecting Heart Function

A. General

In my practice there were several classes of herbs that functioned for this practice. One is simply orifice opening, one is phlegm removing, one is Heart astringing, one is blood moving, one is *yin* nourishing, one is heat removing, one is blood nourishing, one is spirit settling and one is *qi* nourishing. The *yin* nourishing herbs have been especially important where shock has been one aspect of etiology. (Generate the Pulse Powder [*Sheng Mai San*]) The blood tonifying and spirit settling herbs are those most valuable for mild to moderate emotional instability or calming the mind.

B. Orifice (Cavity) Opening Herbs

The following are herbs known to open the Heart orifices:

Rz. Acori Gramanei, Cornu Antelopis, Lingnum Aquilariae, Rx. Aristolochiae Fangchi, Benzoinum, Borneol, Calculus Bovis, Cinnabaris, Fl. Caryophylli, Rx. Curcumae, Cx. Albizziae Julibrissin, Rz. Cyperi Rotundi, Carapax Eretmochelydis Imbricatae, Fr. Gleditsiae Sinensis, Jin Bo (Gold), Gummi Olibanum, Secretio Moschus., S. Persicae, Caulis Piperis Futokadsurae, Rx. Polygalae Tenuifoliae, Realgar, Cornu Rhinoceri, Styrax Liquidis, Succinum, Secretio Bufonis and Yin Bo (Silver) (*shi chang pu, ling yang jiao, chen xiang, guan fang ji, an xi xiang, bing pian, niu huang, zhu sha, ding xiang, yu jin, he huan pi, xiang fu, dai mao, zao jiao, jin bo, ru xiang, she xiang, tao ren, hai feng teng, yuan zhi, xiong huang, xi jiao, su he xiang, hu po, chan su, yin bo*).

C. Phlegm (Turbidity) Reducing

The following aromatic substances “vaporize” phlegm as well as open orifices:

Rz. Acori Gramanei, Calculus Bovis, Carapax Eretmochelydis Imbricatae, Realgar and Cornu Rhinoceri (*shi chang pu, niu huang, dai mao, xiong huang, xi jiao*)[not available].

Other substances that assist in removing damp and phlegm include Succus Bambusae, Caulis Bambusae in Taeniis, S. Perillae Frutescentis, Fr. Bulbus Fritillariae Cirrhosae, S. Trichosanthes, Concretio Silicaea Bambusae, Concha Cyclinae Sinesis, Calculus Macacae Mulattae, Rz. Pinnellae, Arisaema, Rx. Aconiti Coreani, Rx. Platycodi Grandiflori, Fr. Gleditsiae Sinensis, Hb. Agastaches, Hb.

Eupatorii Fortunei, Cx. Magnoliae Off., Rx. Polygalae Tenuifoliae, Rz. Atractylodis, Fr. Amomi Rotundus and Fr. Amomi. (*zhu li, zhu ru, zi su zi, chuan bei mu, gua lou ren, tian zhu huang, hai ge ke, hou zao, ban xia, tian nan xing, cao wu, jie geng, zao jia, huo xiang, pei lan, hou po, yuan zhi, cang zhu, bai dou kou, sha ren*). Many of the above assist by improving Spleen function and others by expelling phlegm from the upper burner, especially the Lungs.

D. Heart Astringing and Calming

Heart astringing herbs include Os Draconis, Concha Ostreae, Dens Draconis, S. Nelumbinis Nuciferae, S. Tritici Aestivi Levis, Cinnebaris, Margarita, Fluoritum and Succinum (*long gu, mu li, long chi, lian zi, fu xiao mai, zhu sha, zhen zhu, zi shi ying, hu po*).

E. Blood Moving

Blood moving herbs for the heart include Rx. Salvia Miltiorrhizae, Rx. Curcumae, Rx. et Caulis Jixueteng, Rx. Ilicis Pubescentis, Rz. Curcumae Longae, S. Persicae, Flos. Carthami Tinctorii, Rml. Cinnamomi Cassiae, Rx. Paeoniae Rubra, Seu Steleophaga Eupolypaga and Seu Eupolypaga Opisthoplatiae (poisonous), Gummi Olibanum, Hb. Artemisiae Anomalaе, Sanguis Draconis, Lingnum Sappan, Rx. Achryanthis, Cx. Mouton Radicis and Hirudo seu Whitmania (*dan shen, yu jin, ji xue teng, mao dong qing, jiang huang, tao ren, hong hua, gui zhi, chi shao, di bie chong, tu bie chong, ru xiang, liu ji nu, xue jie, su mu, huai niu xi, mu dan pi, shui zhi*).

F. Yin Nourishing

Rx. Ginseng, Rx. Rehmania Preparata, Gelatinum Corii Asini, Rx. Pseudostellariae Heterophyllae, Tuber Ophiopogonis, Fr. Schizandrae Chinensis, and Bu. Lili (*ren shen, shu di huang, e jiao, tai zi shen, mai men dong, wu wei zi, bai he*).

G. Blood Nourishing

Rx. Angelicae Sinensis, Arillus Longan, Fr. Jujubae, Polgala Tenuifolia, Polygoni Multiflorum, S. Biotae Orientalis, Rx. Polygoni Multiflori, Rx. Rehmania Preparata, Gelatinum Corii Asini, and S. Ziziphi Spinosae. (*dang gui, long yan rou, da zao, yuan zhi, ye jiao teng, bai zi ren, he shou wu, shu di huang, e jiao, suan zao ren*).

H. Qi and Yang Nourishing

Rx. Ginseng, Sclerotium Poria Cocos Pararadicis Rx. Pseudostellariae Heterophyllae, Placenta Hominis, Ramulus Cinnamomi Cassiae, Rx. Glycyrrhizae Praeparata and Rx. Aconiti Praeparata (*ren shen, fu shen, tai zi shen, ze he che, gui zhi, zhi gan cao, he fu zi*).

I. Heat Removing

Rx. Scutellariae, Calcitum, Plumula Nelumbinis, Fr. Forsythiae, Hb. cum Radice
Violae Yedoensis, Hb. Andrographitis Paniculatae, Rx. Diochorae Febrifugae
(Poisonous) and Rx. Sophorae Subprostratae (*huang qin, fang jie shi, lian zi xin, lian
qiao, zi hua di ding, chuan xin lian, chang shan, shan dou gen*)

J. Trapped Qi

By trapped *qi* (and heat) I am referring to conditions in which energy either cannot escape from an organ (inflated pulse quality) or cannot enter an organ (Flat pulse quality). These are discussed above.

Herbs for the inflated quality include Bu. Allii, Fr. Trichosanthes, Rx. Ligustici
Wallichii, Citrus Aurentium I, , Tu. Curcumae, Rz. Cyperi Rotundi and Fr.
Liquidambaris Taiwaniana, Fr. Schisandrae Chinensis (*xie bai, gua lou, chuan
xiong, zhi shi, yu jin, xiang fu, lu lu tong, wu wei zi*).

For the Flat quality remove Fr. Schisandrae Chinensis (*wu wei zi*) and add Fl. Caryophylli,
Lignum Aquilariae (*ding xiang, chen xiang*).

K. The Formulas

1. Heiner Fruehauf^{xvii}

“My Shanghan Lun teacher, Dr. Zeng Rongxiu, paid great attention to singular slipperiness in the Heart pulse position, and used the formula *Guizhi Fuling Gancao Dazao Tang* to treat it (Cinnamon twig 9, Poria 15, Jujube 9, Licorice 6). I often use this very simple (food based) remedy when people with palpitations and/or anxiety manifest with this pulse, and am very satisfied with the result. The heavy use of *Sclerotium Poriae Cocos* and *Rz. Acori Graminei* (*fu shen* and *shi chang pu*), both geared at removing phlegm from the heart orifice, has been described in detail by the 17th century physician Chen Shiduo in his *Shishi Milu (A Secret Record From the Stone Chamber)*. In this book on clinical cases and “strange diseases,” he wrote about the treatment of dementia, using formulas containing up to 90g/day of these two ingredients, waking people from what from a modern perspective appears to be an Alzheimers state.

2. Current

Currently I use the base formula of Bamboo and Ginseng (*Zhu Ru Wen Dan Tang*) when I wish to remove phlegm-fire from the Heart if there is also Liver-Galbladder involvement (also Pinellia and Magnolia [*Ban Xia Ho Pou Tang*], and Bamboo and Hoelen [*Wen Dan Tang*]) if there is no Liver involvement.

In addition I add whatever herbs are available from the above list of orifice-opening and phlegm-fire removing herbs.

A general formula for the Heart that I have recently developed is as follows. Additions and subtractions can occur depending on the diagnosis, including opening Heart orifice herbs and removing phlegm-fire. The following is suggestive, not all-inclusive.

Heart Shock and Heart Yin Deficiency (*Sheng Mai San*)

Panax (American)	<i>xi yang shen</i>	9gm
Ophiopogon	<i>mai men dong</i>	9gm
Schizandra	<i>wu wei zi</i>	6gm

Calm Heart and Nourish Shen (Blood and *Qi*)

Zizyphus Seed	<i>suan zao Ren</i>	9gm
Biotae Seed	<i>bai zi ren</i>	3gm
Polygonum	<i>ye jiao teng</i>	6gm
Euphoria	<i>long yan rou</i>	6gm
Albezzia	<i>he huan pi</i>	9gm
Poria Cocos	<i>fu shen</i>	10 gm
Craetegus Fruit	<i>shan zha</i>	6gm
Placenta	<i>zi he che</i>	4.5 gm
Os. Draconis	<i>long gu</i>	9gm
Ostrea	<i>mu li</i>	12 gm
Dens Draconis	<i>long chi</i>	9gm
Succinum	<i>hu po</i>	1gm
Glycyrhiza	<i>gan cao</i>	5gm
Triticum	<i>fu xiao mai</i>	20-50gm
Ziziphus Fruit	<i>da zao</i>	5-20gm

Build Heart *Qi*

Panax	<i>ren shen</i>	9gm
Panax (Korea)	<i>ren shen</i>	4.5mg
Codonopsis	<i>dang shen</i>	15 gm

Build Heart *Yang*

Aconitum	<i>fu zi</i>	0.25gm
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Move Heart Blood

Cinnamomum	<i>rou gui</i>	3gm
Salvia	<i>dan shen</i>	6gm
Curcumae Tuber	<i>yu jin</i>	6gm

Ligisticum	<i>chuan xiong</i>	9gm	(circulation to the brain)
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Move constrained Liver *Qi* and Liver Wind

Cyperus	<i>xiang fu</i>	6gm	
Citrus	<i>zhi ke</i>	2 gm	
Uncaria	<i>gou teng</i>	4gm	
Haliotis	<i>shi jue ming</i>	3gm	
Gastrodia	<i>tian ma</i>	6gm	
Bupleurum	<i>chai hu</i>	3gm	(very cold and drying especially in women)

Open Orifices and Remove Phlegm

Acorus	<i>shi chang pu</i>	6gm	
Calculus Bovis	<i>niu huang</i>	0.1gm	
Polygala T.	<i>yuan zhi</i>	9gm	

Remove Excess Heat

Scutellaria	<i>huang qin</i>	6gm	
Coptis	<i>huang lian</i>	1.5gm	

There are many versions of this formula to include Kidney, Spleen, Lung and other diagnostic considerations to be published elsewhere.

This formula includes Generate the Pulse Powder (*Sheng Mai San*), classically used for Heart *yin* deficiency, and which I use to treat Heart shock that causes Heart *yin* deficiency. This is observed on the pulse as a Rough Vibration on first impression (using both radial pulses simultaneously), rapid rate (recent), flat or inflated and often Slippery quality at the left distal position or a spinning bean quality. According to Dr. Shen it is better to use American Ginseng than *Ren Shen* because the former “protects” *yin*.

The history of shock can go back as far as insults to the fetus at conception, in utero, at birth and throughout life, both physical and emotional. Combining the above herbs with “Painthera External Analgesic” (*Yunnan Bai Yao*) has resulted in remarkable changes in mental and emotional states in short periods of time that are described elsewhere.

Another formula addressing primarily phlegm misting the orifices is the “Guide Out Phlegm Decoction” (*Dao Tan Tang*).

[Source: Formulas to Aid the Living: Ji sheng fang]

Citri Erythrocarpae [Rubrum]	<i>ju hong</i>	3g
Rz. inelliae Ternatae	<i>ban xia</i>	6g
Sclerotium Poriae Cocos	<i>fu ling</i>	3g
Rx. Glycyrrhizae Uralensis	<i>gan cao</i>	1.5g
Fr. Immaturus Citri Aurantii	<i>zhi shi</i>	3g
Rz. Arisaematis	<i>tian nan xing</i>	3g

VII. Case re: ‘Phlegm Misting the Orifices’ from *Dragon Rises-Red Bird Flies*:

An example is a 63 year old woman, "F." had been in and out of mental hospitals for about sixteen years. During this period of time she had every type of diagnostic workup to no avail, and her treatment included many drugs and several courses of electric shock therapy that did not help. Her hospital diagnosis was "Chronic Schizophrenia". At the time that we first met she walked around the room in circles and with considerable speed, collapsing suddenly, and frequently breaking bones in the course of the fall. Her explanation for her behavior was that someone was controlling her mind and forcing her to do this. The "someone" was not clear at first. It was known that she had lived a life of service to her family and to her husband, who controlled her throughout the marriage.

At our first meeting, F. was running and falling as described above. I managed to feel her pulse briefly when she fell and noted clear-cut Slipperiness on the left distal position (Heart pulse) and observed a thick coating on her tongue. I prescribed an herbal formula (Cattle Gallstone Pill to Clear the Heart, *Niu Huang Qing Xin Wan*) to remove the mucous and heat from the Heart and open the Heart "orifices."

Within three days she stopped the running and falling, and within a week she reported that she was no longer being controlled. The Slipperiness on the pulse disappeared and the tongue coating diminished. She was placed on a diet that minimized mucus-producing foods, and her gastrointestinal function was treated with herbs. Her improvement continued for one and one half years until she was convinced to stop her herbs by her sister who was a religious fanatic. While she did not revert to the running and falling, she once again felt controlled and was violent towards her husband. Resumption of treatment was to no avail.

VIII. Conclusion

Awareness is the critical attribute whose presence is the single most important factor in health and whose deficit is the single most important factor in emotional, mental and spiritual disharmony.

I have attempted to explain the essential link between this critical awareness and the integrity of Heart and Fire energies that make these herbs so important to our well being.

I have used the orifice opening and phlegm removing herbs together with the other classes of herbs listed above to treat the entire spectrum of psychological misery from the least to the most disturbed.

The subject is vast, addressed in other writings past, present and certainly future.

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