

*Kan*

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H E R B A L S

# FORMULA GUIDE



*KanHerb*  
COMPANY

CHINESE HERBAL PRODUCTS YOU CAN TRUST

Kan Herbals – Formulas by Ted Kaptchuk, O.M.D.  
Written and researched by Ted J. Kaptchuk, O.M.D.;  
Z'ev Rosenberg, L.Ac.

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# FORMULA GUIDE

25 Classical Chinese Herbal Formulas  
Adapted by Ted Kaptchuk, OMD, LAc

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CHINESE HERBAL PRODUCTS YOU CAN TRUST

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## KAN HERBALS

All Kan Herbals formulas are offered in 700 milligram tablets and in concentrated liquid extracts.

Tablets are available in quantities of 60, 120 and 300 tablets per bottle.

Extracts are available in 1, 2 and 8 ounce sizes.

# Find a Formula

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**Kinn**  
**康**  
HERBAL  
**QUIET CONTEMPLATIVE**  
Qi Wei Di Huang Wan  
Dietary Supplement

**Kinn**  
**康**  
HERBAL  
**RELAXED WANDERER**  
Xiao Yu San  
Dietary Supplement

**Kinn**  
**康**  
HERBAL  
**PROSPEROUS FARMER**  
Lin Jun Zi Tang  
Dietary Supplement

**Kinn**  
**康**  
HERBAL  
**MERIDIAN COMFORT**  
Gou Ji Jun Zi Guo Tang  
Chang Qiu Sheng Shi Tang  
Dietary Supplement

**Kinn**  
**康**  
HERBAL  
**AROUSE VIGOR**  
Bu Zhong Ji Qi Tang  
Dietary Supplement



CHINESE HERBAL PRODUCTS YOU CAN TRUST

## Product Information

### Quality Assurance from Start to Finish: Manufactured Exclusively in the USA

At Kan Herb Company, we assume responsibility for every level of the manufacturing process. Meticulous about the efficacy, quality and safety of every proprietary product, Kan Herb Company manufactures its products at our facilities in California, in compliance with current Good Manufacturing Practices (cGMP). We control all phases of the production process, from the procurement and testing of raw ingredients to the manufacturing and packaging of our formulas.

Quality is expressed throughout – in our use of innovative technologies, producing the greatest percentage of active herbal material per ounce, to excellence in customer service and professional consultation.

### The Kan Commitment

At Kan Herb Company, quality starts at the source with high-grade Chinese herbs. We assemble, test and manufacture our herbal formulas at our facility in the United States, following stringent manufacturing standards, to assure that the potency and purity you expect is in every bottle. Kan Herb Company's assessment and testing of each herbal ingredient means that, regardless of seasonal and market variations, our formulas are composed of the

highest quality materials. Every step of the manufacturing process is evaluated according to rigorous qualitative and quantitative standards. We test every incoming lot of herbs for identity and more than 250 different pesticide residues as well as all toxic metals and bio-burdens, such as yeast, mold, E. coli, Salmonella and total aerobic plate count. Our Certificates of Analysis (*see page 6*) attest to the extensive testing our products undergo.

Every herb is inspected for appropriate genus and part, as well as for quality and freshness, using traditional organoleptic methodology, and testing such as HPTLC (High Performance Thin Layer Chromatography) (*see page 7*). The herbs' size, shape, aroma, taste and texture are examined for the purpose of identification as well as quality. Each herb is also examined for cleanliness and for the absence of filth or animal parts, bugs or larvae. Only superior grades are selected, and any adulterated, improperly substituted or poor quality herbs are rejected. Our database contains detailed specification describing the physical characteristics and quality markers of more than 300 Chinese herbs.

Certain Chinese herbs are treated with sulfur to give them an appearance of freshness and, as a result, many have demonstrated unacceptably high levels of sulfites. At Kan Herb Company, our first concern is safety, and we make every effort to ensure that our herbs are indeed sulfite-free. We choose to use organic herbs when available.

## Current Good Manufacturing Practices

To ensure that our finished products are of consistently high quality, and to prevent materials from being adulterated or contaminated, we have established manufacturing controls that meet or exceed recognized current Good Manufacturing Practices (cGMPs) set forth by the United States Food and Drug Administration. Our internal manufacturing controls provide documented proof that correct procedures are consistently followed at each step of the manufacturing process, every time a product is made. Our manufacturing procedures ensure the safety, purity, consistent composition and quality of all of our finished products.

Extensive controls cover the sanitation and hygiene of our facilities, utensils, production materials and containers, as well as frequent, and at least weekly, testing of our manufacturing equipment and holding tables for total aerobic count, yeast and mold, E. coli and total coliforms. Utilizing qualitative and quantitative analysis, Kan Herb Company's Quality Control unit oversees all procedures, procurements, specifications, controls, tests and examinations that impact the purity, quality and composition of an ingredient or product. All raw materials, in-process and finished Chinese herbal dietary supplements are inspected by our Quality Control unit; complete inspection records and laboratory tests are maintained.

Controls are also in place for handling in-process dietary materials throughout each step of the production process, such as worksheets and traveling tags, assuring consistency from batch to batch, easy monitoring, and averting opportunities for adulteration. All bulk herbal ingredients are stored in temperature-controlled areas. In-process dietary supplements are labeled with a formula identification number, lot number, receiving date and expiration date for easy tracking by our Quality Control (QC) department. Finished product is bottled in approved containers that are then capped and sealed with a tamper-proof covering and shrink-wrapped. Every bottle is barcoded for ease of tracking. Our entire manufacturing plant and warehouse are monitored daily for proper temperature and humidity.

Our Master Manufacturing Record (MMR) specifies every step that must be performed in our manufacturing cycle, from the dietary ingredients being used to the end result – a bottle ready to be sold. At every step of the manufacturing process, a QC technician verifies weight and ingredients, attesting that each step of production is performed as specified in the MMR, and attesting that the in-process dietary supplement is clearly identified.

Any dietary ingredient, in-process, finished dietary supplement, packaging unit or label not meeting specifications is rejected. The rejection is recorded in our rejection log, documenting the reason why it was rejected. Any deviation or out-of-specification to the manufacturing cycle is investigated, and approved or rejected by Quality Control. Our safety limits meet or exceed United States Pharmacopeia's (USP) recommended limits for heavy metals, total bacterial count, yeast, mold, E. coli and Salmonella.



### TESTING FOR SAFETY

Once the herbs have passed the initial Quality Control requirements, they are tested for heavy metals, over 250 types of pesticide residues and microbiological contaminants. We ensure that our products are free of any herb that may contain aristolochic acid.

#### TESTS PERFORMED

##### Product Identification Testing:

- Organoleptic Examination
- Identity Testing (HPTLC)

##### Microbiological Screening:

- Total Aerobic Plate Count
- E. Coli
- Total Coliforms
- Yeast and Mold
- Salmonella

##### Over 250 pesticide agents are screened, including:

- Organophosphates
- Organonitrogen
- Organochloride
- N-Methyl Carbamate

##### Heavy Metals Screened:

- Lead
- Cadmium
- Arsenic
- Mercury

##### Stability Testing







## Concentrated and Readily Absorbed Herbal Extracts

Once our dietary ingredients have passed quality control inspection and testing, they are compounded into a formula and painstakingly blended and ground, making the active ingredients more accessible. They are processed according to Kan Herb Company's unique water/alcohol extraction methodology.

Excellent manufacturing techniques are required to yield the high concentration of active ingredients necessary. Due to the molecular composition of the herbs, some herbs extract well in water, while others, such as Ginseng, require alcohol to extract the active ingredients (such as ginsenosides). Kan Herb Company's innovative closed system, water-alcohol matrix extraction process ensures that all active ingredients are captured, while letting no volatile oils escape. With strict control of temperature and timing, the herbs are extracted at low temperatures, with all volatile oils captured in our closed glass system. This process ensures a complete extraction that yields maximum active ingredients from each of the herbs being extracted. The diversity of taste and smell inherent to each herb found in each formula is clearly rendered in the final product.

The alcohol used in our liquid extracts is a corn/grain blend and certified to be gluten-free. USP-grade vegetable palm derived glycerin is added to the Gentle Warriors/Peacemakers formulas and the Kan Essentials formulas. Water is purified through a reverse osmosis process. All stages of the cooking process are clearly identified with cooking, pressing, extraction and centrifuge time, and certified at every stage by a Quality Control technician.

Batch to batch consistency of each lot of finished liquid extract is verified. Each product is referenced against up to three prior batches, confirming proper extraction as indicated by consistent color, appearance, odor and taste. The highest level of active constituents are included in our final product, rendering small batches of fresh, full-spectrum herbal extracts with an 8:1 potency.

Liquid extracts are the most bio-available form of delivery available, surpassing any other mode of delivery, including tablets or concentrated powders. Easy to digest, they are ideal for those

with weak digestion or difficulty swallowing pills, such as in the case for many people and children. Our concentrated water/alcohol extracts are usually assimilated within 15 minutes of ingestion.

Some individuals also appreciate the very direct experience of the herbs, through their strong taste. The flexibility offered by the liquid extracts allows practitioners to quickly modify any formula to tailor it to the individual's needs.

It is our experience that the small amount of alcohol consumed has little or no impact, and is offset by the overall effect of the herbs. If an alcohol-free administration is desired, extract drops may be added to freshly boiled water. Allow five to ten minutes for alcohol to evaporate.

## Potency in a Tablet

Each in-process product or individual herbal material is cooked using steam and pressure when needed. The product is compounded, finely milled and thoroughly blended. The resulting bio-available powdered material is tableted, utilizing varying levels of direct cold compression and granulation. Natural binders are used when absolutely necessary. For preservation and easy swallowing, the tablets are coated with microcellulose, a natural FDA-approved vegetable based coating.

The tablets are tested to ensure quality and consistency. Meticulous tests for disintegration, weight and uniformity, hardness and friability are performed. Disintegration tests follow USP methodology monograph 2040 for nutritional supplements. Kan Herb Company's tablet disintegration rate is 30 minutes, with full assimilation normally occurring in four to six hours, the industry standard. The weight and uniformity of our tablets is confirmed by following USP methodology monograph 2091 for weight variation of nutritional supplements.

Hardness tests are conducted following standard industry practices; a machine gently applies pressure to determine their breaking strength, or hardness; they are distressed in a tumbler to determine friability and breakage. This thorough testing assures a tablet that is uniform, fresh, potent and bio-available, as well as carrier-free.



## Comparative Usage

We understand the convenience of tablets as a method of dosage. The majority of Kan Herbals formulas have been administered in pill or powder form for centuries. Water decoctions have become popular only in the past hundred years.

Tablets are particularly effective or recommended when a low dosage is indicated for long-term supplementation. Tablets are preferred for people and animals with alcohol intolerance. Alcohol (approximately 20% of a liquid extract) is considered by some herbalists to be too warming when used in formulas that clear Heat and nourish Yin.

## Packaged for Freshness and Purity

Kan Herb Company is highly conscious of the quality of materials used in the packaging of our products. All Kan products are packaged in either glass or high-density polyethylene (HDPE) bottles, approved by the FDA, and the most accepted form of environmentally sound and healthy packaging available. HDPE bottles are resistant to impact, moisture and permeability, and are used for the packaging of all of our tablets. Our liquid extracts are enclosed in amber glass bottles.

At Kan Herb Company, we are committed to ensuring our products remain fresh throughout their shelf life. Sterilized bottles are filled using clean automated bottle technology, and each bottle is shrink-wrapped to protect against tampering.

## Shelf Life and Storage

Well preserved in the alcohol solution, liquid extracts have a very long shelf life. Evaporation of alcohol is the only limiting factor, in which case the herbs will eventually congeal. Sealing the bottle tightly after use will prevent this. Our herbal constituents remain

well preserved in the water/alcohol solution. We have assigned a three-year expiration date for our liquid extracts.

With proper storage, the shelf life of Kan Herb Company tablets is three years. Once opened, exposure to air, moisture, heat and light will accelerate the formula's natural process of erosion. Seal the bottle after each use and store tablets in a cool, dry, dark place.

## Environmental Responsibility

Products are shipped in "air pouches" and biodegradable starch, which helps prevent environmental degradation. Our literature is printed on paper made from recycled sources.

## Discover Kan Herb Company Products

Customer satisfaction is our primary concern, and we take care to deliver only the best to your customers. Everything we do is driven by a passion for helping people enjoy better health.


## *At Kan, Quality is a Way of Life.*

### Expert Support

Our commitment to you and your clients extends beyond what goes into the bottle. Product information, clinical recommendations, dosage data, contraindications and drug-herb interactions are all part of Kan Herb Company's expert consultation services. We are committed to being a partner you can count on. All of our consultants are licensed in both Acupuncture and Chinese Herbology, and are practitioners who are experts in the science that supports our products and the practical aspects of their use. Our consultants stand ready to assist you with all of your Chinese herb-related questions. Call 800-543-5233 for a prompt, professional consultation.



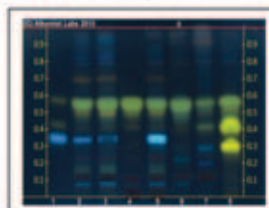
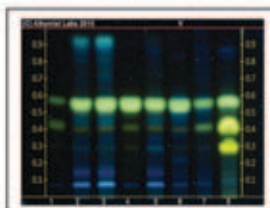
## Certificate of Analysis Sample Relaxed Wanderer Extract

<b>Kan Herb Company</b>					
380 Encinal, Ste. 100 Santa Cruz, CA 95060 Ph: 831-438-9450 Fx: 831-438-9457					
Certificate of Analysis					
Name of Product: <b>Relaxed Wanderer</b>			Extract-Tablets-Capsules: <b>Extract</b>		
Bulk Code: <b>RW011-X</b>	Lot Number: <b>1014-52</b>				
Inspection	Results	Recommended Limits	Detection Limits	Methods	
<b>Raw Materials</b> Pass					
<b>Pesticides Screens</b>					
<b>Organophosphate</b>					
72 Pesticides Tested	N.D.	NLE	.5 ppm	Flame Photometric	
<b>Organonitrogen</b>					
27 Pesticides Tested	N.D.	NLE	.1 ppm	Nitrogen Phosphorus	
<b>Organochloride</b>					
83 Pesticides Tested	N.D.	NLE	.2 ppm	Electron Capture Detection	
<b>N-Methyl Carbamate</b>					
19 Pesticides Tested	N.D.	NLE	.1 ppm	High Performance Liquid Chromatography	
<b>Heavy Metals</b>					
		USP Limits	MDL	MRL	
Lead	0.015 ppm	6 ppm/day	0.006 ppm	0.017 ppm	ICP-MS/AOAC 993.14
Cadmium	0.003 ppm	4.1 ppm/day	0.002 ppm	0.008 ppm	ICP-MS/AOAC 993.14
Total Arsenic	0.051 ppm	10 ppm/day	0.006 ppm	0.031 ppm	ICP-MS/AOAC 993.14
Mercury	N.D.	NLE	0.003 ppm	0.012 ppm	ICP-MS/AOAC 993.14
<b>Microbiological</b>					
		AHPA Limits			
Total Aerobic Count	<10 cfu/g	100 cfu/g	10 cfu/g	3M	Petrifilm TAC
E. Coli	Negative	0 cfu/g	10 cfu/g	3M	Petrifilm EC
Total Coliforms	<10 cfu/g	100 cfu/g	10 cfu/g	3M	Petrifilm TC
Yeast & Mold	<10 cfu/g	100 cfu/g	10 cfu/g	3M	Petrifilm YM
Salmonella	Negative	N/A	N/A	USP	
<b>Product Identification</b>					
Full Spectrum Distilled Water and USP Alcohol Extract					
Product Color	Pass		Conforms to spec	Database Archive	
Product Odor	Pass		Conforms to spec	Database Archive	
<p>mcg/g: microgram per gram ♦ NLE: No Limit Established ♦ N.D.: None Detected ♦ ppm: parts per million            NDL: No Detection Limit. Salmonella tests return only positive or negative results.            Pesticide Screens performed by Environmental Micro Analysis Woodland, CA.            Heavy Metals Screens performed by Eurofins, Bothell, WA.            MDL: The lowest amount that is needed to detect presence of analyte.            MRL: the lowest amount of analyte that can be quantitatively determined with stated acceptable precision and accuracy.</p>					
Prepared by: 	Name: <u>Megan Wemm</u>		Title: <u>Quality Control Technician</u>		Date: <u>3/31/2015</u>

## High Performance Thin Layer Chromatography Sample: Huang Bai

**Certificate Issued To:**  
**KAN Herb Company**  
**380 Encinal St. Suite 100**  
**Santa Cruz, CA 95060**

**Certificate of Analysis: Huang Bai (2515)**  
High Performance Thin-Layer Chromatography with Photo-Documentation



Company Name:	KAN Herb Company
Title:	Huang Bai
Plant Part:	bark
Sample Received:	3/24/2015
Sample Description:	Clear Recyclable Plastic Bag
Form of Botanical:	cut and sifted
Appearance:	cut and sifted
Lot:	[2515] * Lane 4[1]µl
Sample:	J08015KAN1_3
Latin Name:	Phellodendron chinense Schneid. [Rutaceae]
Reference Sample:	Lane 2[0.5µl] (M2010PCR8) Hydrastis canadensis (root); Lane 3[1µl] (M2010PCR8) Hydrastis canadensis (root); Lane 7[1µl] (J017105MTG2) Phellodendron chinense (bark); Lane 8[1µl] (R254035WH) Coptis chinensis / Huang Lian (root); held at Akermid Labs, Costa Mesa, CA.
J#, ML, JK, CB	54575
Analyt:	
Sample Prep:	0.3g+3ml, 70% grain EtOH sonicate/heat @-50° C - 1/2 hr
Stationary Phase:	Silica gel 60, F <sub>254</sub> , HPLC plates
Mobile Phase:	ethyl acetate: CH <sub>2</sub> OH: HCOOH: H <sub>2</sub> O [10/2/1.2/0.4]
Detection:	[1] UV 365 nm [2] 10% Ethanol: H <sub>2</sub> O -> 120° C, 10 min -> UV 365 nm
Reference Std:	Lane 1[1µl] Palmatine Chloride [01408EZV; SgA], Hydroxaline [06204, USP], Berberine HCl [06185, USP] +0.1% in CH <sub>2</sub> OH
Reference Source:	Japanese Official Monographs part III DT-SOP-72-01

**Comments & Conclusions:** Yellow line = sample origin @ 10mm, red line = solvent front @ 70mm, Lane 6 is the test sample Huang Bai [2515], Lanes 2, 3, 7, 8 are the reference samples used for comparison, This test sample, Huang Bai [2515], is consistent with the chromatographic profile of the reference samples of Phellodendron chinense Schneid. [Rutaceae], used above. **This test sample, Huang Bai [2515] is characteristic of Phellodendron chinense Schneid. [Rutaceae] bark.**

**NOTE:** The above conclusion may be a function of the natural variance found in botanicals &/or the extraction process used to create specific extracts. The growing and drying conditions, age, seasonal variations, geographic location, extraction solvent, etc. do play a role in the phytochemical fingerprint of botanicals as well as their extracts; hence, chromatographic variations are expected.

Report Date: 3/31/2015

Note: Any unidentified spots in the above chromatograms are confidential and may represent internal studies or other test samples not related to 2515. This report applies to the sample investigated and is not necessarily indicative of the quality or condition of apparently identical or similar products. This report is for the exclusive use of the party who requested this report and not for public dissemination or use by third parties, including for promotional purposes, without the prior written permission. This report provides technical results for a specific sample and the report shall not be altered, modified, supplemented or abstracted in any manner. Any violation of these conditions renders the report and its results void. © 2015

## Kan Herb Company Formula Lines

Our extensive Chinese herbal formula line includes:

- Kan Herbals
- Kan Traditionals
- Kan Essentials
- Chinese Modular Solutions
- Gentle Warriors
- Sage Solutions
- Jade Woman/Jade Man Herbals
- MycoHerb
- Alembic Herbals
- Kan Singles



## Kan Herb Company Online

Innovative new services are available exclusively for qualified healthcare professionals at Kan Herb Company online.

### Online Features

#### Expanded Product Search Tool

Search all proprietary products by:

- Product name
  - Traditional Chinese Herbology pattern category
    - Formula name (pinyin)
    - Herb name (pinyin)
    - Physical indications

### Online Distribution Center

- Set up your distribution center with a custom order profile for each of your clients.
- Select formulas from a comprehensive offering of classical and modern formulas.
- Select your desired markup for each client.
- Your clients may select and pay for their orders on our secure website.
- Orders are delivered directly to your clients.
- Kan Herb Company keeps track of your markup earnings and pays them monthly.
- Payment status can be viewed online at any time.

### Scientific Assurance: Certificates of Analysis

All Kan Herb Company proprietary products are manufactured and tested exclusively in the United States following current Good Manufacturing Practices. We test and validate each formula batch, assuring quality, potency, safety, consistency and purity.

Our Certificates of Analysis (*see page 6*) attest to our commitment to quality. Certificates of Analysis are available for every formula that we manufacture. Ask for them with your order, or download them from our website at [www.kanherb.com](http://www.kanherb.com).







## Twenty-five Classical Chinese Herbal Formulas

Traditional Chinese Herbology embodies centuries of trial and refinement that have produced an ensemble of classic formulas. Formulated by Ted Kaptchuk, Kan Herballs are the modern version of these ancient and enduring formulas, inspired by the herbal traditions of China. They are rooted in ancient wisdom, while

addressing the contemporary needs of Westerners. Kan Herballs encompasses the principles of Traditional Chinese Herbology's primary concern: to support harmony in the whole human being. Its scope embraces a total matrix of physical, mental, emotional, behavioral and spiritual reality. Kan Herballs reflects the essence of these five elements, and masterfully adapts these traditions to support health and wellbeing.

### Formulator Ted J. Kaptchuk, OMD, LAc

Ted J. Kaptchuk is a Professor of Medicine at Harvard Medical School and Director of the Harvard-wide Program in Placebo Studies and the Therapeutic Encounter at Beth Israel Deaconess Medical Center in Boston, Massachusetts. He is also a lecturer in the Department of Global Health and Social Medicine at Harvard Medical School. As a leading figure in placebo studies, a scholar of East Asian Herbology, and an academic authority on medical pluralism, Kaptchuk's career has spanned multiple disciplines, drawing upon concepts, research designs and analytical methods from the humanities and clinical and social sciences. He has authored or coauthored more than 150 scientific and medical articles.

Professor Kaptchuk entered the field of placebo research after pioneering the study of East Asian modalities in the United States and Europe and establishing himself as a scholar of multiple healing traditions. He is the author of *The Web that Has No Weaver: Understanding Chinese Medicine*, a classic textbook, and was senior writer and researcher for the nine-hour BBC-TV series, *The Healing Arts*, which documented healing practices around the world. In the 1980s, he directed the pain unit at Boston's Lemuel Shattuck Hospital, a state-run chronic disease facility.

Professor Kaptchuk received a B.A. in East Asian Studies from Columbia University in 1968 and graduated with a degree in Chinese Herbology from the Macao Institute of Chinese Medicine (Macao, China) in 1975. He was appointed Assistant Professor of Medicine at Harvard Medical School in 1998, was promoted to Associate Professor in 2007, and to full Professor in 2013. From 1998 to 2011, Professor Kaptchuk was Associate Director of the Osher Research Center at Harvard Medical School. He was a member of the National Center for Complementary and Alternative Medicine National Advisory Council from 1999 to 2010 and an expert panelist for the Food and Drug Administration from 2001 to 2005 concerning acupuncture and placebo controls.



*"In developing these products, I have tried to remain aware of the tension between East and West, old and new, preservation and growth, accuracy and adaptation. These products are, and will continue to be, the outgrowth of an immersion in classical Chinese herbal texts, along with an attentiveness to the energies and concerns of Westerners. The intention is to be faithful to China's ancient herbal wisdom, while conscious of the contemporary needs of Westerners."*

— Ted Kaptchuk, LAc, OMD



## General Dosage Guidelines

It is recommended that tablets be taken either an hour before or two hours after a meal. Liquid extracts can be taken as late as ten minutes before a meal. An individual may, in some cases, feel uncomfortable taking herbs on an empty stomach. In such cases, herbs should be taken with a small amount of food.

Another consideration is whether the practitioner's intention is to supplement or to harmonize. Supplementation is usually a long and gentle process, requiring the use of an herbal formula in small dosages. When harmonizing, clearing Heat and addressing discomfort, larger doses may be more appropriate, particularly at the beginning.

ADULT DOSAGE	
<b>TABLETS</b>	1 to 2 tablets, 2 to 3 times daily
<b>EXTRACTS</b>	20 to 30 drops, 2 to 3 times daily
CHILD DOSAGE	
<b>0 to 1 year of age</b>	1/4 of the adult dosage
<b>1 to 4 years of age</b>	1/3 of the adult dosage
<b>4 to 7 years of age</b>	1/2 of the adult dosage
<b>7 to 12 years of age</b>	3/4 of the adult dosage



### KAN HERBALS

All Kan Herbs formulas are offered in 700 milligram tablets and in concentrated liquid extracts.

Tablets are available in quantities of 60, 120 and 300 tablets per bottle.

Extracts are available in 1, 2 and 8 ounce sizes.



## Index by Formula and Pattern

These charts show the Kan  
Herbals formulas and their  
corresponding patterns.

FORMULA	PATTERN
<b>Arouse Vigor</b> <i>Bu Zhong Yi Qi Tang</i>	Original Qi exhausted, Spleen and Stomach Qi deficient, Yang Qi descends and Yin Fire ascends, withdrawn Spleen Thought ( <i>Yi</i> ).
<b>Compassionate Sage</b> <i>Hu Po Yang Xin Dan</i>	Heart unable to store Spirit ( <i>Shen</i> ), Heart Blood and Qi Deficiency.
<b>Dispel Invasion</b> <i>Jing Fang Bai Du San</i>	External invasion of Wind Cold Damp.
<b>Dynamic Warrior</b> <i>Jin Gui Shen Qi Wan</i>	Deficient Kidney Yang, deficient Kidney Yang and Essence ( <i>Jing</i> ), deficient Kidney Yang and Lung Qi.
<b>Early Comfort</b> <i>Huo Xiang Zheng Qi San</i>	Internal Damp stagnation with surface contraction of Wind Cold.
<b>Gather Vitality</b> <i>Gui Pi Tang</i>	Deficient Spleen Qi, depleted Heart Blood, exhausted Spleen Thought ( <i>Yi</i> ), disturbed Heart Spirit ( <i>Shen</i> ).

FORMULA	PATTERN
<b>Gracious Power</b> <i>Yi Guan Jian</i>	Deficient Liver Yin with stagnant Qi, deficient Liver-Lung Yin, deficient Yin of the Three Burners, Wood loses flexibility.
<b>Initial Defense</b> <i>Yin Qiao San and Sang Ju Yin</i>	Exterior Wind Heat, Wind Heat Invasion.
<b>Lucid Channel</b> <i>Er Chen Tang</i>	Excess Phlegm, Spleen failing to transport fluids, Phlegm affecting the Middle Burner, Heart, Liver and Lung meridians.
<b>Meridian Circulation</b> <i>Du Huo Ji Sheng Tang</i>	Wind Damp Cold blockage in the meridians, obstruction in the channels, deficient Kidney and Liver, deficient Blood and Qi.
<b>Meridian Comfort</b> <i>Gui Zhi Jia Ge Gen Tang and Qiang Huo Sheng Shi Tang</i>	Wind Damp Cold obstruction in the meridians, Blood stagnation, disharmony between Nutritive <i>Ying</i> Qi and Protective <i>Wei</i> Qi.
<b>Meridian Passage</b> <i>Shen Tong Zhu Yu Tang and Mo Yao Xiang Sheng Dan</i>	Congeaed Blood, congealed Blood in the meridians with stagnation.
<b>One Mind</b> <i>Ban Xia Xie Xin Tang</i>	Spleen-Stomach loses adjustment, Hot-Cold and Excess-Deficiency disrupting the Spleen-Stomach, Consciousness of Potentials ( <i>Yi</i> , "Heart Mind") knotted and chaotic, Earth in turbulence.



FORMULA	PATTERN
<b>Prosperous Farmer</b> <i>Liu Jun Zi Tang</i>	Stagnant Spleen Qi and/or Dampness, hindered Spleen patterns with underlying deficient Qi.
<b>Quell Fire</b> <i>Long Dan Xie Gan Tang</i>	Excess Liver Fire, Damp Heat in the Liver, Gallbladder and Triple Burner meridians.
<b>Quiet Contemplative</b> <i>Liu Wei Di Huang Wan</i>	Deficient Kidney Yin, deficient Kidney Yin and Kidney Essence ( <i>Jing</i> ).
<b>Relaxed Wanderer</b> <i>Xiao Yao San</i>	Stagnant Liver Qi, stagnant Liver Qi invading the Spleen-Stomach.
<b>Restore Integrity</b> <i>Sang Piao Xiao San</i> and <i>Suo Quan Wan</i>	Heart and Kidney not communicating, deficient Heart and Kidney Qi, Bladder losing its restraint.
<b>Steady Centeredness</b> <i>Tian Ma Gou Teng Yin</i> and <i>Fang Feng Tang</i>	Excess Liver Wind and Yang with deficient Kidney Essence ( <i>Jing</i> ), uncontained Liver-Kidney Essence.
<b>Temper Fire</b> <i>Zhi Bai Di Huang Wan</i>	Deficient Kidney Fire (deficient Kidney Yin with empty Fire), deficient Kidney Yin with Damp Heat in the Lower Burner.
<b>Wise Judge</b> <i>Sha Shen Mai Dong Yin</i> and <i>Sheng Mai San</i>	Deficient Lung Yin and Lung Qi patterns.

FORMULA	PATTERN
<b>Women's Chamber</b> <i>Gui Zhi Fu Ling Wan</i>	Congeaed Blood, congealed Blood in the lower abdomen.
<b>Women's Journey</b> <i>Wen Jing Tang</i>	Cold blocking the Conception ( <i>Ren mai</i> ) and Penetrating ( <i>Chong mai</i> ) vessels, Blood stasis in the Lower Burner.
<b>Women's Precious</b> <i>Ba Zhen Yi Mu Wan</i>	Deficient Blood and Qi, depleted Conception ( <i>Ren mai</i> ) and Penetrating ( <i>Chong mai</i> ) vessels, deficient Liver and Heart Blood, deficient Spleen Qi.
<b>Women's Rhythm</b> <i>Tong Yu Jian</i> and <i>Si Wu Tang</i>	Stagnant menstrual Qi and congealed menstrual Blood, deficient Blood.



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## Index by Pattern and Formula

These charts show common patterns and their corresponding Kan Herbs formulas.

BI SYNDROME	
PATTERN	FORMULA
Wind Damp Cold blockage in the meridians, obstruction in the channels, deficient Kidney and Liver, deficient Blood and Qi.	<b>Meridian Circulation</b> <i>Du Huo Ji Sheng Tang</i>
Wind Damp Cold obstruction in the meridians, Blood stagnation, disharmony between Nutritive <i>Ying</i> Qi and Protective <i>Wei</i> Qi.	<b>Meridian Comfort</b> <i>Gui Zhi Jia Ge Gen Tang</i>
Congeaed Blood, congealed Blood in the meridians with stagnation.	<b>Meridian Passage</b> <i>Shen Tong Zhu Yu Tang</i>
BLOOD DEFICIENCY	
PATTERN	FORMULA
Heart Unable to Store Spirit ( <i>Shen</i> ), Heart Blood and Qi Deficiency.	<b>Compassionate Sage</b> <i>Hu Po Yang Xin Dan</i>
Deficient Spleen Qi, depleted Heart Blood, exhausted Spleen Thought ( <i>Yi</i> ), disturbed Heart Spirit ( <i>Shen</i> ).	<b>Gather Vitality</b> <i>Gui Pi Tang</i>
Stagnant Liver Qi, stagnant Liver Qi invading the Spleen-Stomach.	<b>Relaxed Wanderer</b> <i>Xiao Yao San</i>
Deficient Blood and Qi, depleted Conception ( <i>Ren mai</i> ) and Penetrating ( <i>Chong mai</i> ) vessels, deficient Liver and Heart Blood, deficient Spleen Qi.	<b>Women's Precious</b> <i>Ba Zhen Yi Mu Wan</i>

BLOOD STASIS	
PATTERN	FORMULA
Wind Damp Cold obstruction in the meridians, Blood stagnation, disharmony between Nutritive <i>Ying</i> Qi and Protective <i>Wei</i> Qi.	<b>Meridian Comfort</b> <i>Gui Zhi Jia Ge Gen Tang</i> and <i>Qiang Huo Sheng Shi Tang</i>
Congeaed Blood, congealed Blood in the meridians with stagnation.	<b>Meridian Passage</b> <i>Shen Tong Zhu Yu Tang</i> and <i>Mo Yao Xiang Sheng Dan</i>
Congeaed Blood, congealed Blood in the lower abdomen.	<b>Women's Chamber</b> <i>Gui Zhi Fu Ling Wan</i>
Cold blocking the Conception ( <i>Ren mai</i> ) and Penetrating ( <i>Chong mai</i> ) vessels, Blood stasis in the Lower Burner.	<b>Women's Journey</b> <i>Wen Jing Tang</i>
Stagnant menstrual Qi and congealed menstrual Blood, deficient Blood.	<b>Women's Rhythm</b> <i>Ba Zhen Yi Mu Wan</i>
DAMP	
PATTERN	FORMULA
Internal Damp stagnation with surface contraction of Wind Cold.	<b>Early Comfort</b> <i>Huo Xiang Zheng Qi San</i>
Excess Phlegm, Spleen failing to transport fluids, Phlegm affecting the Middle Burner, Heart, Liver and Lung meridians.	<b>Lucid Channel</b> <i>Er Chen Tang</i>
Spleen-Stomach loses adjustment, Hot-Cold and Excess-Deficiency disrupting the Spleen-Stomach, Consciousness of Potentials ( <i>Yi</i> , "Heart Mind") knotted and chaotic, Earth in turbulence.	<b>One Mind</b> <i>Ban Xia Xie Xin Tang</i>
Stagnant Spleen Qi and/or Dampness, hindered Spleen patterns with underlying deficient Qi.	<b>Prosperous Farmer</b> <i>Liu Jun Zi Tang</i>
Excess Liver Fire, Damp Heat in the Liver, Gallbladder and Triple Burner meridians.	<b>Quell Fire</b> <i>Long Dan Xie Gan Tang</i>
Deficient Kidney Fire (deficient Kidney Yin with empty Fire), deficient Kidney Yin with Damp Heat in the Lower Burner.	<b>Temper Fire</b> <i>Zhi Bai Di Huang Wan</i>

ESSENCE (JING)	
PATTERN	FORMULA
Deficient Kidney Yang, deficient Kidney Yang and Essence ( <i>Jing</i> ), deficient Kidney Yang and Lung Qi.	<b>Dynamic Warrior</b> <i>Jin Gui Shen Qi Wan</i>
Deficient Kidney Yin, deficient Kidney Yin and Kidney Essence ( <i>Jing</i> ).	<b>Quiet Contemplative</b> <i>Liu Wei Di Huang Wan</i>
Heart and Kidney not communicating, deficient Heart and Kidney Qi, Bladder losing its restraint.	<b>Restore Integrity</b> <i>Sang Piao Xiao Zan</i> and <i>Suo Quan Wan</i>
Excess Liver Wind and Yang with deficient Kidney Essence ( <i>Jing</i> ), uncontained Liver-Kidney Essence ( <i>Jing</i> ).	<b>Steady Centeredness</b> <i>Tian Ma Gou Teng Yin</i> and <i>Fang Feng Tang</i>
HEART	
PATTERN	FORMULA
Heart Unable to Store Spirit ( <i>Shen</i> ), Heart Blood and Qi Deficiency.	<b>Compassionate Sage</b> <i>Hu Po Yang Xin Dan</i>
Deficient Spleen Qi, depleted Heart Blood, exhausted Spleen Thought ( <i>Yi</i> ), disturbed Heart Spirit ( <i>Shen</i> ).	<b>Gather Vitality</b> <i>Gui Pi Tang</i>
Heart and Kidney not communicating, deficient Heart and Kidney Qi, Bladder losing its restraint.	<b>Restore Integrity</b> <i>Sang Piao Xiao San</i> and <i>Suo Quan Wan</i>
Deficient Blood and Qi, depleted Conception ( <i>Ren mai</i> ) and Penetrating ( <i>Chong mai</i> ) vessels, deficient Liver and Heart Blood, deficient Spleen Qi.	<b>Women's Precious</b> <i>Ba Zhen Yi Mu Wan</i>

KIDNEY	
PATTERN	FORMULA
Deficient Kidney Yang, deficient Kidney Yang and Essence ( <i>Jing</i> ), deficient Kidney Yang and Lung Qi.	<b>Dynamic Warrior</b> <i>Jin Gui Shen Qi Wan</i>
Deficient Kidney Yin, deficient Kidney Yin and Kidney Essence ( <i>Jing</i> ).	<b>Quiet Contemplative</b> <i>Liu Wei Di Huang Wan</i>
Heart and Kidney not communicating, deficient Heart and Kidney Qi, Bladder losing its restraint.	<b>Restore Integrity</b> <i>Sang Piao Xiao San</i> and <i>Suo Quan Wan</i>
Excess Liver Wind and Yang with deficient Kidney Essence ( <i>Jing</i> ), uncontained Liver-Kidney Essence ( <i>Jing</i> ).	<b>Steady Centeredness</b> <i>Tian Ma Gou Teng Yin</i> and <i>Fang Feng Tang</i>
Deficient Kidney Fire (deficient Kidney Yin with empty Fire), deficient Kidney Yin with Damp Heat in the Lower Burner.	<b>Temper Fire</b> <i>Zhi Bai Di Huang Wan</i>
LIVER	
PATTERN	FORMULA
Deficient Liver Yin with stagnant Qi, Liver-Lung Yin deficiency, deficient Yin of the Three Burners, Wood loses flexibility.	<b>Gracious Power</b> <i>Yi Guan Jian</i>
Excess Liver Fire, Damp Heat in the Liver, Gallbladder and Triple Burner meridians.	<b>Quell Fire</b> <i>Long Dan Xie Gan Tang</i>
Stagnant Liver Qi, stagnant Liver Qi invading the Spleen-Stomach.	<b>Relaxed Wanderer</b> <i>Xiao Yao San</i>
Excess Liver Wind and Yang with deficient Kidney Essence ( <i>Jing</i> ), uncontained Liver-Kidney Essence ( <i>Jing</i> ).	<b>Steady Centeredness</b> <i>Tian Ma Gou Teng Yin</i> and <i>Fang Feng Tang</i>
Deficient Blood and Qi, depleted Conception ( <i>Ren mai</i> ) and Penetrating ( <i>Chong mai</i> ) vessels, deficient Liver and Heart Blood, deficient Spleen Qi.	<b>Women's Precious</b> <i>Ba Zhen Yi Mu Wan</i>



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LUNG	
PATTERN	FORMULA
External invasion of Wind Cold and Damp	<b>Dispel Invasion</b> <i>Jing Fang Bai Du San</i>
Deficient Kidney Yang, deficient Kidney Yang and Essence ( <i>Jing</i> ), deficient Kidney Yang and Lung Qi.	<b>Dynamic Warrior</b> <i>Jin Gui Shen Qi Wan</i>
Deficient Liver Yin with stagnant Qi, Liver-Lung Yin deficiency, deficient Yin of the Three Burners, Wood loses flexibility.	<b>Gracious Power</b> <i>Yi Guan Jian</i>
Exterior Wind Heat, Wind Heat Invasion.	<b>Initial Defense</b> <i>Yin Qiao San</i> and <i>Sang Ju Yin</i>
Deficient Lung Yin and Lung Qi patterns.	<b>Wise Judge</b> <i>Sha Shen Mai Dong Yin</i> and <i>Sheng Mai San</i>
QI DEFICIENCY	
PATTERN	FORMULA
Qi exhausted, Spleen and Stomach Qi deficient, Yang Qi descends and Yin Fire ascends, withdrawn Spleen Thought ( <i>Yi</i> ).	<b>Arouse Vigor</b> <i>Bu Zhong Yi Qi Tang</i>
Heart Unable to Store Spirit ( <i>Shen</i> ), Heart Blood and Qi Deficiency.	<b>Compassionate Sage</b> <i>Hu Po Yang Xin Dan</i>
Excess Phlegm, Spleen failing to transport fluids, Phlegm affecting the Middle Burner, Heart, Liver and Lung meridians.	<b>Lucid Channel</b> <i>Er Chen Tang</i>
Heart and Kidney not communicating, deficient Heart and Kidney Qi, Bladder losing its restraint.	<b>Restore Integrity</b> <i>Sang Piao Xiao San</i> and <i>Suo Quan Wan</i>
Deficient Lung Yin and Lung Qi patterns.	<b>Wise Judge</b> <i>Sha Shen Mai Dong Yin</i> and <i>Sheng Mai San</i>
Deficient Blood and Qi, depleted Conception ( <i>Ren mai</i> ) and Penetrating ( <i>Chong mai</i> ) vessels, deficient Liver and Heart Blood, deficient Spleen Qi.	<b>Women's Precious</b> <i>Ba Zhen Yi Mu Wan</i>

QI DEPRESSION	
PATTERN	FORMULA
Deficient Liver Yin with stagnant Qi, Liver-Lung Yin deficiency, deficient Yin of the Three Burners, Wood loses flexibility.	<b>Gracious Power</b> <i>Yi Guan Jian</i>
Stagnant Liver Qi, stagnant Liver Qi invading the Spleen-Stomach.	<b>Relaxed Wanderer</b> <i>Xiao Yao San</i>
Stagnant menstrual Qi and congealed menstrual Blood, deficient Blood.	<b>Women's Rhythm</b> <i>Tong Yu Jian</i> and <i>Si Wu Tang</i>
SPLEEN	
PATTERN	FORMULA
Qi exhausted, Spleen and Stomach Qi deficient, Yang Qi descends and Yin Fire ascends, withdrawn Spleen Thought ( <i>Yi</i> ).	<b>Arouse Vigor</b> <i>Bu Zhong Yi Qi Tang</i>
Internal Dampness stagnation with surface contraction of Wind Cold.	<b>Early Comfort</b> <i>Huo Xiang Zheng Qi San</i>
Deficient Spleen Qi, depleted Heart Blood, exhausted Spleen Thought ( <i>Yi</i> ), disturbed Heart Spirit ( <i>Shen</i> ).	<b>Gather Vitality</b> <i>Gui Pi Tang</i>
Excess Phlegm, Spleen failing to transport fluids, Phlegm affecting the Middle Burner, Heart, Liver and Lung meridians.	<b>Lucid Channel</b> <i>Er Chen Tang</i>
Spleen-Stomach loses adjustment, Hot-Cold and Excess-Deficiency disrupting the Spleen-Stomach, Consciousness of Potentials ( <i>Yi</i> , "Heart Mind") knotted and chaotic, Earth in turbulence.	<b>One Mind</b> <i>Ban Xia Xie Xin Tang</i>
Stagnant Spleen Qi and/or Dampness, hindered Spleen patterns with underlying deficient Qi.	<b>Prosperous Farmer</b> <i>Liu Jun Zi Tang</i>
Stagnant Liver Qi, stagnant Liver Qi invading the Spleen-Stomach.	<b>Relaxed Wanderer</b> <i>Xiao Yao San</i>

WIND	
PATTERN	FORMULA
Internal Dampness stagnation with surface contraction of Wind Cold.	<b>Early Comfort</b> <i>Huo Xiang Zheng Qi San</i>
External invasion of Wind Cold and Damp	<b>Dispel Invasion</b> <i>Jing Fang Bai Du San</i>
Exterior Wind Heat, Wind Heat Invasion.	<b>Initial Defense</b> <i>Yin Qiao San</i> and <i>Sang Ju Yin</i>
Wind Damp Cold blockage in the meridians, obstruction in the channels, deficient Kidney and Liver, deficient Blood and Qi.	<b>Meridian Circulation</b> <i>Gui Zhi Jia Ge Gen Tang</i> and <i>Qiang Huo Sheng Shi Tang</i>
Wind Damp Cold obstruction in the meridians, Blood stagnation, disharmony between Nutritive <i>Ying</i> Qi and Protective <i>Wei</i> Qi.	<b>Meridian Comfort</b> <i>Gui Zhi Jia Ge Gen Tang</i> and <i>Qiang Huo Sheng Shi Tang</i>
Excess Liver Wind and Yang with deficient Kidney Essence ( <i>Jing</i> ), uncontained Liver-Kidney Essence ( <i>Jing</i> ).	<b>Steady Centeredness</b> <i>Tian Ma Gou Teng Yin</i> and <i>Fang Feng Tang</i>



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*“The ideal method in Chinese Herbology is to combine, in hand-tailored formulas, herbs that balance and match the unique energy configuration each person encompasses. This skill, craft and art is complex and involves a lifetime of dedicated learning. Yet, there have always been prefabricated or “patent” formulas that have been time-tested and are considered especially elegant. Master practitioners as well as beginners frequently rely on such formulas. Most of my formulas are derived from these popular patents.*

*“In developing these formulas I have tried to remain aware of the tension between East and West, old and new, preservation and growth, accuracy and adaptation. These formulas are, and will continue to be, the outgrowth of an immersion in classical Chinese herbal texts, along with an attentiveness to the energies and concerns of Western individuals. The intention is to be faithful to China’s ancient herbal wisdom, while conscious of the contemporary needs of Westerners. This ancient system, which includes its herbal techniques, has always been able to address the configurations of being and behavior that delineate humanness. Its scope of concern is not necessarily limited to any one sphere of human activity. Instead, it embraces the total matrix of physical, mental, emotional, behavioral, social, ecological, moral, existential and spiritual activities that encompasses a human life. In the crafting of these formulas, I have tried to maintain this scope of possibility.”*

— Ted Kaptchuk



## The Formulas





## Arouse Vigor

Benefit the Middle and Boost the Qi Decoction

*Bu Zhong Yi Qi Tang*

Original Qi exhausted, Spleen and Stomach Qi deficient, Yang Qi descends and Yin Fire ascends, withdrawn Spleen Thought (*Yi*)

### INGREDIENTS

#### ENGLISH

Dong quai root  
Astragalus root  
Chinese red ginseng root and rhizome  
White atractylodes rhizome  
Bupleurum root  
Cimicifuga rhizome  
Tangerine dried rind of mature fruit  
Honey fried Chinese licorice root and rhizome

#### PHARMACEUTICAL

Angelicae sinensis radix  
Astragali radix  
Ginseng rubra radix et rhizoma  
Atractylodis macrocephalae rhizoma  
Bupleuri radix  
Cimicifugae rhizoma  
Citri reticulatae pericarpium fructus  
Glycyrrhizae praeparata cum mel radix et rhizoma

#### PINYIN

*Dang gui shen*  
*Huang qi*  
*Hong ren shen*  
*Bai zhu*  
*Chai hu*  
*Sheng ma*  
*Chen pi*  
*Zhi gan cao*

Qi allows integrity, process, engagement and transformation. The most fundamental Qi in human life is the Original Qi (*Yuan Qi*). Li Dong-Yuan (also known as Li Guo, 1180-1252 A.D.), in the discussion that introduces the original version of **Arouse Vigor**, points out that a person's capacity and desire to engage in activity, to transform to a new state of being, to adapt in relationship to the environment and to be imbued with feelings are all dependant on this Original Qi (*Discussion of the Spleen and Stomach*, section 2, 1249 A.D.). The Original Qi activates, maintains and gives intention to the entire personality. To nourish this generative source of so many dimensions of human life, Li Dong-Yuan created "Benefit the Middle and Boost the Qi" (*Bu Zhong Yi Qi Tang*).

The original name for **Arouse Vigor**, "Benefit the Middle and Boost the Qi," refers to the "Middle" and the "Qi." The famous Ming Dynasty scholar, Wu Kun, commenting on this name said, "The Middle is the Spleen, the feminine, the mother of the ten thousand phenomena. Qi is the Yang, the masculine, the father of the ten thousand phenomena . . ." (*Verified Formulas*, section 20, 1584 A.D.).

Li Dong-Yuan is renowned for emphasizing the central role of Spleen-Stomach Qi. In his dramatic style he states: "All five solid organs (*Wu Zang*) belong to the Stomach and all disharmony comes from its deficiency." This Spleen-Stomach Qi, he says, is identical to the "Original Qi" and "is the pivot of the ascent and descent of the Yang and Yin." The Original Qi facilitates "the clear Yang Qi's ascent . . . the turbid Qi's descent and regulates the nine orifices" (the two eyes, two ears, two nasal passages, mouth, anus and urethra). No human activity, behavior, sensation or thought is separate from Qi's vigor.



### CHINESE HERBAL ACTIONS

Tonifies Original Qi, raises Yang, tonifies Spleen and Stomach, regulates ascending and descending Qi, arouses Spleen Thought (*Yi*).

### PHYSICAL INDICATIONS

- Occasional sluggishness, fatigue, tired limbs.
- Occasional digestive disharmony or occasional constipation or diarrhea.
- Occasional dizziness, loss of voice and ringing in the ears whenever a deficient Qi pattern is underlying.
- Sensation of heaviness in the Lower Burner.
- Supports healthy vision.
- Supports a healthy immune system.
- Occasional anxiety or agitation.
- Supports healthy menstruation.
- Supports a healthy urinary system.

### CONTRAINDICATIONS

Contraindicated in Yin deficiency, Upper Burner Phlegm, excess Qi in the chest, Middle Burner Damp Heat.



## PHYSICAL INDICATIONS

Because the Original Qi is so central to life, its disruption can generate a myriad of patterns. Sluggishness and weakness patterns can include occasional fatigue, always wanting to sleep, having no power to speak and tired limbs. Occasional digestive disharmonies can be another focus for the formula.

## PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

The Original Qi is more than a purely physical force working mechanically. So too, our intentions, awareness, sensations and perceptions are not passively received input from our body or the cosmos. This has been emphasized from the earliest times in China. According to Chuang Tzu (*Zhuang Zi*, 369 B.C.-286 B.C., chapter 4), a person does not hear with the ears or see with the eyes, but rather with the Qi he puts into the world. The cicada-catcher is aware of the cicada's wing because he "concentrates his Qi" (chapter 7). With this same view, the *Huai nan zi* (writings compiled for the Prince of Huainan, c. 200 B.C.) says the world is detected and perceived not by sensations but from the empowerment the personality gives to the world.

Li Dong-Yuan expands this traditional idea of the Qi when he states that the Original Qi gives human life the power to discover "happiness and joy, meet pleasurable affairs, encounter the environment as balmy and suitable, find food agreeable and tasty, see desirable and lovable things and make a person intelligent and alert" (*Discussion of the Spleen and Stomach*, section 2, 1249 A.D.). The cosmos has no impact or attraction in itself. Original Qi allows people to interact with the world and discern flavor, zest, color and beauty. Human life, because of Qi, can go beyond its physical frame and extend into and ensoul the cosmos, thereby experiencing allurements, goodness and desirability.

Central to **Arouse Vigor** and Original Qi is this idea of allurements and the question of ennui and weariness. The issue of "not being able to do" can be grounded and registered in bodily sensations, but often is codetermined by the interest, motivation and purpose a human being gives to a life situation. Entangled and concealed in a physical "not being able to do" are the spiritual issues of "not being able to want" and "not wanting to be able."

Original Qi must activate the spirit of the Spleen Thought (*Yi*) (which can also be translated as intention or meaning) so that the cosmos can influence human life (*Commentary on Discussion of the Spleen and Stomach*, 1976). It activates not only the physical power of life, but also the capacity of the personality to engage the world. Boredom, monotony, being "burnt-out," procrastination, indifference, avoidance, converting inconvenience into "catastrophe," exaggerating estimations of personal disability, mislabeling somatic sensation, lacking resolution and defeatism can all be manifestations of Qi not enchanting the world.

A person with this deficiency can be so drained that all emotions lead to further emptiness, where any emotion easily overwhelms the person. Li Dong-Yuan describes these sullen individuals as "quietly subdued and bow-headed" and "deeply tacit without words." The great, early-twentieth century commentator, Zhang Xi-Chun, says collapsed Original Qi causes a "murkiness of spirit" that is recognized by "such a plethora of symptoms that even with a sincere



## PULSE

Most commonly minute, thin, soft or weak, but can be big and empty.

## TONGUE

Pale, purple or normal.

## COMPLEMENTARY ACUPUNCTURE POINTS

Stomach 36, Conception Vessel 6 and Bladder 43 (*Gao huang shu*).

**ALL FORMULAS ARE OFFERED IN  
700 MILLIGRAM TABLETS AND IN  
CONCENTRATED LIQUID EXTRACTS.**

effort the practitioner is unable to fully comprehend" (*Records of Genuine Combining of Chinese and Western Medicine*, 1918-1934, volume 1, section 3). Dr. Zhang's description is reminiscent of the contemporary Western individual who brings a list of several pages of patterns to a practitioner so as not to forget any. Instead of extending into the universe creatively, a person becomes forlorn and imprisoned within the confines of the physical frame. The Thought of the Spleen is unable to find the meaning and motivation of life. **Arouse Vigor** strengthens and facilitates the Original Qi of the human being. It gives life "umph" and strength. It encourages an active physical body, alert mental processes and an engaged existential sense.

There is an additional dimension to **Arouse Vigor** that has clinical and historical significance. Li Dong-Yuan sees it as a crucial formula for "bodily heat" and "big heat." This notion has generated controversy and different viewpoints since its inception. In order to understand Li Dong-Yuan's notion of this heat, it is necessary to remember that the Original Qi is responsible for more than activity. The *Discussion of the Spleen and Stomach* reminds us that the human being must have rest and replenishment to restore the capacity for activity. This cycle of exertion and repose is dependent and governed by the strength of the Original Qi. Weakened Original Qi can disrupt the cycle. Whenever the Original Qi does not properly ascend, Li Dong-Yuan says, it is possible for a Yin Fire to occupy what should be the "Clear Yang's" position. Li Dong-Yuan specifies that this Fire is not an externally generated Heat, but rather an internally generated Heat.

This Yin Fire can generate "irritability, bodily heat and intense hurriedness," and a susceptibility to emotional instability and turmoil. "Yin Fire can take the place of Original Qi" according to Dr. Li, causing irritability to replace excitement, inflammation to replace stimulation, and agitation to replace wakefulness. Whenever a person is ill-at-ease, restless, jumpy or has a low tolerance for frustration (and the underlying pattern is actually collapsed Qi), **Arouse Vigor** can be a helpful strategy.

## ORIGIN AND DEVELOPMENT

**Arouse Vigor** (*Bu Zhong Yi Qi Tang*) is a characteristic Li Dong-Yuan formula, originating in his *Discussion of the Spleen and Stomach* in 1249 A.D. The formula is comprised of "Extraordinary Merit Powder" (*Yi Gong San*) from Qian Yi's famous 1114 A.D. text, *Formulary of Patterns and Medicines* (Ginseng, Atractylodes, Licorice, Tangerine peel, minus its Poria). Added is Li Dong-Yuan's own "Angelica Tonic Blood Soup" (*Dang Gui Bu Xue Tang*) (Astragalus root and Dong quai root) plus Bupleurum root and Cimicifuga rhizome.

## ABOUT THE HERBS

**Astragalus root** is called "the senior of all herbs" by Wang Ang in his *Essentials of the Materia Medica* (1694 A.D.). He also says that, depending on how it is processed, Astragalus root can drain Yin Fire and "tonify the Middle, benefit the Original Qi, warm the Three Burners and strengthen the Spleen and Stomach." It is sweet and slightly warm, and in modern times is said to enter the Spleen and Lung meridians.



## HISTORICAL ANTECEDENT

Benefit the Middle and Boost the Qi  
Decoction (*Bu Zhong Yi Qi Tang*).

ALL FORMULAS ARE OFFERED IN  
700 MILLIGRAM TABLETS AND IN  
CONCENTRATED LIQUID EXTRACTS.

**Dong quai root** “harmonizes the Blood and blood vessels,” according to Li Dong-Yuan. It is sweet, acrid, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Chinese red ginseng root and rhizome** is described in the *Divine Husbandman’s Classic of the Materia Medica* (c. 150 A.D.) as the “tonic of the five Yin organs (*Wu zang*).” The *Materia Medica of* (c. 600 A.D.) says that, in addition to the five Yin organs, Ginseng also “tonifies the six Yang organs (*Liu fu*), protects the Middle, and maintains the Spirit (*Shen*).” Chen Jia-Mo’s *Hidden Aspects of the Materia Medica* (c. 1560 A.D.) describes Ginseng as “draining the Yin Fire and nourishing and tonifying the Original Qi.” It is sweet, slightly bitter and slightly warm, and in modern times is said to enter the Spleen and Lung meridians.

**Cimicifuga rhizome** is “bitter and neither hot nor cold, is thin in flavor, is the ‘Yang within Yin’ and makes the clear Qi upwardly ascend,” according to Li Dong-Yuan. Li Shi-Zhen (1518-1593 A.D.) says it is especially important to make the “*Yang Ming* clear Qi ascend.” Modern texts usually describe Cimicifuga rhizome as sweet, acrid, slightly bitter and cool, entering the Stomach, Spleen and Lung meridians.

**Bupleurum root** also makes the clear Yang ascend. It is ancillary to Cimicifuga rhizome, according to *Rectification of the Materia Medica* (c. 1832 A.D.), because it enters the *Shao yang* meridians, not the *Yang ming*. *The Divine Husbandman’s Classic* (c. 150 A.D.) says it “diminishes the old and increases the new.” It is bitter, slightly acrid and cool, and is said in modern texts to enter the Liver and Gallbladder meridians.

**White atractylodes rhizome** “harmonizes the Middle, benefits the Qi, warms the Middle, and rules flesh feeling hot, limbs being tired, eyes not wanting to open, lethargy and always wanting to lie down and eating imbalances,” according to Zhang Yuan-Su (1151-1243 A.D.). Li Dong-Yuan says it “removes Middle Burner and Stomach Heat.” It is bitter, sweet and warm, and it enters the Heart, Spleen, Stomach and Triple Burner meridians.

**Honey fried Chinese licorice root and rhizome** is used to “tonify the Spleen, Stomach, Middle Burner and Original Qi,” according to the *Discussion of the Spleen and Stomach*. It is sweet and warm, and enters the Spleen meridian.

**Tangerine dried rind of mature fruit** “creates flow into and penetration of the Spleen and Stomach and prevents the stagnation of the sweet, warm herbs,” according to Wu Kun’s commentary on **Arouse Vigor** in *Verified Formulas* (1584 A.D.). It is acrid, bitter, warm and aromatic, and enters the Spleen, Stomach and Lung meridians.



## NOTES

Li Dong-Yuan’s original dosage is extremely low. He thought that a small amount used correctly is better than a large amount used imprecisely. The precision of effect Dr. Li describes is available in our liquid extracts.

**Arouse Vigor** can easily be taken as a supplement to **Women’s Precious, Women’s Rhythm and Gather Vitality**. Li Dong-Yuan suggests increasing the Spirit-calming effects of **Arouse Vigor** by taking it in conjunction with his famous “Cinnabar Peaceful Spirit Pill.” This pill (primarily Cinnabar, Coptis, Angelica and Licorice) is very close in design and intention to **Compassionate Sage**.

## Compassionate Sage

Amber Nourishing the Heart Pill

*Hu Po Yang Xin Dan*

Heart unable to store Spirit (*Shen*), Heart Blood and Qi Deficiency

### INGREDIENTS

#### ENGLISH

Dragon bone  
Biota seed  
Poria  
Dry fried Sour jujube seed  
Polygala root  
Chinese salvia root and rhizome  
Silk tree bark  
White Asian ginseng root and rhizome  
Altaica rhizome  
Longan aril  
Amber resin  
Coptis rhizome  
Dong quai root  
Chinese licorice root and rhizome  
Reishi fruiting body

#### PHARMACEUTICAL

*Draconis os*  
*Platycladi semen*  
*Poria sclerotium*  
*Ziziphi spinosae preaparata semen*  
*Polygalae radix*  
*Salviae miltiorrhizae radix et rhizoma*  
*Albiziae cortex*  
*Panax ginseng (white) radix et rhizoma*  
*Anemoni altaicae rhizoma*  
*Longan arillus*  
*Succinum resin*  
*Coptidis rhizoma*  
*Angelicae sinensis radix*  
*Glycyrrhizae radix et rhizoma*  
*Ganoderma sclerotium*

#### PINYIN

*Long gu*  
*Bai zi ren*  
*Fu ling*  
*Chao suan zao ren*  
*Yuan zhi*  
*Dan shen*  
*He huan pi*  
*Bai ren shen*  
  
*Jiu jie chang pu*  
*Long yan rou*  
*Hu po*  
*Huang lian*  
*Dang gui shen*  
*Gan cao*  
*Ling zhi*

This is the traditional formula for someone who has the potential for friendliness, humbleness, charm and clarity, but instead lives in a state of frivolousness, envy, vanity, forgetfulness and muddledness. This preparation is concerned with that part of the Fire element's power that is clear, makes its presence felt and enlightens the outer environment and inner world.

**Compassionate Sage** acts on that aspect of our lives that is distinctly human. It affects what the Chinese call *Shen* or Spirit. The Spirit is what is outgoing, advancing and connects to life; it centers us and allows us to reach out. It allows affinity and clarity, and when it is not nourished properly we can become scattered and lose our sensitivity. The "style of government" of the Fire organ, according to old Chinese texts, is enlightened and compassionate. Our **Compassionate Sage** preparation adds deep sympathy and lucidity to how we sense the universe and ourselves; it is designed to help one compassionately embrace the cosmos and the self.

### PHYSICAL INDICATIONS

**Compassionate Sage** is the most important formula for occasional insomnia. The Chinese speak of the Heart as storing the Spirit (*Shen*). When the Spirit is stored properly, sleep is restorative. When it's not, sleep can be restless or distressed by unsettling dreams. Whether one is unable to fall asleep, is awakened during the night or arises too early, **Compassionate Sage** may be used to



### CHINESE HERBAL ACTIONS

Calms, nourishes and stabilizes Spirit (*Shen*), nourishes Heart Blood, tonifies Heart Qi.

### PHYSICAL INDICATIONS

- Occasional insomnia, restless sleep, unsettling dreams, inability to fall asleep, stay asleep, waking too early.
- Occasional anxiety and muddled thinking, lack of concentration, irritability.
- Supports a healthy cardiovascular system, eases a sense of palpitation.
- Astringent formula that addresses occasional leakage of fluid.
- Sweating related to anxiety and/or discomfort in one's environment.

### CONTRAINDICATIONS

None.

strengthen and calm the Spirit. Also, when the heart occasionally beats out of control or there is a sensation of palpitation, this Heart-nourishing pill may be the formula of choice. Sweating related to anxiousness and discomfort in one's environment is another indication for this preparation.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

Psychologically, whenever one cannot focus, concentrate, contact or retreat appropriately, **Compassionate Sage** may be called for. Heart Fire can make connections and be expansive, but when it's weakened, a person can easily lose focus and be unable to retreat. Spiritually, **Compassionate Sage** is the formula that encourages concentration on the highest levels. This herbal formulation has been used in China to help a person see their position in the cosmos and develop a sense of compassion. It allows for a bridge between the oneness of the universe and the uniqueness of one's own self.

Traditionally, **Compassionate Sage** is the Chinese response to a muddled mind, forgetfulness or lack of concentration.

### ORIGIN AND DEVELOPMENT

The development of **Compassionate Sage** (*Hu Po Yang Xin Dan*) has a long history. Sun Dong-Su's "Tonify the Heart Powder" found in his *Profound Pearl of the Red Water* (1540 A.D.), is our point of departure. However, we have modeled **Compassionate Sage** most directly after Shen Ji-Nao's formula "Amber Nourishing the Heart Pill" (*Hu Po Yang Xin Dan*), found in his *On the Importance of Life Preservation* (1773 A.D.)." To strengthen it, we've added Biota seed, Silk tree bark, Chinese salvia root and rhizome and Reishi fruiting body to Dr. Shen's formula (derived from Cheng Guo-Peng's famous "Calming the Spirit, Centering the Will Pill," found in his *Enlightenment of Herbology Practices*, 1732 A.D.).

### ABOUT THE HERBS

**Dragon bone** is calcified animal bone unearthed from the soil (no animal is slaughtered or harmed by its use). This bone is said to impart a strength of clarity and purpose, and helps sink scatteredness and spaciness. It is also used frequently for restlessness and occasional insomnia. It gives the body support and is said to help "hold things in their place." It is sweet, astringent and neutral in temperature, and enters the Heart, Liver and Kidney meridians.

**Dry fried Sour jujube seed** is an important herb that helps to focus and concentrate the Spirit of the Heart. It also nourishes what the Chinese call the "Non-corporeal soul" (*Hun*) of the Liver. This is the most common herb used when the Blood is unable to nourish the vital forces of the Heart or Liver, and creates such disruptions as occasional irritability, insomnia, restlessness, unclarity, muddledness, timidity and absentmindedness. It is sweet, sour and gentle, and enters the Heart, Spleen, Liver and Gallbladder meridians.

**Polygala root** is used for occasional forgetfulness, anxiety and palpitations. It nourishes the Spirit (*Shen*), and the Chinese say it also helps prevent the Spirit from getting "stuck." It is bitter, spicy and warm, and enters the Lung, Heart and Kidney meridians.



### PULSE

No one pulse is suggested.

### TONGUE

A wide range is possible.

### COMPLEMENTARY ACUPUNCTURE POINTS

Heart 5, 6, 7, 8, Pericardium 4,  
Bladder 15, Governing Vessel 11.

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**Biota Seed** is an important Heart-calming herb. It is sweet, acrid and neutral in temperature, and enters the Heart, Liver and Kidney meridians.

**Poria** calms the Spirit (*Shen*) and strengthens the Middle. It is sweet and neutral in temperature, and enters the Spleen, Stomach, Heart, Lung and Kidney meridians.

**White Asian ginseng root and rhizome** supplements the Ancestral (*Yuan*) Qi, strengthens the Spleen-Stomach, helps engender Blood and quiets the Spirit (*Shen*). It is sweet, bitter and warm, and enters the Spleen, Lung and Kidney meridians.

**Altaica rhizome** is an aromatic herb that is said to support mental and emotional functioning. It belongs to the category of herbs that opens the connective functions of the body and is used especially for occasional mental slowness or an unclear mind. Altaica rhizome is also used for occasional dizziness and hearing difficulties due to obstructed movement of clear energy. It is bitter, spicy and warm, and enters the Heart and Liver meridians.

**Longan aril** is a delicious, edible fruit. It nourishes the Blood (which affects the Spirit) and is commonly used for occasional insomnia, forgetfulness, palpitation and fatigue. It is sweet and warm, and enters the Heart and Spleen meridians.

**Chinese salvia root and rhizome** is an important Blood-moving herb that is also used for occasional insomnia or irritability. It is bitter and slightly cold, and enters the Heart and Pericardium meridians.

**Silk tree bark** is used for calming the Spirit (*Shen*) and for occasional insomnia. It is sweet and gentle, and enters the Heart, Spleen and Stomach meridians.

**Amber resin** is an important substance that sinks “spaciness” and helps focus the mind. It has many uses in the Chinese pharmacopeia, and in this formula it is used to insure clarity of mind and sharpness of focus. It is sweet and neutral in temperature, and enters the Heart, Liver and Bladder meridians.

**Coptis rhizome** clears occasional agitation, anxiety and irritability lodged in the Heart meridian. It returns the Heart Fire to its center. It is bitter and cold, and enters the Heart, Liver, Gallbladder, Stomach and Small Intestine meridians.

**Dong quai root** is the most crucial Blood-nourishing herb in the *Chinese Materia Medica*. In this formula, it helps tonify the Blood so that the Spirit (*Shen*) can become strong. It is sweet, spicy, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Reishi fruiting body** is the famous tonic mushroom of China. It plays many roles in Chinese legend and life. *The Divine Husbandman’s Classic of the Materia Medica* (c. 150 A.D.) says it “benefits Heart Qi, tonifies the Middle Burner and increases insight and intelligence.” It is sweet and neutral in temperature, and enters the Heart, Liver and Lung meridians.

**Chinese licorice root and rhizome** harmonizes the flavors and aids absorption. It is sweet and slightly warm, and enters the Spleen and Lung meridians.



### HISTORICAL ANTECEDENT

Amber Nourishing the Heart Pill (*Hu Po Yang Xin Dan*).

### NOTES

This preparation is usually taken together with other formulas. Commonly, a disturbance in other bodily energies will affect the Heart Spirit (*Shen*). Disharmonies that are addressed by **Quiet Contemplative, Relaxed Wanderer, Dynamic Warrior**, or **Prosperous Farmer** can also affect the Heart Spirit and require the addition of **Compassionate Sage**. However, the Chinese do take this formulation alone if the appearance of a Sage pattern is present and unaccompanied by other indications.

**ALL FORMULAS ARE OFFERED IN 700 MILLIGRAM TABLETS AND IN CONCENTRATED LIQUID EXTRACTS.**



## Dispel Invasion

Schizonepeta and Ledebouriella Powder to Overcome Influences

*Jing Fang Bai Du San*

External Invasion of Wind Cold Damp

### INGREDIENTS

#### ENGLISH

Schizonepeta herb  
Sichuan lovage rhizome  
Siler root  
Poria  
Platycodon root  
Notopterygium root and rhizome  
Perilla leaf  
Bupleurum root  
Dry fried Bitter orange mature fruit  
Chinese licorice root and rhizome  
Ginger rhizome

#### PHARMACEUTICAL

Schizonepetae herba  
Ligustici wallichii rhizoma  
Saposhnikoviae radix  
Poria sclerotium  
Platycodonis radix  
Notopterygii radix et rhizoma  
Perillae folium  
Bupleuri radix  
Citri aurantium praeparata fructus  
Glycyrrhizae radix et rhizoma  
Zingiberis rhizoma

#### PINYIN

*Jing jie*  
*Chuan xiong*  
*Fang feng*  
*Fu ling*  
*Jie geng*  
*Qiang huo*  
*Zi su ye*  
*Chai hu*  
*Chao zhi ke*  
*Gan cao*  
*Gan jiang*

**Dispel Invasion** is an elegant formula designed to dispel an external invasion of Wind Cold Damp.

### PHYSICAL INDICATIONS

Dispel Invasion is the most important formula for invasions of Wind, Cold or Damp patterns. It is strong but gentle, with exterior releasing properties that does not cause Qi deficiency. Many disharmonies with Wind Cold or even mild Wind Heat can be successfully addressed with this formula, and also aggravations of Obstruction (*Bi*) Syndromes in damp weather.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

Although this was originally designed as an external invasion formula, Dispel Invasion can relieve the heaviness, stagnation and irritability that often accompany internal Cold Damp patterns.

### ORIGIN AND DEVELOPMENT

Dispel Invasion (*Jing Fang Bai Du San*) is a modification of the classical formula “Schizonepeta and Ledebouriella Powder” (*Jing Fang Bai Du San*), based on discussions in the classical literature. The original source for this formula is *Marvelous Formulas for the Health of the Multitudes* (*She Shang Zhong Miao Fang*), written by Zhang Shi-Che in 1550. It is basically a modification of *Ren Shen Bai Du San*. We have deleted the Pubescent Angelica and Peucedarum and added Perilla leaf.



### CHINESE HERBAL ACTIONS

Resolves the exterior, dispels Wind Damp Cold invasions, relieves stagnation.

### PHYSICAL INDICATIONS

- Occasional aversion to cold or wind, stiff neck and shoulders, achy joints or generalized body soreness without sweating.
- Supports a healthy respiratory system.
- Opens nasal passages.
- Occasional joint discomfort in cold, damp weather.
- Occasional heaviness, stagnation and irritability that accompanies Cold Damp patterns.

### CONTRAINDICATIONS

Moderate to strong Wind Heat invasion or internal Heat.

## ABOUT THE HERBS

**Schizonepeta herb** relieves Wind, dries Damp and vents occasional rashes. It is warm and pungent, and enters the Lung and Liver meridians.

**Siler root** expels Wind invasion. It is sweet, slightly warm and pungent, and enters the Bladder, Liver and Spleen meridians.

**Perilla leaf** disperses Wind and Cold and reinforces the descending and dispersing of the Lungs. It is warm and pungent, and enters the Lung and Spleen meridians.

**Notopterygium root and rhizome** is warm, bitter, pungent and very drying, relieving surface Wind Damp. It notably guides other herbs into the Greater Yang (*Tai yang*) vessel, and enters the Kidney and Bladder meridians.

**Poria** mildly strengthens the Spleen and dispels Damp through the urine. It protects the Spleen and Stomach, mildly tonifies the Qi and aids in the releasing of Dampness from the system. It is bland, mildly sweet and neutral, and enters the Heart, Spleen and Lung meridians.

**Platycodon root** raises up the Qi to the surface and vents the Lung Qi to protect the interior. It restores the normal flow of Qi up and down the Triple Burner when combined with Dry fried bitter orange mature fruit. It is bitter, acrid and neutral, and enters the Lung and Stomach meridians.

**Sichuan lovage rhizome** is used here to expel Wind and Damp. It is warm and pungent, and primarily enters the Liver and Gallbladder meridians.

**Bupleurum root** releases the surface and harmonizes the interior and exterior. It is cool, bitter and pungent, entering the Liver, Gallbladder, Pericardium and *San Jiao* meridians.

**Dry fried Bitter orange mature fruit** is used to break stagnation and regulate the Qi flow, relieving accumulation caused by stagnation of Wind-Damp in the Middle Burner. It is bitter, cool and pungent, and enters the Spleen and Stomach meridians.

**Chinese licorice root and rhizome** tonifies the Qi, benefits the Spleen-Stomach and harmonizes the formula. It is sweet and neutral, and enters all the meridians.

**Ginger rhizome** disperses Cold and transforms Phlegm. It is very warm and pungent, entering the Spleen, Stomach and Lung meridians.



## PULSE

Floating and tight, may be soggy.

## TONGUE

Thin, fresh, white coat, although with Dampness or mild Wind Heat patterns there may be a thicker greasy and slightly yellow coat. The tongue body will be normal color to slightly red at the tip.

## COMPLEMENTARY ACUPUNCTURE POINTS

Small Intestine 3 with Bladder 62, Triple Burner 5, Large Intestine 4,11, Lung 7, Stomach 36 or Gallbladder 34.

## HISTORICAL ANTECEDENT

Schizonepeta and Ledebouriella Powder (*Jing Fang Bai Du San*).

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## Dynamic Warrior

Kidney Qi Pill from the “Golden Cabinet”

*Jin Gui Shen Qi Wan*

Deficient Kidney Yang, deficient Kidney Yang and Essence (*Jing*), deficient Kidney Yang and Lung Qi

### INGREDIENTS

#### ENGLISH

Morinda root  
Psoralea fruit  
Eucommia bark  
Prepared Rehmannia root  
Chinese dodder seed  
Achyranthes root  
Lycium fruit  
Chinese yam rhizome  
Asiatic cornelian cherry  
Chinese red ginseng root and rhizome  
Schisandra fruit  
Evodia fruit  
Dong quai root  
Chinese cinnamon bark

#### PHARMACEUTICAL

Morindae officinalis radix  
Psoraleae fructus  
Eucommiae cortex  
Rehmanniae praeparata radix  
Cuscutae semen  
Achyranthis bidentatae radix  
Lycii fructus  
Dioscoreae rhizoma  
Corni fructus  
Ginseng rubra radix et rhizoma  
Schisandrae chinensis fructus  
Evodiae fructus  
Angelicae sinensis radix  
Cinnamomi cortex

#### PINYIN

*Ba ji tian*  
*Bu gu zhi*  
*Du zhong*  
*Shu di huang*  
*Tu si zi*  
*Huai niu xi*  
*Gou qi zi*  
*Shan yao*  
*Shan zhu yu*  
*Hong ren shen*  
*Wu wei zi*  
*Wu zhu yu*  
*Dang gui shen*  
*Rou gui*

**Dynamic Warrior** and our other Water formula, **Quiet Contemplative**, are specifically designed for what the Chinese call the “Kidney” function of the body. This activity is concerned with the polarity of gentle reflectiveness and dynamic responsiveness; it embraces both the Yin power to gracefully unfold – while being content, quiet and present – and the Yang power to activate, move and transform. The Chinese refer to these functions when they speak of the Kidneys as the “Mansion of Fire and Water” and the “Root of Life.”

While **Quiet Contemplative** gives Water its responsiveness and reflective quality, **Dynamic Warrior** restores the quality of movement – the Fire within Water. It is used for Water that has become soggy, congested, inactive and frozen. When its quiescent qualities have become excessive, **Dynamic Warrior** can bring a crucial balance.

**Dynamic Warrior**, like **Quiet Contemplative**, is for the “root of life.” While **Quiet Contemplative** is designed for dry and brittle roots that cause instability, **Dynamic Warrior** is for the person who lacks the quickening power to move at all. **Dynamic Warrior** propels the root energy forward, giving it firmness, vigor and movement. Whenever activating and assertive energy is required, this formula can make an important contribution.



### CHINESE HERBAL ACTIONS

Tonifies and warms Kidney Yang, builds Essence (*Jing*), firms Kidney Essence, roots Qi.

### PHYSICAL INDICATIONS

- Occasional weak or sore back and knees.
- Occasional lethargy.
- Chilliness.
- Occasional water retention.
- Occasional urinary imbalance.
- Supports a healthy respiratory system.
- Supports a healthy sexual function and drive.

### CONTRAINDICATIONS

None.

The earliest writings in China speak of Yang as being the basic animating and invigorating quality of life. **Dynamic Warrior** stimulates the Fire to break through the restriction and immobility that non-assertive Will, paralyzing fear or numbing cold can create. It is one of the most potent tonifying formulas in Chinese Herbology.

### PHYSICAL INDICATIONS

**Dynamic Warrior** is used for a wide variety of situations where Kidney Yang energy is insufficient. Sometimes the pattern resembles one which indicates **Quiet Contemplative**, but they will also have a passive or inactive aspect. Because the Chinese say that Kidney Fire controls Kidney Water, this formula is used whenever fluids don't move properly. Because Kidney Fire is responsible for the body's warmth, **Dynamic Warrior** is indicated whenever a person is inordinately cold. **Dynamic Warrior** is formulated to root the Qi.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

When fear overcomes the activities of life on a psychological level, **Dynamic Warrior** is called for. It is especially for fear that causes a paralysis of movement, confusion and indecision. It is indicated when fear makes it difficult to know or express what one wants. It is also for occasional tiredness. When a weak Will (*Zhi*) cannot activate, **Dynamic Warrior** makes room for movement. It is the formula for the inability to stand on one's own feet, assert oneself and be firm.

This formula can also be used by someone unable to discover faith, or for the (sometimes excessive) desire to surrender while unable to find a focus. When a paralysis of Will (*Zhi*) causes hesitation, indecisiveness and hopelessness, **Dynamic Warrior's** dynamic properties contribute positively.

Again, like any Chinese herbal preparation, the primary mode of **Dynamic Warrior** is to reharmonize a pattern of being.

### ORIGIN AND DEVELOPMENT

As we have stated in the description of **Quiet Contemplative**, the point of departure for our **Dynamic Warrior** (*Jin Gui Shen Qi Wan*) is the famous "Golden Chest Kidney Qi Pill" of *Essential Formulas of the Golden Chest* (220 A.D.). This formula found an important place in Chinese Herbology and inspired much testing, discussion and revision. Great scholars have been continually creating new versions by adding and subtracting from it, and changing the dosage. In formulating our own version of **Dynamic Warrior**, we have paid careful attention to these historical precedents and have also reflected on our experience.

With much appreciation, we incorporated Yan Yong-Huo's addition of Schisandra fruit and Achyranthes root, which he describes in *Formulas Beneficial to Life* (1253 A.D.). We also carefully studied the changes proposed by Zhang Jie-Bin in his *Complete Works of Jing-Yue* (1624 A.D.), which forms the contemporary Chinese basis for usage of this formula. Following Dr. Zhang's reworking of his "Right Returning Drink" (*You Gui Yin*) and "Great Original Primary Decoction" (*Da Bu Yuan Jian*), we have eliminated what he termed "the three draining components" of the original Golden



### PULSE

Deep, weak and slow.

### TONGUE

Pale, puffy and wet.

### COMPLEMENTARY ACUPUNCTURE POINTS

The **Dynamic Warrior** formulation is basically like adding moxa to the **Quiet Contemplative** points of Kidney 3, Kidney 6, and Bladder 23, and then selecting from such points as Governing Vessel 4, Conception Vessel 4, Kidney 12, or Stomach 27; again, all with moxa. The herbs work internally and provide a different source of fuel, intending the same results as these acupuncture methods.

Chest formula – Alisma, Poria and Peony bark – and added Eucommia bark, Lycium fruit, Chinese red ginseng root and rhizome.

In adopting these revisions, we expect that experienced herbalists will see that we've carefully sifted through the experience of the Chinese, as well as our own, and have developed a formula able to meet their needs.

## ABOUT THE HERBS

**Eucommia bark** is an important herb to strengthen the Kidney's activating power. This is also a main herb for empowering someone to stand on their own feet. It is sweet, slightly spicy and warm, and enters the Liver and Kidney meridians.

**Morinda root** tonifies the Kidney Yang. It is acrid, sweet and slightly warm, and enters the Kidney meridian.

**Psoralea fruit** is used for a cold, weak root. It has been found helpful when the Kidney root is too weak to assist the Lung in grasping the Qi downward. Psoralea fruit also supports a healthy digestive system. It is bitter, spicy and warm, and enters the Spleen and Lung meridians.

**Prepared Rehmannia root** is a principal Yin- and Blood-nourishing herb. It is **Quiet Contemplative's** key ingredient, and contributes to stability and graceful movement. It helps center **Dynamic Warrior**. It is sweet and slightly warm, and enters the Liver, Kidney and Heart meridians.

**Chinese dodder seed** is used in **Quiet Contemplative** as well, and nourishes the Yin and Yang power of the Kidney root. It is sweet, spicy and gentle, and enters the Liver and Kidney meridians.

**Achyranthes root** activates the movement of the Blood; it has the ability to move things that have been stuck for a long time. It is bitter, sour and neutral, and enters the Kidney and Liver meridians.

**Schisandra fruit** firms the Kidney Essence (*Jing*). This is also the crucial herb for strengthening the Kidney's ability to grasp the Qi. It also strengthens the mind's ability to be focused, clear and determined. It is sour and warm, and enters the Lung and Kidney meridians.

**Chinese yam rhizome** can tonify the Qi and at the same time moisten the Kidneys and Lungs. It can also support a healthy digestive system. Also found in **Quiet Contemplative**, it both moistens and creates an inner firmness. It is sweet and gentle, and enters the Lung, Spleen and Kidney meridians.

**Asiatic cornelian cherry** is a crucial herb for nourishing the Kidney. It is also important as a "firming" herb. In **Quiet Contemplative** as well, it helps to root the shakiness of a deficient Yin configuration. It is sour and slightly warm, and enters the Liver and Kidney meridians.

**Lycium fruit** enhances the unfolding, nurturing power of the root of life energy. It benefits Essence (*Jing*). It is sweet and gentle, and enters the Liver and Kidney meridians.

**Chinese red ginseng root and rhizome** is used here, again heeding Dr. Zhang, to tonify the Original Qi and enhance the activating power of the formula. It is sweet, slightly bitter and warm, and enters the Spleen and Lung meridians.



## HISTORICAL ANTECEDENT

Golden Chest Kidney Qi Pill (*Jin Gui Shen Qi Wan*).

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**Dong quai root** has been added in small amounts, following Zhang Jie-Bin's precedent, to moisten and nourish the Blood. It is sweet, spicy, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Chinese cinnamon bark** is one of the main warming herbs. It is used to expel cold, frozen and uncertain energy from the root of life and from the digestive areas. Chinese cinnamon bark is used when cold inhibits activities. Besides activating the primal energy, cinnamon stimulates the day-to-day energy that is replenished by sleep and eating (upright Qi). Chinese cinnamon bark can also warm the reproductive organs in both women and men. It is sweet, acrid and very hot, and enters the Kidney, Liver, and Spleen meridians.

**Evodia fruit** dispels Cold, dries Dampness, activates Qi circulation, regulates the Liver Qi and warms the Middle Burner. It is acrid, bitter and hot, and enters the Liver, Spleen and Stomach meridians.



#### NOTES

This is a powerful combination of activating and warming Yang herbs. In the Chinese herbal tradition, one rarely uses such herbs without accompanying them with grounding Yin herbs. Not doing so can allow the Yang herbs to push the body with uncontrollable consequences, activating to the point of dissipation. The Chinese would say that a true warrior needs the clarity of receptive Yin. Thus, following the Chinese tradition, we have added the essential part of **Quiet Contemplative** (the "Six Flavor Rehmannia Pill" (*Liu Wei Di Huang Wan*) formula). Still, it is possible that an individual would benefit by accompanying **Dynamic Warrior** with an additional dose of **Quiet Contemplative**.

## Early Comfort

Agastache Powder to Rectify the Qi  
*Huo Xiang Zheng Qi San*

Internal Dampness stagnation with surface contraction of Wind Cold

### INGREDIENTS

#### ENGLISH

Patchouli herb  
White atractylodes rhizome  
Tangerine dried rind of mature fruit  
Poria  
Magnolia bark  
Ginger cured Pinellia rhizome  
Perilla leaf  
Fragrant angelica root  
Ginger rhizome  
Dry fried Barley sprout  
  
Saussurea root  
Medicated leaven

#### PHARMACEUTICAL

Pogostemonis herba  
Atractylodis macrocephalae rhizoma  
Citri reticulatae pericarpium fructus  
Poria sclerotium  
Magnoliae officinalis cortex  
Pinelliae praeparata rhizoma  
Perillae folium  
Angelicae dahuricae radix  
Zingiberis rhizoma  
Hordei vulgaris praeparata fructus  
germinantus  
Aucklandiae radix  
Massa medicata fermentata

#### PINYIN

*Guang huo xiang*  
*Bai zhu*  
*Chen pi*  
*Fu ling*  
*Hou po*  
*Jiang ban xia*  
*Zi su ye*  
*Bai zhi*  
*Gan jiang*  
*Chao mai ya*  
  
*Mu xiang*  
*Shen qu*

**Early Comfort** is a very useful formula for an impressive variety of digestive and gastrointestinal disharmonies. Originally recorded in the famous dictionary, *Imperial Grace Formulary of the Tai Ping Era (Tai Ping Hui Min He Ji Ju Fang)*, it is very useful for Triple Burner (*San jiao*) imbalances, with accumulation of Dampness throughout the *San jiao*, leading to a slowing of metabolism, heaviness and a loss of the transportation and transformation (*Yun hua*) of food and fluids due to decreased functioning of the Spleen and Triple Burner.

### PHYSICAL INDICATIONS

Externally contracted Wind Cold, either from sudden weather changes in the warm season, air conditioning, swimming or cold food and drink that blocks the surface and Defensive (*Wei*) Qi. At the same time, there is internal Damp accumulation from seasonal Qi (late Summer Heat and Dampness), damage from cold or spoiled food and drink or weak Spleen-*San Jiao* function. The surface Wind Cold exacerbates the internal Damp accumulation, leading to temporary bloating, nausea, aversion to food, a loss of taste, stuffy chest and a greasy tongue coat.

**Early Comfort** is a valuable ally when one is exposed to questionable water and food or when traveling in foreign lands, as it adjusts the Spleen and *San Jiao* Qi.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

As a primarily salutary formula against external invasions of Wind Cold, psychological indications are generally side-effects of the above-mentioned patterns. They may include



### CHINESE HERBAL ACTIONS

Transforms Dampness and resolves the exterior, rectifies the Qi and harmonizes the Middle Burner.

### PHYSICAL INDICATIONS

- Aversion to cold or chilliness.
- Calms the Stomach.
- Occasional bloating, nausea, aversion to food, loss of taste or body heaviness.
- Occasional muddled thinking or apathy.
- Occasional vomiting and diarrhea.
- Gastrointestinal reaction to spoiled food or water while traveling.
- Can be used to assist with occasional dysenteric complaints.
- Supports a healthy digestive system.

### CONTRAINDICATIONS

None.

occasional lethargy, apathy to daily affairs, clouded thinking and sometimes mild depression, or an all-pervading feeling of stagnation affecting one's mental and emotional outlook.

## ORIGIN AND DEVELOPMENT

**Early Comfort** (*Huo Xiang Zheng Qi San*) was originated in 1151 C.E. and published in the encyclopedia *Imperial Grace Formulary of the Tai Ping Era* (*Tai Ping Hui Min He Ji Ju Fang*). It was further modified by Wu Ju-Tong in his *Systematic Differentiation* (*Wen Bing Tiao Bian*), written in 1798. Modifications to this formula are based on discussions in this book, which lists five modifications of "Agastache Powder to Rectify the Qi" (*Huo Xiang Zheng Qi San*).

Areca has been deleted, and Dry fried barley sprout and Medicated leaven have been added to strengthen the Spleen.

## ABOUT THE HERBS

**Patchouli herb** aromatically transforms Dampness, releases the exterior and dispels Summer Heat. It is especially useful for transforming Dampness that is obstructing the Middle Burner. It is spicy, aromatic and slightly warm, and enters the Lung, Spleen and Stomach meridians.

**Perilla leaf** disperses Wind and Cold and promotes the descending and dispersing of the Lung Qi. It also descends Stomach Qi. It is warm and pungent, entering the Lung and Spleen meridians.

**Tangerine dried rind of mature fruit** normalizes the Qi flow, regulates the Middle Burner and dries Dampness. It is warm, pungent and slightly bitter, and enters the Lung and Stomach meridians.

**White atractylodes rhizome** is a major herb to strengthen the Spleen and Stomach, harmonize the Middle Burner and transform Dampness. It aromatically awakens the Spleen to perform its function of transformation and transportation (*Yun hua*). It is warm, bitter and sweet. It enters the Heart, Spleen, Stomach and Triple Burner meridians.

**Magnolia bark** is a major herb for regulating the Qi, warming the Middle Burner, drying Damp and dispelling accumulation. It supports healthy digestive function. It is warm, bitter and pungent, entering the Spleen, Stomach and Large Intestine meridians.

**Ginger cured Pinellia rhizome** is used in this formula to dry Dampness and transform Phlegm. It is a valuable herb when Dampness and Phlegm "gunk up the works," leading to loss of clarity in thinking and action. It is warm, dry and pungent, and enters the Spleen and Stomach meridians.

**Poria** mildly strengthens the Spleen and dispels Damp through the urine. It protects the Spleen and Stomach, mildly tonifies the Qi, and aids in releasing Dampness from the system. It will help balance out the moisture of the body, supporting normal urinary function. It is bland, mildly sweet and neutral. It enters the Heart, Spleen and Lung meridians.

**Fragrant angelica root** dries Damp and aromatically invigorates the Spleen. It is warm and pungent, entering the Lung, Spleen and Stomach meridians.



## PULSE

Soggy, moderate, sometimes slippery. If there is a stronger external factor, the pulse will be floating. If the Middle Burner is severely blocked, the middle position on the right will be noticeably full.

## TONGUE

Pale with thick, greasy white or light yellow coating, swollen, damp, with possible tooth marks.

## COMPLEMENTARY ACUPUNCTURE POINTS

Triple Burner 6, Bladder 22, 39,  
Spleen 9, Stomach 36, Conception  
Vessel 12, Liver 13.

**Saussurea root** is a Qi regulator that warms the Middle Burner and harmonizes the Stomach and Intestines. Its aromatic quality is soothing and dispels turbidity, restoring clarity to both thought and action. It is warm, bitter, pungent and aromatic. It enters the Lung, Liver and Spleen meridians.

**Ginger rhizome** warms the Middle Burner and dispels Cold. Ginger rhizome is very warm and pungent, entering the Spleen, Stomach and Lung meridians.

**Dry fried Barley sprout** disperses stagnant food, harmonizes and supplements the Middle Burner and promotes Qi flow. It relieves the sensation of distention and fullness in the abdomen. It is slightly warm and mildly sweet. It enters the Spleen and Stomach meridians.

**Medicated leaven** strengthens and supplements the Spleen and Stomach and supports digestion. It is warm, sweet and pungent, entering the Spleen and Stomach meridians.



### **HISTORICAL ANTECEDENT**

Agastache Powder to Rectify the Qi (*Huo Xiang Zheng Qi San*).

### **NOTES**

**Early Comfort**, which concentrates on supporting a healthy digestive system and eliminating Dampness, may be used over longer periods of time to regulate the Middle Burner and water metabolism. It can also be used as a supportive formula for stomach and intestinal wellbeing in areas where external invasions causing gastrointestinal disharmonies are common.

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## Gather Vitality

Restore the Spleen Decoction

*Gui Pi Tang*

Deficient Spleen Qi, depleted Heart Blood, exhausted Spleen Thought (*Yi*),  
disturbed Heart Spirit (*Shen*)

### INGREDIENTS

ENGLISH	PHARMACEUTICAL	PINYIN
White atractylodes rhizome	Atractylodis macrocephalae rhizoma	<i>Bai zhu</i>
Poria with wood root	Poria cocos paradisiacae radix	<i>Fu shen mu</i>
Astragalus root	Astragali radix	<i>Huang qi</i>
Longan aril	Longan arillus	<i>Long yan rou</i>
Chinese red ginseng root and rhizome	Ginseng rubra radix et rhizoma	<i>Hong ren shen</i>
Dry fried Sour jujube seed	Zizyphi spinosae praeparata semen	<i>Chao suan zao ren</i>
Polygala root	Polygalae radix	<i>Yuan zhi</i>
Dong quai root	Angelicae sinensis radix	<i>Dang gui shen</i>
Saussurea root	Aucklandiae radix	<i>Mu xiang</i>
Ginger rhizome	Zingiberis rhizoma	<i>Gan jiang</i>
Red jujube fruit	Jujubae fructus	<i>Hong zao</i>
Honey fried Chinese licorice root and rhizome	Glycyrrhizae praeparata cum mel radix et rhizoma	<i>Zhi gan cao</i>

*The Comprehensive Discussion of the White Tiger Hall* (c. 1st century A.D.) describes the Spleen's virtue as trustworthiness (*Xin*), and the Heart's virtue as propriety (*Li*). The Spleen's Earth produces without partiality, while the Heart's Fire discriminates. The Spleen's Earth allows presence and power, while the Heart's Fire provides focus, refinement and communication. The Spleen provides a myriad of consideration and meaning while the Heart allows it to manifest appropriately and comfortably. Creating a robust and harmonious interaction of the Spleen and Heart is the cornerstone intention of **Gather Vitality**.

Spleen Qi rules transformation and transmutations, while the Heart's aspect of Spirit (*Shen*) refines and puts the myriad manifestations in their appropriate time and place. The Earth's trustworthiness makes the Spleen the "depository organ," while the Heart is assigned the role of "sovereign ruler" (*Su Wen*, chapter 8) because propriety allows social dealing to be orderly and suitable. The Spleen's Thought (*Yi*) provides possibilities while the Heart's Spirit allows congruency with the societal, interpersonal and intrapsychic dimensions of life. **Gather Vitality** is the classic Chinese herbal formula for tonifying and enhancing these two fundamental and complementary forces, thereby integrating the human personality.



### CHINESE HERBAL ACTIONS

Strengthens Spleen, benefits Qi, tonifies Heart, nourishes Blood, composes Spleen Thought (*Yi*), calms Heart Spirit (*Shen*), focuses and strengthens Spleen-Heart communication.

### PHYSICAL INDICATIONS

- Occasional insomnia, interrupted sleep, drowsiness, palpitations.
- Occasional tiredness or fatigue.
- Occasional mental rumination and/or anxiety, lack of focus.
- Supports emotional well-being.
- Occasional lightheadedness, ringing in the ears, poor vision.
- Supports healthy menstruation.
- Occasional appetite fluctuations, nausea.
- Occasional bowel irregularity, diarrhea or soft stool.

### CONTRAINDICATIONS

None.

The famous Qing Dynasty commentator, Luo Mei, describes **Gather Vitality** (in his *Discussion of Ancient and Contemporary Famous Formulas*, section 1, c. 1675 A.D.) as fostering the dialectical unity of the Spleen's Earth and Heart's Fire so that this "fundamental mother-child relationship in human life" can maintain unity and integrity. **Gather Vitality** allows reflective Heart Blood to put fortified Spleen Qi into its proper time and place, thereby fostering a person who is secure, strong, intact, alert, creative, sensitive, and who remains in harmony with the cosmos.

**Gather Vitality** is Chinese Herbolgy's most important tonic for strengthening and gathering the fibers of effort and propriety that manifest and embed in the Spleen Qi and Heart's Blood.

### PHYSICAL INDICATIONS

**Gather Vitality** is indicated when the Qi and Spleen Thought and the Blood and Heart Spirit are weakened and cannot form an integrated whole. This lack of strength and cohesiveness is recognized by weakness and disintegration affecting all aspects of a person's life. In classical Chinese literature the formula is rarely described (at least until modern times) on a purely physical level. Dr. Xue Ji, in his *Annotations on Good Formulas for Women* (volume 24, section 4, 1509 A.D.), lists some of the patterns that **Gather Vitality** is used for: occasional insomnia (due to the Heart Blood's inability to embrace the Spirit), occasional weariness, lethargy or apathy (the Spleen Qi's inability to arouse), occasional mild heart palpitations (the Heart Blood's inability to nourish the Heart), limbs that are occasionally tired or achy, occasional general fatigue (the Spleen's inability to properly rule the muscles), irregular stools (the Spleen's inability to regulate food), occasional menstrual disharmony (the Blood and Qi's inability to regulate the menses), occasional "reckless Blood" (the Spleen Qi's inability to govern the Blood), and occasional digestive disharmonies (Spleen Qi deficiency).

Sleep imbalances are probably most frequently mentioned in subsequent literature and include occasional insomnia, interrupted sleep and constant drowsiness.

**Gather Vitality** is also mentioned as being helpful for occasional speech difficulty that involve nervousness, hesitancy, stammering (Blood deficiency) or when there is lack of power behind words (Qi deficiency).

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

The instability and psychic unravelling for which this formula is designed is easily recognizable on the mental-cognitive, emotional, behavioral and spiritual levels. Dr. Yan Yong-Huo's original description of **Gather Vitality** in *Formulas Beneficial to Life* (1253 A.D.) says it is designed for "too much thought and worry . . . and anxiety." When Spleen Thought is weakened it generates excessive and random thoughts. A person is distracted, ruminates and has difficulty in concentration. Excessive thought can occasionally produce mental stagnation, worry, cautiousness or confusion. When the Heart Blood is depleted, thought can be self-deprecating, absent-minded, devoid of self-worth, apprehensive and frequently equating possibility with probability.

On an emotional level, one can find this formula useful for feelings of depersonalization, fear of being out of control and fear of committing embarrassing or humiliating actions. **Gather**



### PULSE

Empty, weak, thin, soggy.

### TONGUE

Pale with a thin white coating.

### COMPLEMENTARY ACUPUNCTURE POINTS

Spleen 3 and Heart 7, or Stomach 36 and Heart 5, hands-on therapies such as massage or manipulation can also be important complements.

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**Vitality** can also be very helpful for a person who feels powerless, hopeless, and has low self-esteem.

Because **Gather Vitality** addresses both Qi and Blood, helpless behavior on the one hand and restless behavior on the other are addressed and healthy states of mind are supported. It is commonly used for combinations of meekness, cautiousness, occasional fatigue, irritability, inability to relax, feelings of insecurity, inappropriate weeping and “crossing one’s bridges before reaching them.”

Dr. Yan’s original Song Dynasty description of **Gather Vitality** places it in the discussion on forgetfulness, and emphasizes its primary importance for memory. Memory, in Chinese Herbolgy, is a substantial part of the non-physical dimension of personality that enables concrete and specific acknowledgment. **Gather Vitality** is useful for those who cannot report or bring to consciousness all that was (or is) known, felt or perceived; it is for those who are unable to embrace or be comfortable and at one with significant parts of their own selves.

**Gather Vitality** tonifies the Qi and fortifies a person’s ability to transform, maintain, be firm and encounter, while simultaneously nourishing the blood and enabling acknowledgement, embracing and being comfortable. It allows one’s efforts and manifestations to locate and recognize a reality that is appropriate, reassuring and secure. **Gather Vitality** enables the assertion of oneself, to embrace authentic possibilities and limitations, and be aware of one’s own creativity, worth and responsibilities. It facilitates comfort in the process of life, and a respectful, mindful concern with outward creativity and inward reflection.

## ORIGIN AND DEVELOPMENT

**Gather Vitality** (*Gui Pi Tang*) originates with the famous Chinese formula “Restoring Spleen Soup,” which derives from Yan Yong-Huo’s *Formulas Beneficial to Life* (1253 A.D.). The popular version of this formula selected here is a modification of Dr. Yan’s formula developed by Xue Ji in his *Annotations on Good Formulas for Women* (1509 A.D.). Dr. Xue decided to add Dong quai root and Polygala root to the original formula to make it both more nourishing to the blood and fostering of a Heart-Spleen connection. Dr. Xue’s version has become the standard form of “Restore the Spleen Decoction” (*Gui Pi Tang*) in China today.

Analytically, one can describe the formula as comprising the “Four Gentleman Soup” (*Si Jun Zi Tang*) – Chinese red ginseng root and rhizome, White atractylodes rhizome, Poria with wood root and Honey fried Chinese licorice root and rhizome, plus “Angelica Tonify Blood Soup” (*Dang Gui Bu Xue Tang*) – Dong quai root and Astragalus root) of Li Dong-Yuan (1180-1251 A.D.), and adding Heart Spirit herbs and Saussurea root.

## ABOUT THE HERBS

**Polygala root** is an indispensable herb to facilitate communication between the psycho-spiritual components of the organs. *The Divine Husbandman* (c. 150 A.D.) says it “tonifies deficiency . . . benefits the nine orifices, supports Wisdom (*Zhi Hui*), helps memory, strengthens the Will (*Zhi*) and doubles strength.” *The Transformation of Herbal Products* (1644 A.D.) explains its dramatic



## HISTORICAL ANTECEDENT

Restoring Spleen Soup (*Gui Pi Tang*).

effects on the Non-corporeal soul (*Hun*), sometimes Corporeal soul (*Po*). It is bitter, acrid and warm, and, in modern times, is said to enter the Heart, Kidney and Lung meridians.

**Astragalus root**, according to the *Materia Medica of Ri Hua-Zi* (713 A.D.), “helps Qi, strengthens the tendons and bones, fosters the muscles, and tonifies the Blood.” It is a crucial herb to enhance and invigorate the transforming qualities of Qi. It is sweet and slightly warm, and enters the Spleen and Lung meridians.

**White atractylodes rhizome** reinforces the other Qi tonics in the formula. *The Materia Medica for Seeking Genuineness* (1769 A.D.) calls White atractylodes rhizome “the main Spleen Qi tonic herb.” It is bitter, sweet and warm, entering the Spleen and Stomach meridians.

**Poria with wood root** is the portion of Poria surrounding and containing the root. It nourishes the Spirit (*Shen*).“ It is sweet, bland, neutral and, according to Mou Xi-Yong (c. 1625 A.D.), enters the Heart meridian.

**Dry fried Sour jujube seed** is an important Blood tonic and “addresses Heart restlessness,” according to the early *Miscellaneous Records of Famous Physicians* (c. 500 A.D.). *The Explained Illustrated Materia Medica* (c. 1750 A.D.) amplifies this idea by explaining that *Zizyphus* “encourages the *Hun* to return to the Liver . . . and thereby reduces Heart restlessness.” It is sweet, sour and warm, and enters the Heart, Spleen, Liver and Gallbladder meridians.

**Longan aril**, according to *The Divine Husbandman* (c. 150 A.D.) “calms the Will (*Zhi*) . . . and strengthens the Non-corporeal soul (*Hun*), sometimes Corporeal soul (*Po*).” *The Household Materia Medica* (c. 1350 A.D.) continues this idea by saying that Longan aril “benefits intelligence and stabilizes the Heart.” It is sweet and warm and, in modern times, is said to enter the Heart and Spleen meridians.

**Chinese red ginseng root and rhizome** is, in modern times, the representative Qi tonic, but *The Divine Husbandman’s Classic of the Materia Medica* (c. 150 A.D.) goes beyond this usage and describes Ginseng as “calming the Spirit (*Jing shen*), stabilizing the Non-corporeal (*Hun*) and Corporeal soul (*Po*).” *The Pouch of Pearls* (1186 A.D.) says Ginseng “nourishes the Blood, tonifies the Stomach Qi and drains Heart over-excitement (*Huo*).” It is sweet, slightly bitter and warm and, in modern times, is said to enter the Spleen and Lung meridians.

**Dong quai root** is the crucial Blood tonic herb of the *Chinese Materia Medica*. In **Gather Vitality**, it is important in bringing out the potential of the other Blood tonic herbs. It is sweet, acrid, bitter and warm, entering the Heart, Liver and Spleen meridians.

**Saussurea root** is an important Qi-moving herb that, according to the *Golden Mirror* (1742 A.D.), is added to **Gather Vitality** because it “acridly scatters . . . the accumulated fear and dread and the thought that stagnates.” It is acrid, bitter and warm, and enters the Spleen, Stomach, Large Intestine and Gallbladder meridians.

**Honey fried Chinese licorice root and rhizome** tonifies the Middle Burner and adjusts and harmonizes the other herbs in the formula. It is sweet, bland and gentle, and enters the twelve meridians.



## KAN HERBALS

All Kan Herbs formulas are offered in 700 milligram tablets and in concentrated liquid extracts.

Tablets are available in quantities of 60, 120 and 300 tablets per bottle.

Extracts are available in 1, 2 and 8 ounce sizes.

**Ginger rhizome** ensures that the rest of the formula does not disturb the digestion. The *Pouch of Pearls* (1186 A.D.) says it “benefits the Spleen-Stomach.” It is acrid and hot, and enters the Lung and Stomach meridians.

**Red jujube fruit** is a common addition to formulas to “calm the Middle, nourish the Spleen, help the twelve meridians, level the Stomach Qi . . . and harmonize the hundred herbs” (*Divine Husbandman*). It is sweet and neutral, and enters the Spleen and Stomach meridians.



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## Gracious Power

Linking Decoction

*Yi Guan Jian*

Deficient Liver Yin with stagnant Qi, Liver-Lung Yin deficiency, deficient Yin of the Three Burners, Wood loses flexibility

### INGREDIENTS

#### ENGLISH

Glehnia root  
Dong quai root  
Lycium fruit  
Ophiopogon tuber  
Raw Rehmannia root  
Prepared Rehmannia root  
Dry fried Sour jujube seed  
Sichuan lovage rhizome  
Turmeric root tuber  
Anemarrhena rhizome  
Finger citron fruit

#### PHARMACEUTICAL

Glehniae radix  
Angelicae sinensis radix  
Lycii fructus  
Ophiopogonis radix  
Rehmanniae radix  
Rehmanniae praeparata radix  
Zizyphi spinosae praeparata semen  
Ligustici wallichii rhizoma  
Curcuma radix  
Anemarrhenae rhizoma  
Citrus sarcodactylis fructus

#### PINYIN

*Bei sha shen*  
*Dang gui shen*  
*Gou qi zi*  
*Mai men dong*  
*Sheng di huang*  
*Shu di huang*  
*Chao suan zao ren*  
*Chuan xiong*  
*Yu jin*  
*Zhi mu*  
*Fo shou*

The Liver provides direction and smoothness for the flow of Qi. The Liver is historically known as the “general of the army” and is responsible for being strategic and forceful. At the same time, the Liver’s fundamental assertiveness and identity must be rooted in flexibility, mobility and never being stuck in any one disposition. A healthy Liver moves decisively yet must maintain an effortless gentleness. **Gracious Power** is a version of a famous Chinese herbal formula designed for people who excel at the assertive dimension of the Liver but can not access its deeper soft interior. **Gracious Power** is for people who are able to easily push outwards but are unable to let down and allow for an inward receptivity. **Gracious Power** is also useful for the pattern of Liver invading Lung when people get stuck between anger-irritation and sadness-feelings of deprivation. In general, **Gracious Power** helps a person retain and even augment the productive forcefulness of the Liver while dramatically nourishing its Yin dimension of softness, relaxation, inner calm and gentle flow.

### PHYSICAL INDICATIONS

**Gracious Power** was originally formulated for people who had the seeming appearance of Liver Qi blockage and seemed to be pushing against boundaries all the time but, in reality, had insufficient Liver moisture to relax and receive. On the physical level, this formula is for any pattern of Liver Qi stagnation that is actually rooted in deficient Yin. The formula can also address



### CHINESE HERBAL ACTIONS

Nourishes Liver Yin, moves Liver Qi, nourishes Liver-Lung Yin, nourishes the Yin of the Three Burners, moistens Wood.

### PHYSICAL INDICATIONS

- Occasional acid regurgitation.
- Occasional menstrual disharmony.
- Occasional anxiety, insomnia, restlessness; promotes sense of ease.
- Occasional irritability.
- Tendency towards Dryness.

### CONTRAINDICATIONS

Spleen Qi deficiency – additional Spleen tonics need to be given simultaneously to aid in digestion of the cloying Yin tonics.



Liver invading Lung. This formula can also be used as a tonic for generalized Yin deficiency that is configured by the Liver meridian.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

The authoritative modern textbook *Traditional Chinese Herbology Liver Gallbladder Disharmonies* (1993) speaks of this formula as essential for Liver people who are always feeling irritated, pressured, blocked and unable to feel rested or relaxed. It is for people who are much better at the “forward” peddle and have difficulty with “idle” or “reverse.” It is considered an essential formula for a driven person who ceaselessly strives to succeed but cannot locate space to go with the flow. In a Taoist fashion, the formula does not diminish the productive and dynamic aspect of Liver assertiveness, but rather strengthens it by fostering the Liver’s soft, inner, flexible and receptive interior. **Gracious Power** is for people who are usually successful in the outer world but have a hard time developing enough interior space to experience inner satisfaction, relaxation or contentment; it allows assertiveness to take a rest. It can be helpful for people who are overly self-critical, have poor self-esteem or compensate by overworking. It also increases flexibility in adapting to different circumstances.

Because **Gracious Power** also is beneficial to the Lung, it can be helpful for people who are caught between Wood anger-dissatisfaction and Metal sadness-deprivation. Feelings of always being discontent, annoyed, restless and uneasy somehow give way to feelings of appreciation, self-contentment, satisfaction, appreciation and relaxation. Some of the additional herbs used in our version of the formula move the formula towards the Heart meridian.

### ORIGIN AND DEVELOPMENT

In 1770, writing in *Continuation of Famous Physicians’ Cases Organized by Categories* (Xu ming Yi-lei-an), Dr. Wei Zhi-wei pointed out that most standard Liver formulas were insufficient for softening and moistening the receptive dimension of the Liver. Earlier formulas emphasized the Liver Qi being blocked, tense and obstructed and failed to sufficiently address the fact that in many people the root problem was primarily the Liver’s moisture. Therefore, Wei Zhi-wei created “Linking Decoction” which is the basis of **Gracious Power** (*Yi Guan Jian*).

**Gracious Power** has made a few modifications in “Linking Decoction.” Most importantly, we have borrowed three ingredients – dry fried Sour jujube seed, Anemarrhena rhizome and Sichuan lovage rhizome from “Sour Jujube Decoction” (*Suan Zao Ren Tang*), which is derived from the *Essential Formulas of the Golden Chest* (*Jing-gui Yao-lue*, 220 A.D.). This formula was designed by Zhang Zhong-Jing as a Liver-Heart meridian formula for occasional irritability, anxiety and insomnia. The addition of dry fried Sour jujube seed helps nourish the Liver and Heart Blood. The combination of Anemarrhena rhizome and Sichuan lovage rhizome dynamically combines an astringent, Fire-cooling herb with a Liver Qi-opening herb. These three new herbs allow **Gracious Power** to gently and additionally embrace and comfort the Heart meridian.

**Gracious Power** has made two other modifications in “Linking Decoction.” Turmeric root tuber has replaced the Melia fruit of the original formula. This substitution has been made because



### PULSE

Thin, rapid, empty, thin and wiry.

### TONGUE

Normal, possibly slightly red, dry with cracks.

### COMPLEMENTARY ACUPUNCTURE POINTS

Liver 3, 8, 14, Bladder 8, 10, Spleen 6, 10, Lung 3, 9 and Kidney 23. Most practitioners would consider herbs as being more reliable than acupuncture for producing a successful outcome for this type of Liver pattern.

a small number of people have been known to have unpleasant or adverse reactions to Melia fruit and its use would have made the formula unsuitable for long-term use. Finally, a small amount of Finger citron fruit has been added to help assimilation and provide a gentle flowing movement to the Yin-nourishing herbs.

### ABOUT THE HERBS

**Raw Rehmannia root** is the critical herb in Chinese Herbology to nourish the Blood, Yin and Essence (*Jing*) of the Liver and Kidney. It stabilizes and moistens the deepest interior aspects of a person and produces deep quiescence and tranquility. Originally, Dr. Wei used only raw Rehmannia root in this formula, but **Gracious Power** uses 50% prepared Rehmannia root, augmenting the Blood-nourishing aspect of the formula. It is sweet and slightly warm, and enters the Liver, Kidney and Heart meridians.

**Prepared Rehmannia root** is an indispensable herb for creating stability, cooling fire and moistening all the organs. It is sweet and slightly warm, and enters the Liver, Kidney and Heart meridians, moves downward and creates stillness.

**Dry fried Sour jujube seed** is a critical herb to nourish the Liver and Heart Blood and is important for occasional restlessness, overactivity, insomnia and anxiety. The *Illustrated Materia Medica* (*Ben-cao Tu-jing*, 1061 A.D.) states that Jujube helps the Liver's Non-corporeal soul (*Hun*) return to the Liver and rest comfortably. Li Ting, in his *Introduction to Herbology* (*Yi-xue Ru-men*, 1575), also mentions that Jujube can be used to relax a person's Gallbladder and help support them decisively shifting directions. The addition of this ingredient also extends **Gracious Power** to address the Heart meridian within the Lung meridian within the Liver meridian. It is sweet, sour and warm, and enters the Heart, Liver and Gallbladder meridians.

**Ophiopogon tuber** is an important herb for moistening the Upper Burner and helps to balance the dynamic tension of Qi with the ease and receptivity of moisture. The *Record of Famous Physicians* (*Ming-yi Bie-lu*, c. 500 A.D.) mentions that it protects the Spirit (*Shen*), stabilizes the Lung Qi and comforts all five Yin organs. It is an important herb to open the Heart meridian, to build a Lung-Heart connection and moistens the Upper Burners. It is sweet, slightly bitter and neutral, and enters the Lung and Heart meridians.

**Lycium fruit** is an herb that produces profound "stillness" and has a long history of being used to support reflectivity and tranquility. Sun Si-miao in his *Supplemental Wings to the Thousand Ducat Formulas* (*Qian-jin Yi-fang*, 682 A.D.) says that anyone who wants to become a mountain recluse or hermit (in both a literal and figurative sense) needs to take this herb. The herb helps a person look within and be comfortable with what is perceived. Lycium fruit is an important herb that tonifies the Blood, Yin and Essence (*Jing*) and generally softens the Liver, supports healthy vision and self-awareness and moistens the Lower and Middle Burners. It is sweet and neutral, and enters the Liver and Kidney meridians.

**Dong quai root** is the central Liver Blood nourishing herb. Dong quai root's soft cyclical movement balances Rehmannia root's stabilizing quiescence and allows the formula to



### HISTORICAL ANTECEDENT

Linking Decoction (*Yi Guan Jian*).

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augment a person's flexibility in adapting to different circumstances. The modern definitive text, *Development of Ancient and Modern Famous Formulas (Gu-jin Ming-fang Fa-zhan)* says that the Liver's Non-corporeal soul (*Hun*) receives delight from Dong quai root. It allows a person to touch an inner relaxed ambiance and a comfortable place of self-esteem. It is sweet, acrid, bitter and warm, and enters the Liver and Heart meridians.

**Glehnia root** is an important moistening herb to help a person connect with their interior. Sun Si-miao is his *Supplemental Wings to the Thousand Ducat Formulas (Qian-jin Yi-fang, 682 A.D.)* mentions this herb as being important for a person who is "cut off from self." It moistens and reduces the sensation of being unsatisfied. It moistens the Upper and Middle Burners. It is sweet, bitter, bland and cool, and enters the Lung and Stomach meridians.

**Turmeric root tuber** is used to substitute for "Linking Decoction's" original Melia fruit. Melia fruit is not advisable to take over a long period of time. Turmeric root tuber has the same gentle, cool, Liver Qi-moving action as Melia fruit. It is acrid, bitter and cool, and enters the Liver and Heart meridians.

**Anemarrhena rhizome** is a stabilizing herb that, according to Li Shi-zhen, moistens the Kidneys and benefits the Yin. It also cools and drains Fire and helps with occasional restlessness and inability to be in a state of repose. In modern times, it is considered bitter and cold, and enters the Kidney and Lung meridians. It also insures that Finger citron fruit and Sichuan lovage rhizome are not too warm.

**Sichuan lovage rhizome** moves upwards and outwards and supports Turmeric root tuber's role in replacing Melia fruit in the original formula. It provides the gentle nudge to the moistening herbs so that the entire formula provides flexibility and reinforces the positive dynamic aspects of the Liver. Also, as mentioned earlier, Sichuan lovage rhizome is matched with Anemarrhena rhizome in Zhong Zhong's famous formula "Sour Jujube Soup." This pair combines the astringing activity of Anemarrhena rhizome with the open and flowing activity of the Sichuan lovage rhizome to create a dynamic balance that actually mimics the general intention of **Gracious Power**. It is acrid and warm, and enters the Liver, Gallbladder and Pericardium meridians.

A tiny amount of **Finger citron fruit** has been added to **Gracious Power** for two reasons. First, its gentle gliding movement reinforces Turmeric root tuber. Secondly, it helps prevent any of Rehmannia's stillness from affecting the Spleen meridian and causing any unwelcome occasional disturbances in digestion. It is acrid, sour, bitter and slightly warm, and enters the Liver meridian.



#### NOTES

If a person needs more Heart-calming herbs, **Compassionate Sage** would be a good formula to pair with **Gracious Power**. If a person needs more Kidney Yin tonification, **Quiet Contemplative** would be a helpful addition. Differentiating **Gracious Power** from **Relaxed Wanderer** is helpful: **Gracious Power** emphasizes nourishing moisture and a Liver-Lung connection, while **Relaxed Wanderer** emphasizes moving constrained Qi and a Liver-Spleen connection.

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## Initial Defense

Honeysuckle and Forsythia Powder

*Yin Qiao San*

Mulberry Leaf and Chrysanthemum Decoction

*Sang Ju Yin*

Exterior Wind invasion, Wind invasion at *Wei* or Qi level

### INGREDIENTS

#### ENGLISH

Honeysuckle flower  
Chinese mint herb  
Platycodon root  
Schizonepeta herb  
Forsythia fruit  
White mulberry leaf  
Scrophularia root  
Chinese licorice root and rhizome  
Chrysanthemum flower  
Burdock fruit  
Peucedanum root

#### PHARMACEUTICAL

Lonicerae flos  
Menthae haplocalycis herba  
Platycodonis radix  
Schizonepetae herba  
Forsythiae fructus  
Mori folium  
Scrophulariae radix  
Glycyrrhizae radix et rhizoma  
Chrysanthemum flos  
Arctii fructus  
Peucedani radix

#### PINYIN

*Jin yin hua*  
*Bo he*  
*Jie geng*  
*Jing jie*  
*Lian qiao*  
*Sang ye*  
*Xuan shen*  
*Gan cao*  
*Ju hua*  
*Niu bang zi*  
*Qian hu*

**Initial Defense** combines the two most important formulas for expelling exterior Wind Heat invasion. They were both developed at the same time by the same author, Wu Ju-Tong, in *Wen Bing Tiao Bian* in 1798, for similar patterns and with similar ingredients. While “Honeysuckle and Forsythia Powder” (*Yin Qiao San*) was a stronger formula to relieve invasions and Heat, “Mulberry Leaf and Chrysanthemum Decoction” (*Sang Ju Yin*) was designed to focus on the Lungs. The combination of these two formulas creates a formula that can address a very broad range of Wind Heat disharmonies.

### PHYSICAL INDICATIONS

This formula will vent Wind and Heat invasions that are lodged in the Defensive (*Wei*) Qi level out through the skin. **Initial Defense** simultaneously relieves surface Wind Heat invasion and corrects disharmonies that have become lodged deeper in the interior at the Qi level. It helps to support a healthy immune system.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

**Initial Defense** is primarily an exterior releasing formula, but will relieve occasional feelings of irritability and anxiety in the chest caused by Heat.



### CHINESE HERBAL ACTIONS

Resolves the Exterior, clears Heat and diffuses the Lung Qi.

### PHYSICAL INDICATIONS

- Propensity towards being thirsty and drinking cold beverages.
- Occasional Heat in the throat or eyes.
- Occasional throat discomfort.
- Aversion to heat, wind sensitivity, feeling flushed.
- Supports a healthy immune system.
- Occasional irritability and anxiety.
- Occasional headache.

### CONTRAINDICATIONS

None.

### PULSE

Floating, rapid.

### TONGUE

Dry or bright red with a thin white coat.

### COMPLEMENTARY ACUPUNCTURE POINTS

Governing Vessel 14, Gallbladder 20, Kidney 6 with Lung 7 and 10, Large Intestine 11, Triple Burner 3, Small Intestine 3.

## ORIGIN AND DEVELOPMENT

**Initial Defense** (*Yin Qiao San* and *Sang Ju Yin*) is a combination of “Honeysuckle and Forsythia Powder” (*Yin Qiao San*) and “Mulberry Leaf and Chrysanthemum Decoction” (*Sang Ju Yin*), first mentioned in the great classic, *Systematic Differentiation* (*Wen Bing Tiao Bian*), written by Wu Ju-Tong in 1798. We have modified this formula combination by adding Scrophularia root and Peucedanum root to more strongly dissipate Wind Heat from the Lung and moisten Yin, replacing Prepared soybean, Phragmites, Lophatherum and Apricot seed.

## ABOUT THE HERBS

**Honeysuckle flower** clears Heat and external invasions. It has also been found useful in the early stages of Wind Heat invasions. It is sweet and cold, entering the Lung and Stomach meridians.

**Forsythia fruit** clears Heat and external invasions and expels Wind Heat. It is slightly cold and bitter, and enters the Heart, Liver and Gallbladder meridians. Combined with Honeysuckle flower, it clears external invasions lodged at the Qi level.

**White mulberry leaf** dispels Wind Heat and cools the Blood. It is cold, sweet and slightly bitter, entering the Lung and Liver meridians.

**Platycodon root** raises the Qi to the surface, vents the Lung Qi to protect the Interior and relieves occasional fullness in the chest. It enters the Lung and Stomach meridians.

**Chinese mint herb** clears Heat invasions, settles the stomach and relieves food and Qi stagnation. It is cool and pungent, entering the Lung and Liver meridians.

**Schizonepeta herb** relieves Wind, dries Damp, vents rashes and soothes itching. This herb can be used in either Wind Heat or Wind Cold patterns, and is utilized here because it vents Wind Heat without causing dryness. It is warm and pungent, and enters the Lung and Liver meridians.

**Scrophularia root** enriches the Yin element, downbears Fire and eliminates vexation. It is cold, bitter and salty, entering the Lung and Kidney meridians.

**Chrysanthemum flower** clears Wind Heat, calms and cools the Liver. It is cool, sweet and bitter, entering the Liver and Lung meridians.

**Burdock fruit** releases the surface to expel Wind Heat, and benefits the throat. Burdock fruit relieves Wind Heat rashes. It is acrid, slightly bitter and cold, entering the Lung and Stomach meridians.

**Peucedanum root** diffuses Wind Heat, regulates Qi, and disperses Phlegm. It dispels Wind Heat. It is slightly cold, bitter and acrid, entering the Lung and Spleen meridians.

**Chinese licorice root and rhizome** tonifies the Qi, benefits the Spleen and Stomach, and harmonizes the formula. It is sweet and neutral, and enters all the meridians.



## HISTORICAL ANTECEDENT

Honeysuckle and Forsythia Powder (*Yin Qiao San*).

## NOTES

In some cases, there may be a mixture of Wind Cold and Wind Heat signs, or they may alternate. It may be difficult to determine which is the primary influence. In these cases, alternate or combine **Initial Defense** with **Dispel Invasion** proportionally according to whether Wind Heat or Wind Cold invasion is more prevalent. This approach resembles a third formula known as “Forsythia Powder to Overcome Influences” (*Lian Qiao Bai Du San*), combining elements of both formulas and first recorded by Wang Ang in his *Collected Formulas and Explanations* (*Yi Fang Ji Jie*).

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## Lucid Channel

Two Cured Soup

*Er Chen Tang*

Excess Phlegm, Spleen failing to transport fluids, Phlegm affecting the Middle Burner, Heart, Liver and Lung meridians

### INGREDIENTS

#### ENGLISH

Poria  
Tangerine dried rind of mature fruit  
Licorice cured Pinellia rhizome  
Dry fried Bitter orange immature fruit  
Altaica rhizome  
Prepared Chinese arisaema rhizome  
Honey fried Chinese licorice root and rhizome

#### PHARMACEUTICAL

Poria sclerotium  
Citri reticulatae pericarpium fructus  
Pinelliae praeparata rhizoma  
Aurantii praeparata fructus immaturus  
Anemoni altaicae rhizoma  
Arisaematis praeparata rhizoma  
Glycyrrhizae praeparata cum mel radix et rhizoma

#### PINYIN

*Fu ling*  
*Chen pi*  
*Fa ban xia*  
*Chao zhi shi*  
*Jiu jie chang pu*  
*Zhi tian nan xing*  
*Zhi gan cao*

According to the theories of Chinese Herbology, bodily fluids represent the aspect of being that allows for smooth and graceful movement, appropriate contact with people and things, and feelings of generosity and largesse. When fluids stagnate, Phlegm is created. It starts as Damp Phlegm from the Spleen failing to properly transport the fluids, then accumulates to become Phlegm. This accumulation encumbers the Spleen, further impeding the transportation of fluids. **Lucid Channel** is the classical combination for helping to transform Phlegm wherever it appears in the body, on psychological as well as physical levels. It can be combined with many different formulas to direct a Phlegm-clearing effect to that area.

### PHYSICAL INDICATIONS

Phlegm may manifest in the Lungs as occasional coughing with sputum or occasional nasal discharge. In the Heart, Phlegm may exhibit itself through occasional palpitations or mental disturbances. In the Spleen and Stomach, Phlegm may be seen as an occasional lack of appetite, occasional vomiting, occasional drooling or lethargy. Phlegm in the meridians may be reflected as occasional numbness, occasional accumulation, as well as occasional discomfort in the joints.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

Phlegm affecting the Spleen often manifests as an excessive nurturing of others while neglecting oneself, obsessive mental ruminations and an inability to confront or compete with others. Stagnant Phlegm in the Lung often accompanies a burdened sense of loss and lack of



### CHINESE HERBAL ACTIONS

Transforms Phlegm by drying internal Dampness, regulates the function of the Spleen and Stomach.

### PHYSICAL INDICATIONS

- Supports a healthy respiratory system.
- Occasional lack of appetite, vomiting or lethargy.
- Supports a healthy digestive system.
- Occasional palpitations and/or anxiety.
- Occasional joint discomfort or heaviness in the limbs.

### CONTRAINDICATIONS

Dryness or strong Yin or Blood deficiency.

### PULSE

Slippery, sinking or weak.

### TONGUE

Puffy and pale with thick, greasy fur.

### COMPLEMENTARY ACUPUNCTURE POINTS

Stomach 36, 40, Conception Vessel 12, Liver 9 and Pericardium 6.



vision and inspiration. Often a person with Heart Phlegm will seem blatantly disconnected with reality and may exhibit occasional manic or depressive behavior.

### ORIGIN AND DEVELOPMENT

**Lucid Channel** (*Er Chen Tang*) is a modified version of the classical formula “Two Cured Soup,” which first appeared in the *Imperial Grace Formulary* of the Tai Ping era. Prepared Chinese arisaema rhizome and Altaica rhizome have been added to strengthen its action of transforming Dampness and Phlegm. The addition of dry fried Bitter orange immature fruit increases the formula’s ability to regulate the Qi of the Middle Burner.

### ABOUT THE HERBS

**Poria** strengthens the Spleen and transforms Phlegm. It is neutral and bland, and enters the Heart, Spleen and Lung meridians.

**Tangerine dried rind of mature fruit** dries Dampness and transforms Phlegm. It is widely used for moving stagnant Qi in the Middle Burner. It also strengthens the Spleen. It is warm, acrid and bitter, and enters the Spleen, Stomach and Lung meridians.

**Licorice cured Pinellia rhizome** is used to dry Dampness, transform Phlegm and dissipate Phlegm accumulation. It is warm and acrid, entering the Spleen and Stomach meridians.

**Dry fried Bitter orange immature fruit** is used to break up Qi and food stagnation. In combination with the other herbs in **Lucid Channel**, it disperses accumulations of Phlegm and Qi. Due to the cool nature of dry fried Bitter orange immature fruit, it may be used for Damp Heat patterns. It is cool and bitter, and enters the Spleen and Stomach meridians.

**Prepared Chinese arisaema rhizome** dries Dampness and expels Phlegm. It also disperses Wind Phlegm in the meridians. It is one of the most drying herbs. It is warm, acrid and bitter, and enters the Lung, Liver and Spleen meridians.

**Altaica rhizome** opens the orifices and vaporizes Phlegm, and is used when Phlegm affects the Heart. It also harmonizes the Middle Burner and transforms Dampness. It is warm and acrid, and enters the Heart, Liver and Spleen meridians.

**Honey fried Chinese licorice root and rhizome** is most commonly used to harmonize the herbs in a formula and to lead them into the meridians. Because of the quantity of Chinese licorice root and rhizome used in **Lucid Channel**, it tonifies the Spleen and Qi. It is sweet and warm (when toasted), entering all 12 meridians.



### HISTORICAL ANTECEDENT

Two Cured Soup (*Er Chen Tang*).

### NOTES

In cases of deficient Spleen Qi accompanied by Dampness,

**Prosperous Farmer** may be added to **Lucid Channel**.

**Compassionate Sage** is also a useful complement when Phlegm mists the orifices of the Heart.

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## Meridian Circulation

Angelica Pubescent and Sang Ji Sheng Decoction

### *Du Huo Ji Sheng Tang*

Wind Damp Cold blockage in the meridians, obstruction in the channels, deficient Kidney and Liver, deficient Blood and Qi

#### INGREDIENTS

##### ENGLISH

Loranthus herb  
Sichuan teasel root  
Cyathula root  
Dong quai root  
Pubescent angelica root  
Eucommia bark  
Siler root  
Erythrina bark  
White Asian ginseng root and rhizome  
Chinese tinospora stem  
Large-leaf gentian root  
White peony root  
Poria  
Honey fried Chinese licorice root and rhizome  
Chinese cinnamon bark

##### PHARMACEUTICAL

Taxilli herba  
Dipsaci radix  
Cyathulae radix  
Angelicae sinensis radix  
Angelicae pubescentis radix  
Eucommiae cortex  
Saposhnikoviae radix  
Erythrinae cortex  
Panax ginseng (white) radix et rhizoma  
Tinosporae sinensis caulis  
Gentianae macrophyllae radix  
Paeoniae alba radix  
Poria sclerotium  
Glycyrrhizae praeparata cum mel radix et rhizoma  
Cinnamomi cortex

##### PINYIN

*Sang ji sheng*  
*Xu duan*  
*Chuan niu xi*  
*Dang gui shen*  
*Du huo*  
*Du zhong*  
*Fang feng*  
*Hai tong pi*  
*Bai ren shen*  
  
*Kuan jin teng*  
*Qin jiao*  
*Bai shao*  
*Fu ling*  
*Zhi gan cao*  
  
*Rou gui*

The unimpeded, harmonious flow of Qi and Blood are necessary for a healthy life. Historically, the Chinese believed that this circulation took place within the meridian pathways. A circulation blockage in meridians can cause stagnation, discomfort, occasional limitation of movement and impairment. The Chinese call this impaired flow "obstruction." The adage of Zhang Zhi-Cong's (1610-1672 A.D.) provides the normative explanation: "Obstruction is blockage; pernicious influences hamper flow and cause stagnation." One of China's oldest books describes thirteen kinds of obstruction (*Su Wen*, chapter 43). The most prominent hindrance described is a combination of Wind, Damp and Cold interfering with the meridian system closest to the external environment.

One of the earliest and most famous herbal responses to the common situation of stagnation caused by obstruction was crafted by Sun Si-Miao, the greatest Chinese scholar of the Tang Dynasty. In his *Thousand Ducat Formulas* (volume 8, section 4, 652 A.D.) he recorded one of China's most important and enduring formulas known as "Pubescent Angelica Mulberry



#### CHINESE HERBAL ACTIONS

Expels Wind Damp Cold from the meridians, benefits Kidney and Liver, nourishes Blood and tonifies Qi, supports healthy tendons and bones, smoothes obstruction in the channels.

#### PHYSICAL INDICATIONS

- Occasional discomfort, soreness, aching, numbness, cramps, swelling that gets worse in cold or damp weather.
- Supports healthy tendons and bones.
- Occasional impaired flexibility and limitations of movement that effect the lower and upper back, limbs or joints.
- Specifically designed for a person with deficiency underneath the Wind Damp Cold hindrance.
- Supports a harmonious flow of Qi and Blood in the meridians.

#### CONTRAINDICATIONS

Obstructions due to excess or Damp Heat.

Mistletoe Soup" (*Du Huo Ji Sheng Tang*). Dr. Sun indicated that it was primarily for Wind Damp Cold obstruction with an underlying deficiency.

### PHYSICAL INDICATIONS

**Meridian Circulation**, an adaptation of Sun Si-Miao's formula, is the classic herbal formula for occasional discomfort, soreness, aches, numbness, cramps, swelling, occasional impaired flexibility and limitations of movement that effect the lower and upper back, limbs or joints. It is especially designed for a person with deficiency underneath the Wind Damp Cold hinderance. Yan Yong-Huo in *Formulas Beneficial to Life* (1253 A.D.) summarizes this connection: "Because the body is deficient, pernicious influences invade the inward emptiness; obstruction is formed when Wind, Cold and Damp are thus admitted."

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

This formula strengthens the Liver's sense of Virtue and the Kidney's Will (*Zhi*), so one can respond more creatively and less automatically to stagnation. Generally speaking, **Meridian Circulation** helps to restore the harmonious flow of Qi and Blood in the meridians and alleviate the stagnation caused by pernicious influences obstructing their flow. It replenishes the underlying deficiency that sometimes results in physical obstruction and psychic limitation. Finally, it fosters a new integration between a person's consciousness and the part of their body that is experiencing limitation. Acceptance, release of obstruction and enhanced awareness become more possible.

### ORIGIN AND DEVELOPMENT

**Meridian Circulation** (*Du Huo Ji Sheng Tang*) is basically an adaptation of Sun Si-Miao's "Pubescent Angelica Mulberry Mistletoe Soup" (*Du Huo Ji Sheng Tang*), recorded in 652 A.D. in his *Thousand Ducat Formulas* (volume 8, section 4). The minor changes and substitutions made are intended to make the formula stronger, more versatile and less harsh. These changes are noted in the following descriptions of the ingredients.

### ABOUT THE HERBS

**Loranthus herb** is symbolic of the entire formula because it both expels Wind Damp and tonifies the Liver and Kidneys. The *Divine Husbandman* states that its principle function is to address occasional back stagnation." In addition, the *Materia Medica of Ri Hua-Zi* states that it "helps the tendons and bones and benefits the circulation." It is bitter, sweet and neutral, and enters the Liver and Kidney meridians.

**Sichuan teasel root** tonifies the Liver and Kidneys, supporting healthy sinews and bones, promoting Blood movement and alleviating stagnation. It is bitter, acrid and slightly warm, and enters the Kidney and Liver channels.

**Chinese tinospora stem** dispels Wind Dampness, relaxes the sinews and unblocks the channels. It is bitter and slightly cold, and enters the Liver channel.

**Siler root** expels Wind, overcomes Damp, and is crucial for relieving Wind obstruction. The *Materia Medica of Ri Hua-Zi* (713 A.D.) also states that Siler root stabilizes the psycho-spiritual



### PULSE

Slippery, wiry, tight, weak, can vary.

### TONGUE

Usually wet with a thin white coating, but varies.

### COMPLEMENTARY ACUPUNCTURE POINTS

Because **Meridian Circulation** is a generalized formula, the equivalent acupuncture and moxibustion strategy can encompass a variety of approaches. These can include:

- A combination of distal and local points that encompass the area of discomfort.
- Use of pernicious influence points (for example for wind obstruction: Gallbladder 20 and 31, and Bladder 12; or for Damp obstruction: Spleen 9 and Conception Vessel 9).

force of the Will (*Ding-zhi*) and decreases occasional anxiety. It is acrid, sweet and slightly warm, and enters the Bladder, Liver and Spleen meridians.

**Large-leaf gentian root** addresses Wind Damp causing stagnation. A flexible herb, it does not create the dryness typical of other herbs in the “expel Wind Damp” category. It is bitter, acrid and neutral, and enters the Liver, Stomach and Gallbladder meridians.

**Eucommia bark** is a precious bark that, according to the *Divine Husbandman*, “benefits the Essence (*Jing*), firms the tendons and bones and strengthens the Will (*Zhi*).” It is indispensable for occasional low back and limb stagnation accompanied by deficiency and weakened resolve. It is sweet, slightly acrid and warm, and enters the Liver and Kidney meridians.

**Eyrrhina bark** is substituted for the Ligusticum fruit of the original formula. The substitution makes the formula more versatile and strong in removing Wind Damp. It is suitable for both Cold and Hot obstruction. It is bitter, acrid and slightly cold, and enters the Liver, Spleen and Kidney meridians.

**Cyathula root** is said by the *Divine Husbandman* to “address Wind Damp obstruction.” The *Miscellaneous Records of Famous Physicians* (c. 500 A.D.) reports that it can “support the bone marrow and is beneficial for occasional back and spine stagnation and benefits the Essence (*Jing*). Cyathula root also moves and circulates the Blood. It is sweet, bitter and neutral, and enters the Kidney and Liver meridians.

**Dong quai root** is an indispensable feature of the formula, nourishing any deficiency of the Blood that is likely to accompany obstruction. Zhang Zhong-Jing, in the Han Dynasty, postulated that one should suspect deficient Blood whenever there is obstruction. Dong quai root also moves the Blood and relieves stagnation. It is sweet, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Pubescent angelica root** strongly relieves the attack of Wind Cold and alleviates stagnation, according to the *Divine Husbandman's Classic of Materia Medica* (c. 150 A.D.). It also says Pubescent angelica root is beneficial for “running piglet syndrome,” implying that it relieves uncontrollable and exaggerated emotional reactivity and excitability. It is bitter, acrid and warm, and enters the Kidney and Bladder meridians.

**White Asian ginseng root and rhizome** tonifies the Qi. It is sweet, slightly bitter and warm, and enters the Spleen and Lung meridians.

**Poria** reinforces the White Asian ginseng root and rhizome and helps to eliminate Dampness. It is sweet, insipid and neutral, and enters the Spleen, Heart and Lung meridians.

**White peony root** reinforces Pubescent angelica root. It tonifies the Blood, comforts the Liver and alleviates stagnation, manifesting occasionally with cramps and spasms. It is bitter, sour and cool, and enters the Liver and Spleen meridians.

**Honey fried Chinese licorice root and rhizome** reinforces White Asian ginseng root and rhizome and harmonizes the formula. It is sweet and slightly warm, and enters the twelve meridians, but with an emphasis towards the Spleen and Lung.



### HISTORICAL ANTECEDENT

Pubescent Angelica Mulberry  
Mistletoe Soup (*Du Huo Ji Sheng Tang*).

ALL FORMULAS ARE OFFERED IN  
700 MILLIGRAM TABLETS AND IN  
CONCENTRATED LIQUID EXTRACTS.

**Chinese cinnamon bark** is a crucial herb to warm the personality, tonify the Yang, intensify insight and move Blood. The *Encyclopedia of Traditional Chinese Herbal Formulas* (1983) says that “cinnamon enters the Kidney meridian’s Blood portion, expels Cold and alleviates stagnation.” It is acrid, sweet and very hot, and enters the Liver, Kidney, Bladder and Spleen meridians.



#### NOTES

The original formula was a powder taken in high dosages. In modern China, it is commonly used as a decoction. If acupuncture is effective and can be conveniently used, the dosage of this formula can be lowered.

Depending on the underlying disharmony, **Meridian Circulation** is suitable in combination with **Quiet Contemplative, Dynamic Warrior, Prosperous Farmer, Women’s Precious** or **Relaxed Wanderer**. It can also be used in conjunction with **Meridian Passage**.

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CONCENTRATED LIQUID EXTRACTS.**

## Meridian Comfort

Cinnamon Twig Decoction plus Kudzu

*Gui Zhi Jia Ge Gen Tang*

Notopterygium Decoction to Overcome Dampness

*Qiang Huo Sheng Shi Tang*

Wind Damp Cold obstruction in the meridians, Blood stagnation, disharmony between Nutritive (*Ying*) Qi and Protective (*Wei*) Qi

### INGREDIENTS

#### ENGLISH

Kudzu root

White peony root

Sichuan lovage rhizome

Siler root

Chinese cinnamon twig

Black jujube fruit

Chinese tinospora stem

Chinese quince fruit

Notopterygium root and rhizome

Chinese salvia root and rhizome

Carthamus flower

Tree peony root bark

Prepared Corydalis yanhusuo tuber

Bupleurum root

Honey fried Chinese licorice root and rhizome

#### PHARMACEUTICAL

Pueraria lobatae or thomsonii radix

Paeoniae alba radix

Ligustici wallichii rhizoma

Saposhnikoviae radix

Cinnamomi ramulus

Jujubae fructus

Tinosporae sinensis caulis

Chaenomelis fructus

Notopterygii radix et rhizoma

Salviae miltiorrhizae radix et rhizoma

Carthami flos

Moutan cortex

Corydalis praeparata rhizoma

Bupleuri radix

Glycyrrhizae praeparata cum mel radix et rhizoma

#### PINYIN

*Ge gen*

*Bai shao*

*Chuan xiong*

*Fang feng*

*Gui zhi*

*Hei zao*

*Kuan jin teng*

*Mu gua*

*Qiang huo*

*Dan shen*

*Hong hua*

*Mu dan pi*

*Zhi yan hu suo*

*Chai hu*

*Zhi gan cao*

Life needs a dynamic balance of outward vigilant engagement, Protective (*Wei*) Qi, with an inwardly nourishing support, Nutritive (*Ying*) Qi. Disturbances in this tension create a situation where a person's usual inward soft sensibility becomes a defensive alertness and the usual external wall of armored protectiveness becomes a border of soft, even mushy, vulnerability. On the physical level, one type of loss of adjustment between exterior and interior is recognized in occasional tenderness, stiffness, numbness or sensations of heaviness. On a psychological level, this imbalance is present when a person's usual sense of external engagement primarily monitors their own interior stagnation. Discomfort becomes the primary or even exclusive experience of a person's being; the inner and outer merging into a single awareness of noxious sensations. The



### CHINESE HERBAL ACTIONS

Facilitates balanced interaction between Nutritive (*Ying*) Qi (inner sense of self) and Protective (*Wei*) Qi (engagement with outer world), expels Wind, unblocks Damp and Cold in the meridians, moves the Blood, alleviates stagnation.

### PHYSICAL INDICATIONS

- Supports a dynamic balance of strength and resilience with softness and gentleness in the muscles, tendons and joints.
- Occasional achiness, numbness, cramping or heaviness in the muscles, tendons and joints of the neck, shoulders, back or lower extremities.
- Temporary joint discomfort.
- Aversion to cold feeling chilled.
- Occasional anxiety that is especially directed to one's own sense of self.

### CONTRAINDICATIONS

Caution advised with a very red tongue.



exterior is vulnerable, the interior is defensive. The Nutritive (*Ying*) Qi has become misplaced on the ‘outside,’ the Protective (*Wei*) Qi has drawn inappropriately inwards — chaos reigns. **Meridian Comfort** is the traditional approach to realign the exterior and interior and create a new sense of comfortable order. **Meridian Comfort** rebalances the exterior and interior. At the same time, it increases an awareness of contact with the world that is beyond the experience of discomfort. **Meridian Comfort** fosters inward peacefulness and softness, and helps refocus a person towards expansive, unhindered engagement with the outer world.

### PHYSICAL INDICATIONS

**Meridian Comfort** also expels Wind, Damp and Cold obstructing the meridians. Muscles, tendons and joints need a dynamic balance of strength and resilience with softness and gentleness. When a person loses this balance they are liable to experience occasional chilliness, soreness, tenderness, numbness, cramping or heaviness or occasional generalized or regional stagnation and discomfort in the neck and shoulders, upper or lower back or sore and achy lower extremities.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

While stagnation and occasional discomfort are the primary indications for **Meridian Comfort**, this formula is crucial for adjusting the Protective and Nutritive energies on the psychological level, in terms of awareness and reaction to external stimuli. **Meridian Comfort** addresses a person whose focus in the world is actually their internal sense of discomfort, and whose primary inner world is awareness of the ‘alien’ nature of their inner sense of discomfort. The interior is overly hypervigilant and defensive, the exterior overly vulnerable. **Meridian Comfort** is the traditional Chinese herbal response to this loss of adjustment between exterior and interior, and reintroduces a balance, the Protective (*Wei*) Qi attends to the exterior and outward activities, and the Nutritive (*Ying*) Qi to softening and nurturing. More softness in the interior means less cramping, less resisting and less vigilance towards stimuli. More interior softness means less wanting things to be other than they are. Less softness on the exterior means more engagement. All this realignment means that sensation and aversion to discomfort is diminished. A person is more comfortable in engaging the world.

On another dimension of interiority, it allows a person to become less sensitive to the opinions and external pressures of others and more able to confidently accept their own inner desires and voice. It can help a person diminish their sense of vulnerability and regain their self-direction and inner sense of intention.

### ORIGIN AND DEVELOPMENT

**Meridian Comfort** (*Gui Zhi Jia Ge Gen Tang* and *Qiang Huo Sheng Shi Tang*) combines the actions of two famous formulas: “Cinnamon Twig Decoction plus Kudzu” (*Gui Zhi Jia Ge Gen Tang*), which was developed by Zhong Zhong-jing in *Cold Induced Disharmonies* (Shang-han Lun, 220 A.D.) and “Li Ao’s Notopterygium Decoction to Overcome Dampness” (*Qiang Huo Sheng Shi Tang*),



### PULSE

Varies.

### TONGUE

Normal, pale or purple, contra-indicated with a very red tongue.

### COMPLEMENTARY ACUPUNCTURE POINTS

Acupuncture is especially important in conjunction with this formula. Because the formula is so versatile, there are no specific point correspondences.

developed in *Clarifying Doubts (Nei-wai Shang-bian Huo Lun, 1247 A.D.)*. Li Ao's formulation itself borrows heavily from Sun Si-mao's Tang Dynasty formulas.

"Cinnamon Twig Decoction plus Kudzu" was originally designed to release the muscle layer and relax and moisten the tendons; it was considered especially suitable for the neck and shoulders. The most common interpretations of "Nutritive *Ying Qi* and Protective *Wei Qi* losing adjustment" are based on the notion that such a pattern is related to external pernicious influences. "Notopterygium Decoction to Overcome Dampness" was originally designed for severe stagnation that could include accumulation of Wind, Dampness and Cold.

### ABOUT THE HERBS

**Kudzu root** is a critical herb to release the muscles, and is especially used for occasional stiff, tight neck or upper back. It can be used for muscle tightness anywhere. It also reinforces the moistening quality of White peony root. It is sweet, acrid and cool, and enters the Spleen and Liver meridians.

**White peony root** is a critical combination with Chinese cinnamon twig in this formula. While Chinese cinnamon twig is assertive, moves outwards and increases the exterior vigilance, White peony root increases the interior yielding. It is extremely stable and "softens and comforts" the interior. Its stability is critical to lessening stagnation, cramping and in promoting a sense of inner peace and calm. Its astringent properties help retain an inner self that does not need to rely on any external expression. It is bitter, sour and cool, and enters the Liver meridian.

**Sichuan lovage rhizome** is an important herb to alleviate stagnation and to expel Wind. Because it moves the Qi portion of the Blood, it is especially valuable for the extremities and muscles. It is acrid and warm, and enters the Liver meridian.

**Siler root** is a common herb to expel Wind Dampness and stagnation anywhere in the body. It is an important ingredient of Notopterygium Decoction. On a psychological level, Sun Si-miao in his *Supplemental Wings to the Thousand Ducat Formulas (Qian-jin Yi-fang, 682 A.D.)* views this herb as essential for a person who cannot be alone nor find an inner sense of comfort. It is acrid, sweet and slightly warm, and, in this formula, enters the Liver meridian.

**Chinese cinnamon twig** is the critical herb to adjust the Nutritive *Ying Qi* and Protective *Wei Qi* in *Cold Induced Disharmonies* (220 A.D.). It is used in combination with White peony root whenever the interior moisture 'leaks' while the exterior resistance is too weak to defend a person. While this is often interpreted to mean an outside pernicious influence, it is also understood in *Cold Induced Disharmonies* and in Zhang Zhong-jing's other book, *Essential Formulas of the Golden Chest (Jin-gui Yao-lue Fang-lun, 220 A.D.)*, to apply to deficient situations. Zhang Zhong-jing describes Cinnamon twig as "tonifying and strengthening the middle" several times in his writings. This understanding is similar to the one expressed in *Divine Husbandman's Classic of the Materia Medica (Shen-nong Ben-cao Jing, 150 A.D.)* in which Cinnamon is said to "tonify the middle and benefit the Qi." Additionally, Chinese herbal tradition also considers Chinese



### HISTORICAL ANTECEDENT

Cinnamon Twig Decoction plus Kudzu (*Gui Zhi Jia Ge Gen Tang*) and Notopterygium Decoction to Overcome Dampness (*Qiang Huo Sheng Shi Tang*).

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Cinnamon twig an essential herb for alleviating stagnation. For example, Tao Hong-Jing's *Collection of Commentaries on the Classic of the Materia Medica (Ben-cao Jing Ji-zhu, 500 A.D.)* says Cinnamon twig can "warm the meridians, penetrate the vessels and benefit the joints." It is acrid, sweet and warm, and, in this formula, enters the Liver, Heart and Lung meridians.

**Black jujube fruit** is said to adjust Qi, especially Nutritive *Ying* Qi and Protective *Wei* Qi. It is sweet, and enters the Spleen meridian.

**Chinese tinospora stem** is added to reinforce the ability of the formula to relax the meridians. Because it is slightly cold, it balances the warmer ingredients of the formula, making the entire formula more versatile. It is bitter, and enters the Liver meridian.

**Chinese quince fruit** enhances the ability of the formula to comfort the tendons and activate the meridians. It is sour, slightly warm and aromatic, and enters the Liver meridian.

**Notopterygium root and rhizome** is an important herb to expel Wind, Damp and Cold from the meridians. In this way, it addresses the sensation of heaviness. It is acrid, bitter and warm, and enters the Bladder meridian.

**Chinese salvia root and rhizome** is an important addition to the two basic formulas and, as the *Material Medica of Ri Hua-zi (Ri Hua-zi Ben-cao, 713 A.D.)* has noted, provides a critical nourishing energy, useful when the Nutritive (*Ying*) Qi becomes unclear and unsettled. Wu Yi-luo, in his *Thoroughly Revised Materia Medica (Ben-cao Cong-xin, 1751 A.D.)*, further suggests that Salvia as a single herb can be a substitute for the entire classic formula "Four Substances" (*Si Wu Tang*) from the Kan Traditionals formula line because it is moving and nourishing. It is bitter and slightly cold, and enters the Liver meridian.

**Carthamus flower** is an important addition that follows a suggestion made by Wei Yi-lin for the formula called "Cinnamon Twig Safflower Decoction," mentioned in his *Effective Formulas from Generations of Practitioners (Shi-yi De-xiao Fang, 1345 A.D.)*; the addition of Carthamus flower strengthens the formula's ability to move any congealed blood from the exterior or interior. It is acrid and warm, and enters the Liver meridian.

**Tree peony root bark** has three roles: it helps relieve stagnation, it makes the formula more versatile by balancing Chinese cinnamon twig's warmth with Tree peony root bark's gentle coolness, and finally, as mentioned by Wang Ang in his *Essentials of the Materia Medica (Ben-cao Bei-yao, 1751 A.D.)*, it acts by nourishing the Spirit (*Shen*) of the Heart and the Will (*Zhi*) of the Kidney, and by allowing a person to move into a healthier relationship with their exterior and interior aspects. It is acrid, bitter and cool, and enters the Liver, Heart and Kidney meridians.

**Prepared Corydalis yanhusuo tuber** is an addition to the formula used to move both Qi and Blood. It is acrid, bitter and warm, and enters the Liver meridian.

**Bupleurum root** is an important addition that hints at another Cinnamon twig formula, known as "Bupleurum and Cinnamon Twig Decoction," which also releases the muscle layer. The addition of Bupleurum root to **Meridian Comfort** helps the formula address stagnation that has been



## NOTES

**Meridian Circulation** alleviates stagnation due to Wind, Cold and Damp, and **Meridian Passage** due to blood stagnation. Just as importantly, **Meridian Comfort** is designed to harmoniously augment constitutional or tonic formulas when "wanting things to be other than they are," is a significant hurdle in making progress towards health.

stuck for long periods of time. It is bitter, slightly acrid and cool, and enters the Liver meridian.

**Honey fried Chinese licorice root and rhizome** is used to harmonize the other ingredients. It is sweet and warm, and helps the absorption of the other ingredients. It enters all twelve meridians.



### KAN HERBALS

All Kan Herbs formulas are offered in 700 milligram tablets and in concentrated liquid extracts.

Tablets are available in quantities of 60, 120 and 300 tablets per bottle.

Extracts are available in 1, 2 and 8 ounce sizes.

## Meridian Passage

Expel Congealed Blood Soup

*Shen Tong Zhu Yu Tang*

Myrrh Subdue the Sage Pill

*Mo Yao Xiang Sheng Dan*

Congealed Blood, congealed Blood in the meridians with stagnation

### INGREDIENTS

#### ENGLISH

Sichuan lovage rhizome

Dong quai root tail

Drynaria rhizome

Carthamus flower

Achyranthes root

Myrrh resin

Large-leaf gentian root

Frankincense resin

Dry fried peeled Peach seed

White peony root

Notopterygium root and rhizome

Prepared Cyperus rhizome

Chinese licorice root and rhizome

#### PHARMACEUTICAL

Ligustici wallichii rhizoma

Angelicae sinensis extremitas radices

Drynariae rhizoma

Carthami flos

Achyranthis bidentatae radix

Myrrha resina

Gentianae macrophyllae radix

Olibanum gummi

Persicae praeparata semen

Paeoniae alba radix

Notopterygii radix et rhizoma

Cyperii praeparata rhizoma

Glycyrrhizae radix et rhizoma

#### PINYIN

*Chuan xiong*

*Dang gui wei*

*Gu sui bu*

*Hong hua*

*Huai niu xi*

*Mo yao*

*Qin jiao*

*Ru xiang*

*Guang chao tao ren*

*Bai shao*

*Qiang huo*

*Zhi xiang fu*

*Gan cao*

Blood and its continuous movement sustain life. The Chinese feel that whenever this circulation is impaired, especially over a long period, "congealed Blood" (*Xue yu*) can develop. Disharmony occurs when the essential Blood-nourishing force of life turns and clashes against itself; a component of life becomes disconnected and isolated from the whole. Congealed Blood creates a cleft in the fundamental unity of life. The most common indications are stagnation and discomfort.

**Meridian Passage** is a combination of two classic formulas used to dispel congealed Blood and restore harmonious Blood movement. It is especially designed for congealed Blood in the meridians, joints, lower back and limbs. Wang Qing-Ren's "Expel Congealed Blood Soup" (*Shen Tong Zhu Yu Tang*) (1768-1831 A.D.) is the main source from which **Meridian Passage** is derived. Dr. Wang said that many people with pernicious influences of Wind Damp Cold blocking meridian flow (see discussion in **Meridian Circulation**) do not respond to earlier classical approaches. He felt that in these situations, the pernicious influences had already affected the Blood, and he designed this formula accordingly. The second part of **Meridian Passage** is Chen Shi-Wen's "Myrrh Subdue the Sage Pill" (*Mo Yao Xiang Sheng Dan*) (Song Dynasty, 1151 A.D.), which was



### CHINESE HERBAL ACTIONS

Invigorates the Blood, dispels congealed Blood, opens and penetrates the meridians and unlocks the channels.

### PHYSICAL INDICATIONS

- Severe stagnation lodged in the muscles, bones, tendons and skin.
- Occasional bruising or discomfort in the muscles or joints, resulting in Blood stasis.
- Supports the smooth flow of Blood throughout the body.
- Supports healthy menstruation.
- For severe or sudden Blood stasis events.

### CONTRAINDICATIONS

Contraindicated during pregnancy or hemorrhaging; should not be applied to open wounds or broken skin.

designed to address congealed Blood and its subsequent disruption in other parts of the body and psyche.

### PHYSICAL INDICATIONS

Congeaed Blood stagnations are usually immobile, occasionally stabbing and severe. They often develop from stagnant Qi or from Wind Cold Damp blocking the flow of the meridians, such as temporary shoulder, upper or lower back stagnation, sore legs that have congealed Blood aspects. Chen Shi-Wen describes his “Myrrh Subdue the Sage Pill” formula as addressing “temporary injury, sprain, cramps, soreness or inability to bend to outside Wind injuring the meridians. The presence of occasional lumps, masses and relatively immobile masses can also be signs of congealed Blood.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

Chinese Herbology sometimes relates congealed Blood patterns to mental, emotional, behavioral and spiritual imbalances characterized by separation, discontinuity or withdrawal. Dr. Yan Gan-Lin elaborates on these aspects of Wang Qin-Ren’s “Expel Congeaed Blood” type formulas in the *Zhejiang Journal of Traditional Chinese Herbology* (volume 16, number 10, 1981). Dr. Yan explains their value for addressing long term sorrow, dejection, suspicion and doubtfulness.

Congeaed Blood creates a fundamental separation and lack of continuity between consciousness and physical being or the environment. Around a fixed, immovable center, there can be a long-term, diffused retreat from the environment or from consciousness. Sometimes, instead of such withdrawals, one can become blindly absorbed in particulars. **Meridian Passage** promotes the Blood flowing into itself, disperses its accumulation and reverses its turning against itself. It alleviates occasional severe stagnation. It helps ease a sense of occasional separation, disconnection, disorientation and anguish. Finally, to quote Chen Shi-Wen, it allows “the wisdom of the sage” to be brought within.

### ORIGIN AND DEVELOPMENT

**Meridian Passage** (*Shen Tong Zhu Yu Tang* and *Mo Yao Xiang Sheng Dan*) is an adaptive combination of the “Expel Congeaed Blood Soup” and “Myrrh Subdue the Sage Pill” from *Professional and Popular Formulas from the Taiping Era* (volume 8, section 2, 1151 A.D.; Chen Shi-Wen was the chief compiler of this volume). These two formulas have a number of overlapping ingredients and merge easily. The animal-derived ingredients have been removed and one additional ingredient was removed from each formula so that the resulting combined **Meridian Passage** has a crafted, tailored fit.

### ABOUT THE HERBS

**Carthamus flower** is a crucial herb for congealed Blood patterns. Li Shi-Zhen (1518-1593 A.D.), in his *Grand Materia Medica*, says it also addresses “grief, mournfulness and the Qi being oppressed and not able to go outward.” It is acrid and warm, and enters the Heart and Liver meridians.



### PULSE

Usually rough, but may include wiry, or thin and hidden.

### TONGUE

Purple, dark purple or with red spots.

### COMPLEMENTARY ACUPUNCTURE POINTS

Liver 3, 13, Spleen 8, 10, Bladder 17,  
Bleeding Bladder 40 (Weizhong) or  
Large Intestine 4.

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**Achyranthes root** moves the Blood and expels congealed Blood. It also nourishes the Liver and Kidney, and nourishes the tendons and bones. It is bitter, sour and neutral, and enters the Liver and Kidney meridians.

**Large-leaf gentian root** expels Wind Damp, harmonizes the Blood and comforts the tendons. It ensures that the formula affects the meridians. It is bitter, acrid and neutral, and enters the Liver, Stomach and Gallbladder meridians.

**Myrrh resin** “scatters Blood and promotes healing,” according to Li Shi-Zhen. It is bitter and neutral, and enters the Liver meridian.

**Dry fried peeled Peach seed** is an important herb for congealed Blood patterns. It is bitter, sweet and neutral and enters the Heart, Liver and Large Intestine meridians.

**Drynaria rhizome** supports healthy tendons and bones. It is also used to tonify the Kidneys. It is bitter and warm, and enters the Kidney and Liver meridians.

**Sichuan lovage rhizome** moves the Blood, expels Wind and alleviates stagnation. It is acrid and warm, and enters the Liver, Gallbladder and Pericardium meridians.

**Dong quai root tail** is essential for regulating the Blood, and is important for congealed Blood patterns. It is sweet, acrid, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Frankincense resin** is a crucial herb to move Blood, relax occasionally cramped, spastic or rigid muscles, and promote healing. It is acrid, bitter and warm, and enters the Heart, Liver and Spleen meridians.

**Notopterygium root and rhizome** is an important herb for addressing Wind Damp obstruction (*Bi*), and also assists the formula in reaching the limbs. It is acrid, bitter, aromatic and warm, and enters the Bladder and Kidney meridians.

**Prepared Cyperus rhizome** moves the Qi along with the Blood. Li Shi-Zhen says that, in addition to it being a principle herb to move the Liver and Triple Burner, it also penetrates the Qi of all twelve meridians. It is acrid, slightly bitter and sweet, and is said to enter the Liver and Triple Burner meridians.

**White peony root** comforts the tendons, and relaxes occasional spasm and cramps. It is bitter, sour and cool, and enters the Liver and Spleen meridians.

**Chinese licorice root and rhizome** harmonizes the herbs in the formula and helps them enter the meridians. It is sweet and neutral, and enters the Spleen and Lung meridians.



### HISTORICAL ANTECEDENT

Expel Congealed Blood Soup (*Shen Tong Zhu Yu Tang*) and Myrrh Subdue the Sage Pill (*Mo Yao Xiang Sheng Dan*).

### NOTES

The Expel Congealed Blood Soup (*Shen Tong Zhu Yu Tang*) formula was originally a low-dosage decoction, and “Myrrh Subdue the Sage Pill” was originally a pill. In some situations, it may be necessary to use a decoction or larger dosages of the liquid extract. If impossible or inconvenient, do not hesitate to increase dosage of the tablets.

If circumstances require, **Meridian Passage** can be combined with **Women’s Precious, Relaxed Wanderer or Quiet Contemplative** and can also be used to complement **Meridian Circulation**.

**Meridian Passage** may be applied topically on bruises and sprains where congealed Blood has accumulated – internal use in addition is helpful. It should not be applied to open wounds or broken skin.



## One Mind

Pinellia Decoction to Drain the Epigastrium

*Ban Xia Xie Xin Tang*

Spleen-Stomach loses adjustment, Hot-Cold and excess-inefficiency disrupting the Spleen-Stomach, Consciousness of Potentials (*Yi*, “Heart Mind”) knotted and chaotic, Earth in turbulence

### INGREDIENTS

#### ENGLISH

Licorice cured Pinellia rhizome  
Ginger rhizome  
Red jujube fruit  
Chinese skullcap root  
White Asian ginseng root and rhizome  
  
Saussurea root  
Dry fried Bitter orange immature fruit  
  
Honey fried Chinese licorice root and rhizome  
Coptis rhizome

#### PHARMACEUTICAL

Pinelliae praeparata rhizoma  
Zingiberis rhizoma  
Jujubae fructus  
Scutellariae radix  
Panax ginseng (white) radix et rhizoma  
  
Aucklandiae radix  
Aurantii praeparata fructus immaturus  
Glycyrrhizae praeparata cum mel radix et rhizoma  
Coptidis rhizoma

#### PINYIN

*Fa ban xia*  
*Gan jiang*  
*Hong zao*  
*Huang qin*  
*Bai ren shen*  
  
*Mu xiang*  
*Chao zhi shi*  
  
*Zhi gan cao*  
*Huang lian*

The Earth element and the Spleen and Stomach are in charge of transformation, transmutation and creativity. These organs work in concert: the Spleen goes upwards and retains, and the Stomach descends and eliminates. When this shifting and transforming process loses its sense of proportion and balance, it is said to lose its harmony. When this shifting and transforming process becomes dramatically chaotic, confused or paralyzed, the Earth loses any ability to provide nourishment and clarity and instead becomes a source of radical turbulence and unrest.

**One Mind** is not for a simple Earth disharmony, but rather addresses a radical disorientation of Yin and Yang where extreme disharmony exists in more than one direction: the person is both too Hot and too Cold, excessive and deficient. The formula addresses the knots, blockages, obtunded sensations and chaotic processes that occur when the Spleen and Stomach become contorted and are pulled in seemingly multiple different directions. On the physical level, this chaotic ascending/descending process is intimately linked to the process of digestion and means that food becomes a burden and a source of discomfort rather than the basis for nourishment. On the psychological level, this chaotic disruption of the Spleen-Stomach’s balance of retention and letting go affects the Spirit dimension of the Spleen, which is known as the “Consciousness of Potentials” (*Yi* or “Heart Mind”). In this situation, the Spleen-Stomach is unable to undergo a normal process of consideration, deliberation and decision on what is likely, possible or



### CHINESE HERBAL ACTIONS

Adjusts the ascending and descending of the Spleen-Stomach, harmonizes the Shifting of Consciousness of Potentials (*Yi*, “Heart Mind”), disperses turbidity in the Consciousness of Possibilities, restores the transformative power of the Earth.

### PHYSICAL INDICATIONS

- Occasional vomiting, dry heaves and diarrhea.
- Occasional digestive disruption.
- Occasional sensation of “clumping,” having no room in the digestive system, distention or fullness.
- Spleen-Stomach not working harmoniously, vacillating between Excess-Deficiency and Hot-Cold.
- Occasional difficulty making decisions, or mental ruminating.
- Supports a sense of well-being.

### CONTRAINDICATIONS

None.

conceivable. Instead of creative potential and clear intentions, a person feels split and cannot make up their mind. He or she is confused or literally feels torn between options: absolutely opposing ideas or possibilities are both attractive and revolting. **One Mind** is our version of a Han Dynasty formula that combines contradictory herbs to “shake-up” and re-organize a tangled and befuddled Spleen-Stomach. It restores the Earth’s capacity to transform, transmute and be creative.

### PHYSICAL INDICATIONS

**One Mind** is the fundamental formula for addressing the chaotic situation where the Spleen and Stomach are Hot and Cold simultaneously and all of their processes seem out of control and pulling in the wrong direction. The Spleen-Stomach has Damp-Heat and Deficiency-Cold at the same time. Digestion is disrupted. Is it because of Heat or Cold? Is it because the Spleen-Stomach is too weak to receive? Too Cold to transform? Too Damp to let go, or just too Hot and overactive? **One Mind** is for the situation when all or almost all of these disharmonies are happening simultaneously and the Yin-Yang valence of the Earth reaches pandemonium. The original pattern complex of the formula describes feeling distention, fullness, knottedness or tightness in the center of the chest (what the original formula calls the ‘Heart’ or ‘Epigastrium’). There is a “clumping” sensation and a sense of no room in the digestive system.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

**One Mind** is an ideal formula for a person who is caught in contradictory options that are both appealing and loathsome at the same time. The formula addresses a person who is unable to distinguish the Clear Yang from the Turbid Yin in their life. Mutually contrary options both allure and repel. The process of shifting — what should be held on to and what should be disavowed — becomes chaotic. Any single path, option or decision is both appealing and repulsive. A person feels a clump in their chest and cleavage in their Consciousness of Potentials (*Yi*) — or alternatively translated Heart Mind. Instead of a clear Consciousness of Potentials a person becomes a bundle of knotted and impossible preferences that only cause discomfort and confusion.

The psychological understanding of **One Mind** begins with Sun Si-miao’s commentaries in *Supplemental Wings to the Thousand Ducat Formulas* (*Qian-jin Yi-fang*, 682 A.D.). In this book, the greatest scholar of the Tang Dynasty claims that the ingredients of this formula are ideally suited to help a person “overcome their own self.” **One Mind** is for a person that can no longer creatively transmute life’s options and is deeply stuck or torn between options. For example, the conflict generated within a person when they are deciding whether to remain with or leave either a partner, a work situation or a stable life environment for a new situation or opportunity often gives rise to such a pattern. Both directions can seem absolutely valuable and attractive, and at the same time, awful and impossible. This formula opens and clears the “Heart Mind” so that a person can separate the valuable supportive, nourishing Yang elements in their life from the turbid obstructive Yin aspects, or at least decide and then live comfortably with whatever option is chosen. **One Mind** allows for focus and a meditative center of gravity, fosters decisive



### PULSE

Variable.

### TONGUE

Thin, greasy coating, some yellow or dark grayness.

### COMPLEMENTARY ACUPUNCTURE POINTS

Pericardium 5, 6, Triple Burners 5, Bladder 20, 21, Stomach 36, Stomach 25, Liver 14 and Spleen 5.

and warm movement, transforms cloudy Dampness and cools chaotic and exaggerated activity. It gives a person space to clarify and begin to unify their consciousness. It allows options to be considered deliberately and not reacted to as if each were both necessary and impossible. This formula lets a person contemplate and then deliberately absorb their choice comfortably. It does not short circuit any process – it makes the Earth's and Spleen-Stomach's process of absorbing and discarding more comfortable, orderly and deliberate. **One Mind** ultimately allows a person to move forward towards a healthy give-and-take exchange with themselves, their close relationships, their community and their work situation. Ultimately, **One Mind** allows for a unified self-awareness and self-relationship.

Because of the complex mixture of Hot-Cold and Excess-Deficiency that **One Mind** addresses, the signs and patterns of the person can vary tremendously. Not being able to see the exact pattern can be a sign for the use of this formula. Not infrequently, this formula is valuable when a person has had a previous tendency towards one type of disharmony and another entirely different disharmony is superimposed. For psychological or actual emotional conflict – being caught between possibilities that are equally attractive and repulsive – is itself enough of an indication. Practitioners should note that it is not necessary for the physical and psychological patterns to both exist in a person before this formula is suitable. In fact, it is not common for both dimensions to exist simultaneously.

### ORIGIN AND DEVELOPMENT

**One Mind** (*Ban Xia Xie Xin Tang*) is based on Zhang Zhong-Jing's "Pinellia Decoction to Drain the Epigastrium (Heart)," which was first recorded in *Discussion of Cold-induced Disharmonies* (*Shang-han lun*, 220 A.D.). Two additional herbs have been added to reflect the most common presentations seen today.

### ABOUT THE HERBS

**White Asian ginseng root and rhizome** is the crucial herb to promote self-reflection and meditative self-awareness. Its stability promotes clarity of intention and focus. This older understanding of the herb can also be found in modern literate sources. The *Divine Husbandman's Classic of the Materia Medica* (c. 150 A.D.) states that Ginseng "opens the Heart Mind" (*Kai xin*). Sun Si-miao describes Ginseng as being important for supporting a person "to know themselves." The modern *Selected Commentaries on Ancient Formulas* (*Gu-fang Xuan-zhu*, Hubei, 1983) speaks of Ginseng as "adjusting the Consciousness of Possibilities (*Yi*)." It is sweet, slightly bitter and slightly warm, and enters the Spleen meridian.

**Licorice cured Pinellia rhizome** is a critical herb to remove turbid Yin from the Spleen-Stomach. On a physical level, it is important for occasional nausea and vomiting. On a psychological plane, it is a key ingredient to eliminate confusion and mental turbidness. It fosters clear lines. It enters the Spleen and Stomach meridians, and is acid and warm.

**Ginger rhizome** is a dynamic, hot, moving herb that warms the Spleen-Stomach and allows its outwardly movement to push the turbid Yin and make room for the Clear Yang. Ginger rhizome



### HISTORICAL ANTECEDENT

Pinellia Decoction to Drain the Epigastrium (*Ban Xia Xie Xin Tang*).

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helps reduce any physical or psychological stagnation due to a Cold stuck Spleen-Stomach. Sun Si-Msiao in the *Supplemental Wings to the Thousand Ducat Formulas* mentions that matching Ginger with Coptis can be the key for people who “cannot overcome themselves.” It is acrid and hot, and enters the Spleen and Stomach meridians.

**Chinese skullcap root** is a cold herb that drains Damp Heat in the Stomach and Intestines and is helpful for occasional diarrhea. It reinforces Coptis rhizome’s actions. It is bitter and cold, and enters the Intestines, Heart and Lung meridians.

**Red jujube fruit** reinforces the White Asian ginseng root and rhizome in this formula and moderates some of the stronger herbs of the formula. It is sweet and neutral, and enters the Spleen and Stomach meridians.

**Saussurea root** is a new addition to the original formula. It is intended to reinforce the Qi-moving dimension of the formula. This herb is especially suitable because it opens the Spleen-Stomach to new directions psychologically and addresses distention, stagnation and occasional nausea or vomiting. Furthermore, the *Golden Mirror (Yi-zong Jin-jian, 1742 A.D.)* states that Saussurea root is a critical herb to “scatter accumulated dread . . . and stagnant thoughts.” It is acrid, bitter and warm, and enters the Spleen, Stomach and Large Intestine meridians.

**Dry fried bitter orange immature fruit** has been added to “Pinellia Decoction to Drain the Epigastrium.” It is meant to reinforce the original formula’s ability to address stagnant Qi and focal distention on both the physical and psychological level. Specifically, Dry fried bitter orange immature fruit has been adopted because of Wang Ang’s suggestion in his *Analytic Collection of Formulas (Yi-fang Ji-jie, 1682 A.D.)* that Dry fried bitter orange immature fruit is a crucial herb for worry, excessive thought and fear that collects in the chest. It is also helpful for a feeling of being engulfed and smothered by confusion. It is bitter and slightly cold, and enters the Spleen and Stomach meridians.

**Honey fried Chinese licorice root and rhizome** stabilizes the rest of the formula by reinforcing the Ginseng and moderating the other ingredients. It is sweet and warm, and enters the Spleen meridian.

**Coptis rhizome** is an extremely cold herb that in **One Mind** combines with the extremely hot, dry Ginger rhizome to regulate a Spleen-Stomach that has lost all sense of direction and is behaving chaotically. Coptis rhizome quiets the overactivity of the Spleen, allows things to be eliminated or absorbed and makes rebellious Stomach Qi descend. It is bitter and cold, and enters the Stomach, Intestine and Heart meridians.



#### NOTES

**One Mind** is suitable to be taken with **Prosperous Farmer**, **Compassionate Sage** or **Relaxed Wanderer**.

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# Prosperous Farmer

Six Gentlemen Decoction

*Liu Jun Zi Tang*

Stagnant Spleen Qi and/or Dampness, hindered Spleen patterns with underlying deficient Qi

## INGREDIENTS

### ENGLISH

White atractylodes rhizome  
Poria  
Astragalus root  
Ginger cured Pinellia rhizome  
Chinese yam rhizome  
Tangerine dried rind of mature fruit  
Magnolia bark  
Saussurea root  
Chinese amomum fruit  
Chinese red ginseng root and rhizome  
Chinese licorice root and rhizome  
Ginger rhizome  
Chinese hawthorn fruit

### PHARMACEUTICAL

Atractylodis macrocephalae rhizoma  
Poria sclerotium  
Astragali radix  
Pinelliae praeparata rhizoma  
Dioscoreae rhizoma  
Citri reticulatae pericarpium fructus  
Magnoliae officinalis cortex  
Aucklandiae radix  
Amomi fructus  
Ginseng rubra radix et rhizoma  
Glycyrrhizae radix et rhizoma  
Zingiberis rhizoma  
Crataegi fructus

### PINYIN

*Bai zhu*  
*Fu ling*  
*Huang qi*  
*Jiang ban xia*  
*Shan yao*  
*Chen pi*  
*Hou po*  
*Mu xiang*  
*Sha ren ren*  
*Hong ren shen*  
*Gan cao*  
*Gan jiang*  
*Shan zha*

**Prosperous Farmer** is for people who have the capacity (on either a physical, mental or spiritual level) to be hard-working, open, embracing, sincere, trustworthy, responsible, down-to-earth and nurturing, but instead find themselves weak, drained, clumsy, stubborn, compulsive, stuck, dependent and unable to creatively transform aspects of their lives. Spleen energy is said to extract the “pure essence” of the environment. When this energy is weakened or becomes bogged down, the correct response may be the **Prosperous Farmer** formulation.

The Chinese classics speak of the Earth element’s “style of government,” its basic qualities, as hard working and careful. Earth expends effort, likes to nurture, tends to store, and in the body is responsible for the transformation of food into an abundance of energy or Qi. Qi empowers and supports all activities, sensations, thoughts and desires. Earth Qi builds the muscle power of our life. **Prosperous Farmer** addresses this power in two ways. First it strengthens, making the Earth energy more capable of transformation and growth; it is a strong tonic for basic Qi. Secondly, **Prosperous Farmer** checks the tendency of Earth to become bogged down in itself, to over-accumulate because it has become too weak or over-meticulous.

## PHYSICAL INDICATIONS

**Prosperous Farmer** empowers the Spleen’s energy so that, at the most physical level, it can extract the nutritive essence of foods and fluids, transforming them into the basic building blocks



## CHINESE HERBAL ACTIONS

Tonifies the Middle Burner, strengthens the Spleen Qi, dispels Dampness, moves stagnant Spleen Qi.

## PHYSICAL INDICATIONS

- Occasional abdominal distention, bloating, discomfort, weak digestion, loose stools or diarrhea.
- Occasional nausea, lack of appetite.
- Occasional fatigue, weak limbs, lack of physical strength.
- Supports a healthy recovery.
- Supports a healthy digestive system.
- Promotes healthy body weight.
- Occasional water retention.

## CONTRAINDICATIONS

None.

— the “pure essences” — which become both the energy and form of life. When the Spleen’s energy is weak, or becomes sluggish or stagnant, the basic digestive activities of life become impaired.

Because the Spleen activity is said to build the muscles and flesh, this preparation is generally useful in giving strength to the limbs and for creating more endurance and physical strength. **Prosperous Farmer** potentiates the energy inherent in food and, in so doing, addresses occasional tiredness, fatigue and weakness.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

Psychologically, **Prosperous Farmer** works in two ways. First, when the Earth energy is weak, one feels unable to move or get involved with self or others. One may be unable to undertake a project, pessimistic about completing one, or lacking in perseverance. **Prosperous Farmer** adds a basic power that addresses this weakness.

Secondly, the Spleen’s energy involves the ability to transform, to separate pure from impure. It is a down-to-earth energy: stable, honest, with a willingness to embrace self and others. When this transforming ability is obstructed, the Spleen can easily become stuck in a receiving mode, without the capacity to transmute; this over-accumulation is often described as “Dampness.” One then tends to become overly self-conscious and unable to make a move that risks exposure. One may ruminate over endless possibilities or obsess over ideas, often developing a mental flabbiness or dullness that inhibits the possibility of constructive movement. Numerous options, rather than serving as possibilities for growth, become a cause of indecision and lack of clarity, nurturing capacities become an excuse for being a victim, dependability becomes an inability to discern or think critically and stability becomes stagnation. All of these situations are also addressed by the **Prosperous Farmer** formula.

Spleen types are often good at “being present,” but can easily lose the ability to be either firm or moving. They can see the many, but often have trouble seeing the one. People in this situation can have trouble fully embracing life because being open necessarily involves transformation, and embracing means narrowing one’s focus, becoming decisive and honestly selective.

When an Earth type cannot reach the full potential of becoming strong while remaining nurturing, of being open yet continuing to change, **Prosperous Farmer** may be helpful. In this deeper level of Earth energy lies the recognition that stability can be wedded to change, options to clarity, pensiveness to decision and nurturance to firmness.

### ORIGIN AND DEVELOPMENT

The basic idea of **Prosperous Farmer** (*Liu Jun Zi Tang*) has been discussed and used by many Chinese herbalists throughout the ages. The core formula is the “Soup of the Four Gentlemen” (*Si Jun Zi Tang*), compounded by Dr. Chen Shi-Wen in his *Professional and Popular Formulas from the Taiping Era* (1151 A.D.). Its major focus was tonifying the Spleen Qi and eliminating Dampness, but there have been many modifications to the original preparation.

The most famous change was the “Soup of the Six Gentlemen” (*Liu Jun Zi Tang*), from Xue Ji’s Ming Dynasty annotations of Chen Zi-Ming’s *Complete Book of Good Formulas for Women*



### PULSE

Because of the versatility built into the Prosperous Farmer formula, the pulse indications can also vary. Sometimes tightness can appear, signifying that stagnant Qi is becoming predominant; sometimes slippery or moderate qualities from Dampness are dominant; and at other times empty or weak qualities manifest from deficiency.

### TONGUE

A white-coated tongue from Dampness, a wet, pale tongue from deficiency, or a slightly purple tongue from stagnant Qi. A normal tongue is possible also.

### COMPLEMENTARY ACUPUNCTURE POINTS

Stomach 36 with Conception Vessel 12, Spleen 5 with Stomach 21, Spleen 4 and Bladder 21, or Spleen 1 with Conception Vessel 6.



(1237 A.D.). Zhang Jie-Bin, the Ming Dynasty scholar, created another famous version in 1624 A.D. The early Qing scholar, Zhang Lu-Zhuan also had a version in 1695 A.D., as did Wu Qian, the compiler of the *Golden Mirror* (1742 A.D.). Examining this historical unfolding and reflecting on our own experience in an industrial and post-industrial setting, we have continued to fine-tune this important traditional formula.

The original “Four Gentlemen” are Chinese red ginseng root and rhizome, White atractylodes rhizome, Poria and Chinese licorice root and rhizome. Xue Ji added Tangerine dried rind of mature fruit and Ginger cured pinellia rhizome to create “Soup of the Six Gentlemen.” We have also adopted Zhang Jie-Bin’s use of the Chinese amomum fruit and Ginger rhizome, Zheng Lu-Zhuan’s use of Saussurea root and Wu Qian’s use of Astragalus root and Magnolia bark, as well as our own additions of Chinese yam rhizome and Chinese hawthorn fruit to further enhance this formula.

## ABOUT THE HERBS

**White atractylodes rhizome** is used to tonify the Spleen and benefit the Qi. It is used for all patterns of deficient Spleen energy. White atractylodes rhizome has a second property that makes it ideal for this formulation: besides strengthening the Spleen, it dries Dampness and assists bogged-down transformative energy. It increases clarity and precision so that things can be kept in place or allowed to move as needed. It is sweet, bitter and warm, and enters the Spleen and Stomach meridians.

**Poria** is a crucial ingredient in this formula and is used to both eliminate accumulated Dampness and to tonify the Spleen’s transforming energy. It is one of the main drying herbs and is also used to clarify and create stability (different from stagnation). Poria is commonly used for occasional insomnia, muddled thinking, dim-wittedness and ponderous or obsessive thoughts. It is sweet, insipid and neutral in temperature, and enters many meridians, including the Spleen, Stomach, Heart, Lung and Kidney.

**Astragalus root** is a crucial herb for stabilizing what needs to be firm and activating what needs to be dynamic. It is used to strengthen the Spleen and tonify the Qi. It is sweet and slightly warm, and enters the Spleen and Lung meridians.

**Ginger cured Pinellia rhizome** is the main Chinese herb for drying Dampness, eliminating Phlegm and removing sluggishness and floundering. It is always indicated when there is a thickly coated tongue, and is also commonly used for mental turbidness, dullness, lack of firmness, sluggishness or lack of self-respect. It is acrid and warm, and enters the Spleen and Stomach meridians.

**Chinese yam rhizome** is commonly used to tonify the Spleen and benefit the transforming powers of the body. It also tonifies and moistens the Lung and Spleen, and prevents the rest of the formula from being excessively drying. It can help one recover from an occasional worn and beaten mental state. It is sweet and neutral, and enters the Spleen, Lung and Kidney meridians.

**Tangerine dried rind of mature fruit** is used to move the Qi and strengthen the Spleen. Whenever there is deficiency and Dampness, it is likely that the Spleen’s Qi has become stuck.



## HISTORICAL ANTECEDENT

Six Gentlemen (*Liu Jun Zi Tang*).

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Tangerine dried rind of mature fruit moves this stagnation. It dries Dampness, transforms Phlegm and contributes to the formula by awakening and quickening the transformative power of the Spleen. It also contributes to mental and emotional clarity. It is acrid, bitter and warm, and enters the Spleen and Lung meridians.

**Chinese amomum fruit** is an important adjunctive herb that moves Qi and strengthens the Spleen and Stomach. It is used whenever the digestive Qi is stagnant. It also eliminates Dryness. It is acrid and warm, and enters the Spleen, Stomach and Kidney meridians.

**Saussurea root** is an important herb, similar to Chinese amomum fruit. It is used with stagnant Spleen-Stomach Qi patterns. Saussurea root is also used for Liver and Gallbladder stagnation. It is acrid, slightly bitter and warm, and enters the Spleen, Stomach, Large Intestine and Gallbladder meridians.

**Magnolia bark** is an important herb for moving the Qi and transforming Dampness. It is bitter, acrid and warm, and enters the Spleen, Stomach and Lung meridians.

**Chinese red ginseng root and rhizome** tonifies the forces that activate human life. This formula's combination directs the Ginseng's energy to unite with the transformative powers of the body. It is sweet, slightly bitter and slightly warm, and enters the Spleen, Lung and Kidney meridians.

**Chinese licorice root and rhizome** tonifies the Spleen and benefits the Qi. It also harmonizes the other herbs in the formula. It is sweet and slightly warm, and enters primarily the Spleen and Lung meridians.

**Ginger rhizome** warms the Spleen's transformative energy. It is acrid and warm, and enters the Lung, Spleen and Stomach meridians.

**Chinese hawthorn fruit** is most often used to help digest stagnant food and to support digestion in general. It is sour, sweet and slightly warm, and enters the Spleen, Stomach and Liver meridians.



### KAN HERBALS

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## Quell Fire

Gentiana Long Dan Cao Decoction to Drain the Liver

### *Long Dan Xie Gan Tang*

Excess Liver Fire, Damp Heat in the Liver, Gallbladder and Triple Burner meridians

#### INGREDIENTS

##### ENGLISH

Plantain seed  
Raw Rehmannia root  
Dong quai root  
Chinese skullcap root  
Asian water plantain rhizome  
Gardenia fruit  
Bupleurum root  
Chinese gentian root and rhizome  
Soft rush pith  
Chinese licorice root and rhizome

##### PHARMACEUTICAL

Plantaginis semen  
Rehmanniae radix  
Angelicae sinensis radix  
Scutellariae radix  
Alismatis rhizoma  
Gardeniae fructus  
Bupleuri radix  
Gentianae radix et rhizoma  
Junci medulla  
Glycyrrhizae radix et rhizoma

##### PINYIN

*Che qian zi*  
*Sheng di huang*  
*Dang gui shen*  
*Huang qin*  
*Ze xie*  
*Zhi zi*  
*Chai hu*  
*Long dan cao*  
*Deng xin cao*  
*Gan cao*

According to Chinese Herbology, the Liver's character can be described in various ways. The oldest Chinese book says the Liver "is the general who plans" (*Su Wen*, chapter 8), and is the "foundation for curtailing extremes" (chapter 9. Liu Shao, in *Records of Personages* (c. 200 A.D.), states that its disposition is "gentle, yet upright and docile, yet strong." *The Comprehensive Discussions in the White Tiger Hall* (c. 1st century A.D.) says its responsibility is "to direct the feeling of consideration for others." The philosopher Chen Chun (1159-1223 A.D.), writing in Master of Bei-Xi's *Explanation of Terms* (volume 1, section 8), says that the Liver's Wood "has benevolence as its spirit and . . . is the leader of all virtues."

Inordinate Fire disturbs the Liver, making it reckless, which causes it to burst beyond the confines of proper boundaries and explode through the restraints of harmonious life. Excessive Damp Heat makes the Liver spill over delineated borders, creating disorder and disregard. Li Dong-Yuan (1180-1251 A.D.), in his *Fragrant Room Secret Depository*, created this formula to respond to such situations.

#### PHYSICAL INDICATIONS

Because the Liver, Gallbladder and Triple Burner cover such a wide range of physical functions in the body (their meridians extend from the head, eyes and ears downward to the genitals and legs), a list of their disharmonies would be far-reaching. To summarize, an occasional redness or red eruption, swelling, heat, occasional discharge or odor along these meridians can be a sign of Fire or Damp Heat affecting the Liver's energy. A wiry pulse (an indication of boundary issues) or



#### CHINESE HERBAL ACTIONS

Quells Liver Fire, clears Damp Heat in the Liver, Gallbladder and Triple Burner meridians.

#### PHYSICAL INDICATIONS

- Occasional Heat or accumulation along the Liver, Gallbladder or Triple Burner meridians.
- Occasional vaginal or urinary discomfort.
- Occasional Liver Heat patterns manifesting in the urinary or reproductive system, eyes, ears, nose or skin.
- Occasional irritability or impatience.
- Helps support healthy sex organs.
- Supports healthy Liver and Gallbladder function.
- Supports ear health.

#### CONTRAINDICATIONS

- Spleen Qi deficiency.
- Not for long-term use or in large doses.

possibly a flooding and fast pulse (a sign of bursting through borders) often confirms that these Heat signs indicate Liver and not other Heat patterns. Whenever a Liver Heat pattern underlies disharmonies in the eyes, ears, nose, throat, head, chest, skin, urinary system, reproductive organs or legs, **Quell Fire** can be a suitable formula.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

The disruptive bursting of boundaries is characteristic of Liver Fire. Anger, irritability, animosity and hostility are all characteristic of this pattern. The world is seen as somehow subject to a person's desires and wishes. Damp Heat patterns can also produce what Huang Fu-Mi (214-282 A.D.) called an emotional "holding on" in the Gallbladder, which may result in a vengeful, vindictive and unforgiving stance.

Chen Chun, in the Song Dynasty, extended these notions even further in his *Master of Bei-Xi's Explanation of Terms*: "Affection . . . attention to the separate functions, order and faithfulness are nothing but the operation of (the Liver Wood's) benevolence," he says. This principle "is always active, producing and reproducing without cessation . . . As soon as there is the slightest selfish human desire mixed in . . . it can no longer be called benevolence." Excess Fire and Damp Heat obstruct the capacity of the Liver to develop consideration for one's fellow human beings. Liver Fire and Damp Heat precipitate abhorrence or festering resentment. Quell Fire can be a first step towards embracing and softening this rage, reestablishing the order of things and beginning a movement towards benevolence and virtue.

**Quell Fire** helps to cool, restrain and clarify explosive Liver energy and clearly demarcate overflowing and fulminating Liver Damp Heat. **Quell Fire** restores the Liver's sense of smooth flowing movement and harmonious recognition of responsible limits throughout the Liver, Gallbladder and Triple Burner meridians.

### ORIGIN AND DEVELOPMENT

The earliest precursor of **Quell Fire** (*Long Dan Xie Gan Tang*) is Sun Si-Miao's Tang Dynasty "Gentiana Drain the Liver Soup". Li Dong-Yuan (1180-1251 A.D.) crafted the original "Gentiana Drain the Liver Soup" in his *Fragrant Room Secret Depository* in 1245 A.D. Many versions of this formula followed, but the most important is that of Wang Ang. Dr. Wang added Skullcap, Gardenia and Licorice to Dr. Li's original formula in his *Collected Formulas and Explanations* (1682 A.D.). This revised version was adopted in the *Golden Mirror* in 1742 A.D., and is the one most commonly used in China today.

### ABOUT THE HERBS

**Raw Rehmannia root** quells Fire and cools the Blood. It is sweet, bitter and cold, and enters the Heart, Liver and Kidney meridians.

**Plantain seed** reinforces draining of Dampness. It also expels Lower Burner Damp Heat and clears Liver Heat. It is sweet, bland and cold, and enters the Kidney, Bladder and Liver meridians.



### PULSE

Wiry, rapid and wiry, slippery and wiry or rapid and flooding.

### TONGUE

Red, redness on the sides, and/or a yellow coating.

### COMPLEMENTARY ACUPUNCTURE POINTS

Liver 2, 4, 5, Gallbladder 26, 38, 40, 43, Liver 4, Triple Burner 1, Bladder 48 (Yanggang) and Bladder 39 (Weiyang).

**Gardenia fruit** is an important Wang Ang addition to the formula. Gardenia fruit was described most succinctly by Zhu Dan-Zhi in the Yuan Dynasty (1281-1358 A.D.): “It drains the Fire of the Three Burners.” It is bitter and cold and enters the Liver, Gallbladder, Triple Burner, Pericardium, Lung and Stomach meridians.

**Chinese skullcap root** “upwardly moves and drains Lung Fire, downwardly moves and drains Bladder fire,” according to the *Materia Medica of South Yunnan* (c. 1450 A.D.); “Chinese skullcap root expels the full Fire and full Heat from the six meridians.” It is bitter and cold, and, in modern times, is said to enter the Heart, Lung, Gallbladder and Large Intestine meridians.

**Dong quai root** provides nourishment for the Liver so that the draining herbs have no deleterious consequences, according to Li Dong-Yuan. It is sweet, acrid, bitter and warm, and enters the Heart, Liver and Spleen meridians.

**Asian water plantain rhizome** is important for eliminating Dampness. It is sweet, bland and cold, and enters the Kidney and Bladder meridians.

**Bupleurum root** regulates and adjusts Liver Qi and, according to Li Dong-Yuan, plays a crucial role in **Quell Fire** because it insures that the rest of the formula enters the Liver meridian. It is bitter, slightly acrid and cool, and enters the Liver and Gallbladder meridians.

**Chinese gentian root and rhizome** quiets excess Fire in the Upper Burner, drains Damp Heat in the Lower Burner and is important for all Liver Fire and Damp Heat patterns. It is bitter and cold, and enters the Liver, Gallbladder and Bladder meridians.

**Soft rush pith** promotes urination, clears Heat from the Heart channel downward into the Small Intestine channel to be expelled in urine. It is sweet, bland and cold, and enters the Bladder, Kidney, Liver and Lung meridians.

**Chinese licorice root and rhizome** harmonizes the formula and helps absorption of the other herbs. It is sweet and warm, and enters all twelve meridians.



### HISTORICAL ANTECEDENT

Gentiana Drain the Liver Soup (*Long Dan Xie Gan Tang*).

### NOTES

Liver Fire patterns can also result from stagnant Liver Qi turning to Fire. In such a situation, it may be necessary to combine this formula with **Relaxed Wanderer**. Other Liver Fire patterns are rooted in deficient Kidney Yin patterns, and it may be necessary to combine this formula with **Quiet Contemplative** (Kidney Yin) or **Temper Fire** (deficient Kidney Fire).

**ALL FORMULAS ARE OFFERED IN  
700 MILLIGRAM TABLETS AND IN  
CONCENTRATED LIQUID EXTRACTS.**

## Quiet Contemplative

Six Ingredient Pill with Rehmannia

*Liu Wei Di Huang Wan*

Deficient Kidney Yin, deficient Kidney Yin and Kidney Essence (*Jing*)

### INGREDIENTS

#### ENGLISH

Prepared Rehmannia root  
Chinese yam rhizome  
Asiatic cornelian cherry  
Poria  
Tree peony root bark  
Asian water plantain rhizome  
Lycium fruit  
Chinese dodder seed  
Processed Polygonum multiflorum root  
Eclipta herb  
Ligustrum fruit  
White mulberry fruit

#### PHARMACEUTICAL

Rehmanniae praeparata radix  
Dioscoreae rhizoma  
Corni fructus  
Poria sclerotium  
Moutan cortex  
Alismatis rhizoma  
Lycii fructus  
Cuscutae semen  
Polygoni multiflori praeparata radix  
Ecliptae herba  
Ligustri lucidi fructus  
Mori fructus

#### PINYIN

*Shu di huang*  
*Shan yao*  
*Shan zhu yu*  
*Fu ling*  
*Mu dan pi*  
*Ze xie*  
*Gou qi zi*  
*Tu si zi*  
*Zhi he shou wu*  
*Han lian cao*  
*Nü zhen zi*  
*Sang shen zi*

**Quiet Contemplative** and our other Water formula, **Dynamic Warrior**, are specifically designed for what the Chinese call the “Kidney” function of the body. This activity is concerned with the polarity of gentle reflectiveness and dynamic responsiveness; it embraces both the Yin power to gracefully unfold – while being content, quiet and present – and the Yang power to activate, move and transform. The Chinese refer to these functions when they speak of the Kidneys as the “Mansion of Fire and Water” and the “Root of Life.”

**Quiet Contemplative** is one of our two Water formulas. The quality of Water, poetically referred to in China’s earliest texts as “style of government,” is quietness. **Quiet Contemplative** adds responsive, unobtrusive, grounded energy whenever and wherever it is needed. Water’s deepest potential is suggested by the Chinese in such images as a “waveless ocean” or a “dustless mirror.” When this potential is disturbed, the Contemplative energizer is indicated.

**Quiet Contemplative**, derived from one of China’s most important tonics for the Yin, is designed to increase and mobilize the Kidney Yin’s power to moisten, soften, stabilize and root life. When the gentle tendrils of a person’s being have become withered, their movement and sensations tend to be brittle, rough, shaky or unstable. When the quiescent powers of life are impaired, there can be a loss of control over the dynamic manifestations of heat and activity. In any of these situations, our **Quiet Contemplative** formula can be invaluable.



### CHINESE HERBAL ACTIONS

Nourishes Kidney Yin, builds Essence (*Jing*), roots empty Fire.

### PHYSICAL INDICATIONS

- Occasional low back discomfort and/or sore legs.
- Occasional dryness of the skin, eyes, mouth or mouth sores.
- Occasional ringing in the ears, dizziness or dull vision.
- Occasional flushed feeling.
- Occasional night sweats.
- Occasional red eyes.
- Occasional lack of sexual fluid, premature ejaculation or vaginal dryness.
- Supports a healthy urinary system.
- Promotes inner calm.
- Supports graceful aging.

### CONTRAINDICATIONS

None. Combine this with additional tonics if there is concurrent Spleen Qi deficiency.

## PHYSICAL INDICATIONS

This formula is useful whenever the foundation of physical support becomes weakened, manifesting as occasional low back discomfort or sore legs. When the root is dehydrated, it can manifest as occasional dryness of the skin, hair and eyes. Decreased moistening ability can manifest as frequent urination or occasional burning urination. When the root loses stability, it can manifest as dizziness.

## PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

On a psychological level, this formula is appropriate when a person lacks the graceful, responsive, contemplative qualities of a gentle stream. It is used when one is agitated, unsettled or nervously uneasy. It is also the formula of choice for fear accompanied by withdrawal and the desire to run away. The feeling of rootlessness, a special indication for **Quiet Contemplative**, is one of being surrounded by earth without the inner calm or residual strength to connect to these surroundings and become firm. The inability to sit still and be content, or feeling shaky or jumpy within oneself in various situations, also suggests its use.

On a spiritual level, this formula is indicated when one cannot find constancy in faith, or is unable to surrender because of uneasiness or changing beliefs. "Searching, but never arriving" can be a common dilemma for this pattern.

Although there are many situations that indicate **Quiet Contemplative**, the criteria for its use, as with any preparation, is never isolated from the overall configuration of the person. The overriding considerations are dryness, shakiness and brittleness. The most common sign is the sensation of heat or overactivity, which is present because the body's Water is unable to control its Fire. Whenever the process of growing, maturing and aging is not graceful, **Quiet Contemplative** can be helpful.

## ORIGIN AND DEVELOPMENT

**Quiet Contemplative** (*Liu Wei Di Huang Wan*) is based on Qian Yi's famous "Six Flavor Rehmannia Pill," which he formulated in his *Formulary for Patterns* in 1114 A.D. Dr. Qian's combination for Kidney Yin is itself a revision of Zhang Zhong-Jing's famous "Golden Chest Kidney Qi Pill," which strengthens Kidney Yang and was first described in *Essential Formulas of the Golden Chest* in 220 A.D. Essentially, the "Six Flavor Rehmannia Pill" pill removed the activating Yang herbs of the earlier "Golden Chest Kidney Pill."

Using the "Six Flavor Rehmannia Pill" as a basis for the **Quiet Contemplative** formula, we've added Eclipta herb and Ligustrum fruit following the experience of Wang Ang, recorded in his *Collected Formulas and Explanations* in 1682 A.D. In the same vein, we've added Chinese dodder seed and White mulberry fruit. Also, recognizing that most individuals with deficient Yin patterns participate in a hectic, pressured lifestyle that further drains the deeper rehabilitative power of the Kidney Essence (*Jing*), we have added Lycium fruit and processed Polygonum multiflorum root. We expect that most practitioners will see the need for, and welcome, this enhanced version of the classical "Six Flavor Rehmannia Pill."



## PULSE

Thin, deep and slightly rapid.

## TONGUE

Reddish, dry and small, or withered like a prune.

## COMPLEMENTARY ACUPUNCTURE POINTS

Kidney 3, Kidney 6, or Bladder 23 and Bladder 47.

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## ABOUT THE HERBS

**Prepared Rehmannia root** is one of the main nourishers of Yin and Blood in the Chinese pharmacopeia, and is the cornerstone of both the “Six Flavor Rehmannia Pill” formula and our **Quiet Contemplative** version. It is used invariably for deficient Yin patterns, giving both moisture and stability to the body. It is sweet, slightly bitter and warm, and enters the Heart, Liver and Kidney meridians.

**Asiatic cornelian cherry** is a crucial herb for nourishing the Kidney and Liver. It helps to root the shakiness of a deficient Yin configuration. It is sour, harsh and slightly warm, and enters the Liver and Kidney meridians.

**Chinese yam rhizome** is a versatile herb commonly used in tonifying combinations. It can tonify the Qi and at the same time moisten the Kidneys and Lung. It also helps support healthy digestion. It both moistens and creates an inner firmness. It is sweet and gentle, and enters the Lung, Spleen and Kidney meridians.

**Poria** is one of the most frequently used herbs because of its versatility. Here it is being used to eliminate any stagnation in the fluids. Poria also contributes to strengthening the middle of a person and giving the Spirit (*Shen*) clarity. It is sweet and neutral, and enters the Heart, Lung, Spleen, Stomach and Kidney meridians.

**Asian water plantain rhizome** is used in both the “Six Flavor Rehmannia Pill” and in **Quiet Contemplative**, in small amounts, to neutralize any heat or overactivity resulting from insufficient Water to balance the Kidney’s Fire. The classic herbal texts consider the addition of Asian water plantain rhizome to be a delicate, master stroke of the herbal art. Asian water plantain rhizome is said to eliminate stagnant and unusable water without harming the usable and nurturing fluids. It is sweet and cold and enters the Bladder and Kidney meridians.

**Tree peony root bark** is always in the “Six Flavor Rehmannia Pill” formula, and makes the script brilliant. Considered with Asian water plantain rhizome to be one of the artful strokes to the original formula, Tree peony root bark helps relax, center and cool the Kidney and Liver’s energy. It enables the other more tonifying herbs to nourish without throwing a person off balance. Heat or overactivity is brought under control with the action of the Tree peony root bark reinforcing the Asian water plantain rhizome. It is slightly cold, acrid and bitter, and enters the Kidney.

**Lycium fruit** enhances the unfolding, nurturing power of the root of life energy and benefits the Essence (*Jing*). It also supports emotional and mental stability. It is sweet and gentle, and enters the Liver and Kidney meridians.

**Processed Polygonum multiflorum root** nourishes the power that makes birth, development and maturation graceful. It tonifies the Essence (*Jing*). It is bitter, sweet and warm, and enters the Liver and Kidney meridians.

**Chinese dodder seed** enhances the power of the root and is considered a tonic for both the Yin and the Yang. It is sweet, spicy and gentle, and enters the Liver and Kidney meridians.



## HISTORICAL ANTECEDENT

Six Flavor Rehmannia Pill (*Liu Wei Di Huang Wan*).

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**White mulberry fruit** is used for patterns of insufficient Yin or Blood. It is sweet, sour and warm and, enters the Heart, Liver and Kidney meridians.

**Eclipta herb** is often added to “Six Flavor Rehmannia Pill” because of its ability to nourish the bodily fluids, especially those of the Kidney and Liver. It is sweet, sour and cold, and enters the Liver and Kidney meridians.

**Ligustrum fruit** is added to potentiate the power of Eclipta herb. It is used for similar patterns and increases the fluid, thus stabilizing and rooting the power of the Kidney. It is neutral, sweet and bitter, and enters the Kidney and Liver meridians.



### NOTES

This formula should be distinguished from **Temper Fire**. While both formulas have overlapping centers (they both nourish Yin), they have different intentions. **Quiet Contemplative** is, basically, more nourishing; **Temper Fire**, while nourishing Yin, emphasizes harnessing Fire. It is indicated when Heat and Fire signs are more dramatic, eventful, turbulent, and involve more movement. **Quiet Contemplative** is a more generalized constitutional formula, while **Temper Fire** is indicated in more specific and urgent situations of uncontrolled Fire. It is, however, not uncommon to consider using **Quiet Contemplative** and **Temper Fire** jointly or consecutively.

Liver Fire patterns can be rooted in deficient Yin patterns that turn to Fire. In such situations, it is also very possible that one would want to use **Quell Fire** and **Temper Fire** either jointly or consecutively.

## Relaxed Wanderer

Rambling Powder

*Xiao Yao San*

Stagnant Liver Qi, stagnant Liver Qi invading the Spleen-Stomach

### INGREDIENTS

#### ENGLISH

White peony root  
White atractylodes rhizome  
Dong quai root  
Poria  
Bupleurum root  
Sichuan lovage rhizome  
Chinese mint herb  
Chinese licorice root and rhizome  
Ginger rhizome  
Tree peony root bark  
Gastrodia rhizome  
Prepared Cyperus rhizome  
Gardenia fruit

#### PHARMACEUTICAL

*Paoniae alba radix*  
*Attractylodis macrocephalae rhizoma*  
*Angelicae sinensis radix*  
*Poria sclerotium*  
*Bupleuri radix*  
*Ligustici wallichii rhizoma*  
*Menthae haplocalycis herba*  
*Glycyrrhizae radix et rhizoma*  
*Zingiberis rhizoma*  
*Moutan cortex*  
*Gastrodia rhizoma*  
*Cyperii praeparata rhizoma*  
*Gardeniae fructus*

#### PINYIN

*Bai shao*  
*Bai zhu*  
*Dang gui shen*  
*Fu ling*  
*Chai hu*  
*Chuan xiong*  
*Bo he*  
*Gan cao*  
*Gan jiang*  
*Mu dan pi*  
*Tian ma*  
*Zhi xiang fu*  
*Zhi zi*

This is the perfect formula for people who have the capacity for benevolence, virtuousness and love of life, but seem to keep walking into walls on a physical, behavioral, emotional, mental or spiritual level. **Relaxed Wanderer** is designed for people whose issues in terms of health relate to the Wood element. When the Qi and Blood aren't flowing smoothly, or when one misses the whole picture and gets stuck on minor details, this is the appropriate energy corrector.

Relaxed Wanderer enhances the natural capacities of a "woody" person to be a good decision maker and leader, and diminishes the tendency of those ruled by this element to be violent, rude, haughty, stubborn and inconsiderate of themselves or others. This is the traditional Chinese herbal response to overly rigid energy. The basic quality or "style of government" of the Wood element is relaxed; it needs to be both crooked and straight. **Relaxed Wanderer** helps to foster an ambiance of gentle, smooth and soothing activity within the arena of human life.

### PHYSICAL INDICATIONS

**Relaxed Wanderer** is used primarily to soothe an overly rigid Liver, and secondarily to nourish a weakened Stomach and Spleen. Because of the combination of ingredients, it can be used for digestive disharmonies which are due to the stagnation of Liver-Wood energy. It is appropriate for occasional headache, dizziness, flank stagnation or tiredness, signs that the Wood element



### CHINESE HERBAL ACTIONS

Harmonizes and soothes Liver Qi, unblocks stagnant Qi, nourishes and moves the Blood, supports the Spleen and Stomach, clears Heat.

### PHYSICAL INDICATIONS

- Occasional agitation, edginess or anxiety.
- Occasional breast or flank distension.
- Supports healthy menstruation.
- Supports smooth Blood flow.
- Promotes healthy digestion.
- Occasional loose stools, gas, distention or bloating.
- Supports emotional well-being.
- Occasional headache, fatigue.

### CONTRAINDICATIONS

None.

### PULSE

Wiry, or wiry and empty.

### TONGUE

Normal or purple, but not contraindicated if red or pale.

### COMPLEMENTARY ACUPUNCTURE POINTS

Liver 3 with Triple Burner 8, Liver 2 with Stomach 36, or Gallbladder 34 with Triple Burner 6. Some acupuncturists in China consider the *Chong mai* extra meridian – Spleen 4 and Pericardium 6.

is moving in the wrong direction or is overly stiff. It also helps to smooth occasional edginess, agitation or anxiety.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

**Relaxed Wanderer** also activates the “smoothing” and “soothing” abilities of the Liver’s energy on more subtle levels. Psychologically, it can be used to decrease feelings of separation from the environment, as well as to enhance one’s ability to see clear pathways through situations.

**Relaxed Wanderer** is the traditional formula used whenever there is a hindrance to the smooth flow of energy and blood, resulting in their inappropriate accumulation. It can address this traffic jam — acting within the meridians, digestive tract or reproductive organs, and manifesting in day-to-day life encounters with friends and family, perceptions of work situations or just in being with oneself.

### ORIGIN AND DEVELOPMENT

**Relaxed Wanderer** (*Xiao Yao San*) is based on Dr. Chen Shi-Wen’s “Free and Easy Wanderer,” which was recorded in his *Song Dynasty Professional and Popular Formulas* from the Taiping Era in 1151 A.D.

While **Relaxed Wanderer** is fundamentally akin to the “Free and Easy Wanderer,” it also has a relationship to earlier and later developments in Chinese herbal history. Scholars say that “Free and Easy Wanderer” is actually a Song Dynasty version of Zhang Zhong-Jing’s “Four Contrary Power” (*Si Ni San*), which is found in his famous *Discussion of Cold-induced Disharmonies* (220 A.D.). We adopted the idea of using Sichuan lovage rhizome and prepared Cyperus rhizome for this kind of Liver configuration from the famous Ming Dynasty scholar, Zhang Jie-Bin. We also thought that adding Tree peony root bark and Gardenia fruit, the idea of another Ming scholar, Xue Ji, was harmonious with our purposes. Finally, we added a small amount of Gastrodia rhizome to address the edginess that is so common in individuals with Liver stagnation patterns, and to also clear Heat.

### ABOUT THE HERBS

**Dong quai root** moistens the Liver’s Wood and tonifies the Blood. It softens rigidity and helps a person connect to the flowing aspect of life’s energy. It also regulates women’s reproductive system, thereby contributing to making this an important gynecological formula. It is sweet, acrid, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**White peony root** moistens and smoothes, as well as calms the Liver and nourishes the Blood. It soothes irregularity in the Liver and is also important as a women’s herb. White peony root also makes flying-off-the-handle type energy more stable and over-rigidity more fluid. It is bitter and slightly cold, and enters the Liver meridian.

**White atractylodes rhizome** strengthens the Spleen and supports a healthy digestive system, makes the Qi stronger, moves any stagnation in digestion, eliminates Dampness, improves



### HISTORICAL ANTECEDENT

Free and Easy Wanderer (*Xiao Yao San*).

### NOTES

**Relaxed Wanderer** is for constrained Liver Qi causing the Liver’s circulating function to be stagnant and obstructed. Common patterns include disruptions in cycles, e.g. menstruation, digestion and feeling frustrated and blocked. It is also helpful for Liver invading the Spleen.

**Gracious Power** addresses Liver-Metal, nourishes the Yin and allows for a general softening of the Wood element. Physically, it is more for feelings of tightness, and focuses on the trunk. Emotionally, **Gracious Power** is for anger connected to sadness, being overdriven, an inability to feel nourished or low self-esteem issues.

**Quell Fire** is used to address ascending Liver Fire or Damp Heat in the Triple Burner meridian. Physically, it is mainly used for unmistakable Heat patterns in the head, eyes, ears and neck glands or Damp Heat patterns in the urinary and reproductive systems.

*(continued in sidebar, next page)*

appetite and generally helps to put things in their proper place. It is sweet, bitter and warm, and enters the Spleen and Stomach meridians.

**Poria** strengthens the Spleen, eliminates Dampness and strengthens the mental and psychic functions of thought, clarity and direction. It is sweet and gentle, and enters the Heart, Lung, Spleen, Stomach and Kidney meridians.

**Bupleurum root** makes the Liver's energy smooth. It clears the Liver and harmonizes and reduces Heat. It is indicated whenever the Liver is constrained and has blocked energy. It is bitter and slightly cold, and enters the Liver, Pericardium, Gallbladder and Triple Burner meridians.

**Sichuan lovage rhizome** moves the Blood, expels Wind and relieves stagnation. It is acrid and warm, and enters the Liver, Gallbladder and Pericardium meridians.

**Chinese mint herb** is used to open Liver congestion and relieve feelings of pressure. It is acrid and cool, and enters the Lung and Liver meridians.

**Chinese licorice root and rhizome** is used to harmonize the flavors and aid in absorption, tonify the Middle and purge Heat. It is sweet, bland and gentle, and enters all twelve meridians.

**Tree peony root bark** cools Blood Heat, cools Liver Fire and moves the Blood. It helps relieve the sense of explosiveness often found in stagnant Liver patterns. Dr. Xue added this herb to the formula to allow for Liver patterns with aspects of Heat. It is acrid, bitter and slightly cold, and enters the Heart, Liver and Kidney meridians.

**Gardenia fruit** is used for clearing Heat and calming the Spirit (*Shen*). It also eliminates occasional irritability while promoting a sense of contentment. It is bitter and cold, and enters the Liver, Heart, Lung and Spleen meridians.

**Gastrodia rhizome** calms the Liver, reduces its excesses and expels Wind. It adds a sense of softness to perceived boundaries, and is often used for occasional dizziness and spasms. It is sweet and slightly warm, and enters the Liver meridian.

**Prepared Cyperus rhizome** moves Qi and is a valuable agent in addressing digestive, gynecological and emotional stagnation. It is pungent, slightly bitter, sweet and neutral, and enters the Liver and Triple Burner meridians.

**Ginger rhizome** is used to protect digestion. It is acrid and warm, and enters the Lung, Spleen and Stomach meridians.



*(continued from previous page)*

**Steady Centeredness** is used for Liver Yang or Wind ascending and Kidney-Liver Essence (*Jing*) deficiency. It preeminently extinguishes Wind and stabilizes the Kidney Essence (*Jing*).

Though all these Liver formulas are very distinct, it is possible that a person would benefit from more than one of these formulas taken concurrently. Importantly, if more nourishment of the Yin is required, the addition of **Gracious Power** or **Quiet Contemplative** can be critical. **Women's Journey** or **Women's Precious** would be indispensable if more Blood nourishment were needed. Also, **Steady Centeredness** can be used with **Compassionate Sage** to nourish Heart Spirit (*Shen*).

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## Restore Integrity

Mantis Egg-case Powder

*Sang Piao Xiao San*

Shut the Sluice Pill

*Suo Quan Wan*

Heart and Kidney not communicating, deficient Heart and Kidney Qi,  
Bladder losing its restraint

### INGREDIENTS

#### ENGLISH

Dragon bone  
Polygala root  
Poria  
Altaica rhizome  
Chinese yam rhizome  
Asiatic cornelian cherry  
Chinese red ginseng root and rhizome  
Lindera tuber  
Sharp-leaf galangal fruit  
Palmleaf raspberry fruit  
Schisandra fruit  
Dong quai root  
Chinese licorice root and rhizome  
Epimedium herb

#### PHARMACEUTICAL

Draconis os  
Polygalae radix  
Poria sclerotium  
Anemoni altaicae rhizoma  
Dioscoreae rhizoma  
Corni fructus  
Ginseng rubra radix et rhizoma  
Linderae radix  
Alpiniae oxyphyllae fructus  
Rubi fructus  
Schisandrae chinensis fructus  
Angelicae sinensis radix  
Glycyrrhizae radix et rhizoma  
Epimedii herba

#### PINYIN

*Long gu*  
*Yuan zhi*  
*Fu ling*  
*Jiu jie chang pu*  
*Shan yao*  
*Shan zhu yu*  
*Hong ren shen*  
*Wu yao*  
*Yi zhi ren*  
*Fu pen zi*  
*Wu wei zi*  
*Dang gui shen*  
*Gan cao*  
*Yin yang huo*

**Restore Integrity** is the primary formula for addressing the essential communication between the Kidney and Heart. The Kidney is a manifestation of the Water element and ultimate Yin; the Heart of the Fire element and Yang; they each nurture and check each other. Water and Fire are opposite in nature, but necessary for the promotion and manifestation of life and consciousness. Any loss of equilibrium between the Heart and Kidney will lead to emotional disturbances, especially of the most intimate of human relationships, that of sexuality and love. The Heart and Kidney each contain Yin and Yang, Fire and Water, so this relationship of opposites exists not only between the sexes, but inside of ourselves as well. Loss of equilibrium of these polarities leads to loss of peace and a squandering of vital essences. The Kidney stores the *Zhi*, or life-will, the force that propels us through our existence without wavering from our unique path. It is that which allows us to commit ourselves to relationships with our loved ones. The Heart stores the Spirit (*Shen*), the clear consciousness that both transcends and measures our limited existence, providing clarity and wisdom.



### CHINESE HERBAL ACTIONS

Regulates and supports Kidney and Heart, stabilizes the Essence (*Jing*), astringes leakage.

### PHYSICAL INDICATIONS

- Supports a healthy urinary system.
- Occasional cloudy urine, leakage of sperm or urine, occasional watery vaginal discharge, incontinence.
- Occasional disturbed sleep with vivid dreaming, forgetfulness or spaciness.
- Supports healthy sexuality.
- Occasional anxiety.
- Supports emotional well-being.
- Patterns of Damp Heat or deficiency Fire in the Lower Burner.

### CONTRAINDICATIONS

None.

## PHYSICAL INDICATIONS

Used for temporary frequent urination, occasional cloudy urine, leakage of sperm or excessive watery vaginal discharge and occasional incomplete voiding of the bladder, when it matches the overall pattern of this formula. This formula also deals with a wide realm of psychosexual patterns, where emotional issues in relationships and within oneself interfere with normal sexual function. The individual may have occasional nocturnal emissions, disturbed sleep with vivid dreams or spend their days exhausted and dull-minded. **Restore Integrity** can be used for occasional patterns of impotence, weak erection or premature ejaculation

## PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

The loss of coordination between the Heart and Kidney causes disorientation and forgetfulness, spaciness and a feeling that one is somehow unreal. There is difficulty in carrying out long-term relationships, a general feeling of being scattered and lack of responsibility in caring and giving to others. Despite the strong desire for sexual fulfillment, this is rarely possible, and sex ends up being somehow anticlimactic. This can lead to promiscuity and exhaustion, further exacerbating this pattern.

**Restore Integrity** can help restore the Heart-Kidney connection, allowing a person to develop their groundedness, self-awareness, propriety and gracefulness. Although it can be useful for many female patterns, this is in essence a “male” formula.

## ORIGIN AND DEVELOPMENT

The original formula, Mantis Egg-case Powder (*Sang Piao Xiao San*) appeared in *Extension of the Materia Medica (Ben cao yan yi)*, written in 1116 A.D. by Kou Zong-Shi. **Restore Integrity** (*Sang Piao Xiao San* and *Suo Quan Wan*) adds the ingredients of Chen Zi-Ming’s “Shut the Sluice Pill” (*Suo Quan Wan*) from *Good Formulas for Women (Fu ren liang feng)*: Sharp-leaf galangal fruit, Lindera tuber and Chinese yam rhizome, which dispel Cold in the Lower Burner and warm the Kidneys. We also replaced Freshwater turtle shell with Schisandra fruit and Asiatic cornelian cherry to increase the astringency of Essence (*Jing*) and protect the vital Yin element.

## ABOUT THE HERBS

**Dragon bone** calms the Spirit (*Shen*) and relieves fear, secures Essence (*Jing*) and stops occasional loss of sweat, blood and semen. It harmonizes the Heart and Kidney. It is neutral, sweet and astringent. It enters the Heart, Liver, Kidney and Large Intestine meridians.

**Polygala root** quiets the Spirit (*Shen*) and sharpens the mind, restoring the equilibrium between the Heart and Kidney. It is warm, bitter and pungent, entering the Heart and Kidney meridians.

**Poria** calms the Heart and Spirit (*Shen*), while disinhibiting excessive Dampness from the tissues, which promotes urination. It also strengthens the Spleen, mildly supplementing the Qi. It is neutral, mild and sweet, entering the Heart, Spleen and Small Intestine meridians.

**Altaica rhizome** opens up the five senses, brightens the consciousness, scours Phlegm and calms the Spirit (*Shen*). It restores the sense of direction and purpose to one’s life, cutting through



## PULSE

Combination of weak, thin, slow, uneven or scattered qualities.

## TONGUE

Pale and puffy, with a possible thin white coat.

## COMPLEMENTARY ACUPUNCTURE POINTS

Kidney 2 with Heart 3, Kidney 6 with Heart 5, Bladder 15 with Bladder 23, Conception Vessel 4, 14 and/or 17.

feebleness and indecision. It is warm, bitter and pungent, entering the Heart, Liver and Spleen meridians.

**Chinese yam rhizome** fortifies the Spleen and Lung, stabilizes the Kidney and boosts the Essence (*Jing*). Its astringent nature restrains discharge and leakage manifesting as occasional loose stool, vaginal discharge and loss of semen, and promotes a healthy urinary system. It is neutral and sweet, with a glutinous quality, and enters the Lung, Spleen and Kidney meridians.

**Asiatic cornelian cherry** strengthens the Liver and Kidney, astringes the Essential Qi and stops loss of urine, sweat or semen from deficiency. It is sour, astringent and warm, entering the Liver and Kidney meridians.

**Chinese red ginseng root and rhizome** strongly supplements the Original Qi, supports healthy urination, relieves occasional insomnia and brightens the Spirit (*Shen*). It is warm, sweet and slightly bitter, entering primarily the Spleen and Lung meridians, but also benefiting the Heart and Spirit (*Shen*).

**Lindera tuber** strongly warms and penetrates the Kidneys, inhibiting excess urination and loss of Essence (*Jing*), and normalizes Qi flow in the body. It is very warm and pungent, entering the Lung, Spleen, Kidney and Bladder meridians.

**Sharp-leaf galangal fruit** is the chief herb in "Shut the Sluice Pill" (*Suo Quan Wan*), used to warm the Spleen and Kidney, helping the Kidneys grasp the Qi and restrain urination. It also supplements the Spleen Qi to help metabolize the fluids. It is warm and pungent, entering the Spleen and Kidney meridians.

**Palm leaf raspberry fruit** enriches the Kidneys without causing dryness or Heat, and binds the Essence. It is sweet, astringent and neutral and enters the Kidney and Liver meridians.

**Schisandra fruit** enriches the Kidney, engenders the fluids, astringes Essence (*Jing*), constrains sweating, urination and discharge of semen. It also is calming to the Spirit (*Shen*) and an all-purpose adaptogenic tonic herb. It relieves occasional night sweats and nocturnal emissions. It is warm, sour and astringent, and enters the Lung and Kidney meridians.

**Dong quai root** strengthens and harmonizes the Blood and Yin, restoring the calm center and reassuring one's wellbeing. It is warm, sweet, pungent and slightly bitter, and enters the Heart, Liver and Spleen meridians.

**Chinese licorice root and rhizome** harmonizes and strengthens Spleen Qi, and harmonizes the ingredients in this formula. It is slightly warm and sweet, and enters all the meridians.

**Epimedium herb** tonifies the Kidneys, fortifies the Yang and the Fire at the Gate of Vitality. It dispels Wind-Cold-Dampness and warms and unblocks the flow of Yang Qi. It is acrid, sweet and warm and enters the Kidney and Liver meridians.



### HISTORICAL ANTECEDENT

Mantis Egg-case Powder (*Sang Piao Xiao San*) and Shut the Sluice Pill (*Suo Quan Wan*).

### NOTES

While suitable for long-term use, **Restore Integrity** will aggravate incontinence that is due to Damp Heat or deficiency Fire in the Lower Burner, and should not be used in those cases. These individuals will show a red tongue, rapid/slippery pulse and other Heat signs.

**ALL FORMULAS ARE OFFERED IN 700 MILLIGRAM TABLETS AND IN CONCENTRATED LIQUID EXTRACTS.**



## Steady Centeredness

Gastrodia Uncaria Drink  
*Tian Ma Gou Teng Yin*

Ledebouriella Soup  
*Fang Feng Tang*

Excess Liver Wind and Yang with deficient Kidney Essence (*Jing*),  
uncontained Liver-Kidney Essence

### INGREDIENTS

#### ENGLISH

Eucommia bark  
Abalone shell  
Gastrodia rhizome  
Tribulus fruit  
Siler root  
Lycium fruit  
Gambir stem branch and twig  
Chinese skullcap root  
Simple-leaf chaste tree fruit  
Chinese dodder seed  
Gardenia fruit

#### PHARMACEUTICAL

Eucommiae cortex  
Haliotidis concha  
Gastrodiae rhizoma  
Tribuli fructus  
Saposhnikoviae radix  
Lycii fructus  
Uncaria ramulus cum uncis  
Scutellariae radix  
Vitis fructus  
Cuscutae semen  
Gardeniae fructus

#### PINYIN

*Du zhong*  
*Shi jue ming*  
*Tian ma*  
*Bai ji li*  
*Fang feng*  
*Gou qi zi*  
*Gou teng*  
*Huang qin*  
*Man jing zi*  
*Tu si zi*  
*Zhi zi*

The Liver and Kidney create and maintain a tension between expansive dynamics and nourishing stabilizing forces. When the Liver-Kidney axis loses its balance movements, then bodily processes, thoughts, emotions and behaviors can become painful, uncomfortable, inappropriate, disruptive or unstable. Excessive patterns develop on the top, surface or exterior of a person's being that can be accompanied by deficient signs on the bottom, inside, or interior. **Steady Centeredness** is a version of a long tradition of herbal formulas that seek to harmonize this type of Liver and Kidney disharmony.

On the physical level, **Steady Centeredness** is especially suitable for Wind in the Liver with accompanying occasional headaches. The formula is helpful for occasional dizziness, numbness in the extremities, occasional heat flushes and blurred vision. On the emotional level, **Steady Centeredness** is for a person who is caught between the Liver's anger and the Kidney's fear. While it is suitable for "Hot expressive" anger, it is a strategic formula for "Cold unexpressed" anger.

### PHYSICAL INDICATIONS

**Steady Centeredness** is used for Liver excessive patterns (Wind and/or Yang) and at the same time strengthens the tempering power of the Liver and the Kidney's Essence (*Jing*). The formula



### CHINESE HERBAL ACTIONS

Astringes Liver, extinguishes Liver Wind and sinks Liver Yang, nourishes Liver-Kidney Essence (*Jing*), astringes and supports Kidney.

### PHYSICAL INDICATIONS

- Occasional racing thoughts, emotional unrest.
- Occasional headaches.
- Occasional numbness, dizziness, tingling sensations, vertigo or blurred vision.
- Occasional volatility, irritation, impatience.
- Occasional volatility, irritation, impatience that turns inward and produces an inflexible, rigid attitude or behavior.
- Occasional ringing in the ears.
- Occasional heat flushes.
- Occasional insomnia.

### CONTRAINDICATIONS

None.

is especially helpful in the situation where a person has both Hot and Cold signs or there is an absence of any salient or predominant Hot-Cold signs. It is also compatible for patterns that are clearly Hot or Cold.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

While **Steady Centeredness** can address “hot” anger, aggressiveness or impatience that is volatile and easily expressed, it is also for someone who easily gets angry, impatient or restless, but finds it difficult to express these feelings. This formula is critical for “cold anger,” a situation where a person is not overtly expressing anger but seems to be rigid and tight and even on the verge of trembling or being explosive. Uniquely, the formula allows for the healthy transformation (or expression) of both pent-up and impatient expressive “hot anger.” The formula can also be valuable for Liver Wind producing inflexible and rigid attitudes or behaviors and feeling constrained by restrictive social roles that do not allow self-expression.

Tang Dynasty versions of this formula considered it to be critical for addressing Wind causing distortions in personal boundaries. The formula was used for the instability generated from jealousy, envy and hatred in oneself or the consequences of being the object of jealousy, envy and hatred from others. It was a pivotal formula for astringing the Liver and Kidney and keeping a person centered and unmoved by threats, real or imagined.

### ORIGIN AND DEVELOPMENT

Historically there have been many formulas that build around Gastrodia or Ledebouriella in order to astringe the Liver and extinguish internal Wind. **Steady Centeredness** (*Tian Ma Gou Teng Yin* and *Fang Feng Tang*) is inspired by Sun Si-Miao’s “Ledebouriella Soup” (*Fang Feng Tang*) which was first described in his *Supplementary Wings to the Thousand Ducat Formulas* (*Qian Jin Yi Fang*, 682 A.D.). The formula has several different versions within the text itself. In formulating our version of a Gastrodia-Ledebouriella formula, we have benefited from many other versions, including the recent formula written by Hu Guang-ci. This recent version, “Gastrodia Uncaria Drink” (*Tian Ma Gou Teng Yin*), was first published in January 1956, in the *New Significance in Patterns for Miscellaneous Disharmonies* (*Za Bing Zheng Zhi xin yi*). Taking this ancient and this modern version together as bookends we have created our own **Steady Centeredness** approach.

### ABOUT THE HERBS

**Gastrodia rhizome** is the central herb for this formula and traditionally astringes turbulence in the Liver meridian. It is a critical herb for all types of stagnation, and especially for disturbances that are focused in the head. Since at least the *Materia Medica of Ri Hua-zi* (*Ri Hua Zi Ben Cao*, 713 A.D.), Gastrodia rhizome has been considered both a calming herb and a mild tonic, and therefore is considered suitable in both excess and deficient patterns. Because Gastrodia rhizome’s Hot-Cold valence may be neutral to warm, it is also suitable for both Hot and Cold patterns of the Liver. Classical texts, including the *Divine Husbandman’s Materia Medica*, state that Gastrodia is a warm herb. Because more modern texts cannot understand how a warm-astringing herb is so effective



### PULSE

The complex formulation of **Steady Centeredness** allows many different types of pulse indications. A wiry pulse is generally common because of internal Liver Wind. If the person’s excess has Heat, the pulse can be rapid; at other times the excess can be Cold and one would not expect a slow pulse. While a stronger pulse is typical, Kidney deficiency may produce some weakness in the pulse.

### TONGUE

Because **Steady Centeredness** is so versatile, it is compatible with many types of tongue appearances.

### COMPLEMENTARY ACUPUNCTURE POINTS

Liver 3, Governing Vessel 20 and Kidney 3, Large Intestine 4, Tai Yang extra point and other Wind points.

### HISTORICAL ANTECEDENT

Gastrodia Uncaria Drink (*Tian Ma Gou Teng Yin*) and Ledebouriella Soup (*Fang Feng Tang*).

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for Liver meridian disharmonies, there is a drifting editorial tendency to say that Gastrodia is neutral or cool. Despite these modern distortions, Gastrodia has generally been considered a warm and astringent herb. All texts, both classical and modern, describe it as entering the Liver meridian.

**Eucommia bark** is the second critical herb in the formula. While Gastrodia rhizome astringes the upward and expansive aspect of the Liver, Eucommia bark astringes the root of the Kidney and guides the Liver excess back to its original root. While often described as a tonifying Yang herb, Eucommia bark is actually a non-moving and stabilizing herb that astringes, holds and anchors a person into the Kidney's stillness. It strengthens the Kidney not so much by nourishing the Yin or Yang, but by providing a container or "pillar" (as its name means in English) to increase steadiness, patience and natural flexibility. The *Divine Husbandman's Materia Medica* speaks of Eucommia as "strengthening the Will." Eucommia bark is also an important herb for the Liver meridian, and Li Shi-zhen's *Great Pharmacopoeia* (*Ben Cao Gang Mu*, 1578 A.D.) says that Eucommia moistens the Liver's Dryness and restlessness. It is warm, and enters the Kidney and Liver meridians.

**Abalone shell** is a versatile Liver meridian herb that astringes the Liver Yang, cools Liver Fire and nourishes Liver Yin. It reinforces the Gastrodia-Eucommia axis of astringing the Liver and Kidney. It is cold, and enters the Liver and Kidney meridians.

**Siler root** is the general herb for Wind. A moistening herb, it has versatility that many drying and expelling Wind herbs lack and is useful for Hot and Cold patterns and dispels internal Wind. Some modern texts indicate that Siler root is contraindicated in deficient Yin or Blood. Historically, this contraindication does not apply to the type of formulation we are using here. It is slightly warm, and enters the Liver and Gallbladder meridians.

**Chinese skullcap root** clears Heat and quells Fire in the Upper Burner and gives **Steady Centeredness** the flexibility to address both warm patterns and patterns that clearly have both Hot and Cold aspects. In combination with Gardenia fruit, Chinese skullcap root addresses the explosive, unrestrained, agitated and pressured aspects of Liver Yang and Wind that are likely to exist in either underlying Hot or Cold patterns. It is cold, and enters the Liver meridian.

**Gardenia fruit** is a downward directing herb that clears Heat from the Three Burners and it is a critical herb to calm the Liver and Heart. In combination with Chinese skullcap root, Gardenia fruit balances the more warm tendencies of Gastrodia rhizome and Gambir stem branch and twig, and helps create a uniquely versatile formula.

**Gambir stem branch and twig** supports Gastrodia rhizome and Siler root in extinguishing Wind and creating steadiness. It is slightly cold, and enters the Liver and Pericardium meridians.

**Tribulus fruit** is an important herb for calming the Liver and astringing the Yang. Tribulus fruit is slightly warm to neutral, and enters the Liver meridian.



## NOTES

**Steady Centeredness** expands the spectrum of formulas for the Liver. Attention should be paid to distinguishing it from three other critical Liver formulas: **Relaxed Wanderer**, **Gracious Power** and **Quell Fire**.

**Relaxed Wanderer** is for constrained Liver Qi causing the Liver's circulating function to be stagnant and obstructed. Common patterns include disruptions in cycles, e.g. menstruation, digestion and feeling frustrated and blocked. It is also helpful for Liver invading the Spleen.

**Gracious Power** addresses Liver-Metal, nourishes the Yin and allows for a general softening of the Wood element. Physically, it is more for feelings of tightness, and focuses on the trunk. Emotionally, **Gracious Power** is for anger connected to sadness, being overdriven, an inability to feel nourished or low self-esteem issues.

**Quell Fire** is used to address ascending Liver Fire or Damp Heat in the Triple Burner meridian. Physically, it is mainly used for unmistakable Heat patterns in the

*(continued in sidebar, next page)*

**Simple-leaf chaste tree fruit**, in combination with Tribulus fruit, is an important Liver Wind herb commonly used to address head and eye disharmonies related to either Hot or Cold patterns. It is slightly cool, and enters the Liver meridian.

**Lycium fruit** is a meditative herb that reinforces Eucommia bark by strengthening the Kidney Yin and Liver Blood without producing any movement. Its tonic effect is produced by supporting stillness, patience and reflectivity. It is neutral, and enters the Liver and Kidney.

**Chinese dodder seed** is a stillness-producing herb that relieves pressure and instability. It is neutral, and enters the Liver and Kidney meridians.



*(continued from previous page)*

head, eyes, ears and neck glands or Damp Heat patterns in the urinary and reproductive systems.

**Steady Centeredness** is used for Liver Yang or Wind ascending and Kidney-Liver Essence (*Jing*) deficiency. It preeminently extinguishes Wind and stabilizes the Kidney Essence (*Jing*).

If **Gracious Power** has a sense of imploding self-destruction, in **Steady Centeredness** there is a sense of either a dormant (Cold) or active (Hot) volcano ready to erupt or already erupting.

Though all these Liver formulas are very distinct, it is possible that a person would benefit from more than one of these formulas taken concurrently. Importantly, if more nourishment of the Yin is required, the addition of **Gracious Power** or **Quiet Contemplative** can be critical. **Women's Journey** or **Women's Precious** would be indispensable if more Blood nourishment were needed. Also, **Steady Centeredness** can be used with **Compassionate Sage** to nourish Heart Spirit (*Shen*).

## Temper Fire

Anemarrhena, Phellodendron and Rehmannia Pill

### Zhi Bai Di Huang Wan

Deficient Kidney Fire (deficient Kidney Yin with empty Fire), deficient Kidney Yin with Damp Heat in the Lower Burner

#### INGREDIENTS

##### ENGLISH

Prepared Rehmannia root  
Chinese yam rhizome  
Asiatic cornelian cherry  
Poria  
Tree peony root bark  
Asian water plantain rhizome  
Phellodendron bark  
Anemarrhena rhizome

##### PHARMACEUTICAL

Rehmanniae praeparata radix  
Dioscoreae rhizoma  
Corni fructus  
Poria sclerotium  
Moutan cortex  
Alismatis rhizoma  
Phellodendri cortex  
Anemarrhenae rhizoma

##### PINYIN

Shu di huang  
Shan yao  
Shan zhu yu  
Fu ling  
Mu dan pi  
Ze xie  
Huang bai  
Zhi mu

The Kidneys are the “root and foundation of the twelve meridians” (*Classic of Difficulties*, chapter 8, 2nd century A.D.). All the possibilities of birth, development and maturation are contained within its domain. They “enable the ten thousand things to accomplish their beginning and end in a perfect way” (Chen Chun, 1159-1223 A.D.). In their root, “all form and phenomena are hidden and stored” (Chu Xi, 1130-1200 A.D.). The Kidneys rule “hibernation” (*Su Wen*, chapter 9), “store the Essence (*Jing*)” (chapter 4) and “rule Water” (chapter 1). It is the “strong official out of which comes ingenuity and versatility” (*Su Wen*, chapter 8), “Wisdom is its spirit” (Chen Chun) and “the Will (*Zhi*) is stored there” (*Su Wen*, chapter 23). Finally, the philosopher Chu Hsi says: “all the activities can show their real features only if supported by the quietude of its Water.”

The Kidneys contain the primary polarity of life. According to China’s earliest dictionary, *Shuo wen jiezi* (c. 100 A.D.), the original character for Will (*Zhi*) referred to an unfolding sprout containing all the potential for future activities and events. The basis for this potential is the Kidney’s primordial Essence (*Jing*), wherein lies the “prenatal Yin and Yang” (Li Zhong-Zi, 1637 A.D.). One of the most common patterns of disharmony is for the Yin aspect of this polarity to be diminished and weakened, thereby causing the Yang aspect to lose its grounding and become an ungovernable Fire (deficient Fire – *Xu huo*). The quietude, responsiveness, gentle unfoldment and reflective potential of life (its Yin qualities) then become shaken, agitated and unsettled. To address this common pattern, Wu Kun (1551-1620 A.D.), in the Ming Dynasty, crafted a famous herbal formula which we have named **Temper Fire**. Dr. Wu designed it “to nourish and replenish the Yin and conquer the dragon and thunder of unrelieved Fire that arises when the Yin is scorched.”



#### CHINESE HERBAL ACTIONS

Nourishes Kidney Yin, controls empty Fire, expels Damp Heat.

#### PHYSICAL INDICATIONS

- Occasional urinary and genital discomfort, urinary difficulty, dark urine, rough urination.
- Occasional red eyes, hot flushes, night sweats, ringing in the ears or dry mouth.
- Occasional discomfort of lower back and legs.
- Occasional vaginal dryness.
- Occasional Lower *Jiao* Damp Heat or abdominal discomfort.
- Eases hot flashes associated with menopause.

#### CONTRAINDICATIONS

None. Combine with additional formulas when there is Spleen Qi deficiency.

## PHYSICAL INDICATIONS

**Temper Fire** is suited for signs of Heat, redness, swelling and stagnation. Dr. Wu summarizes, the physical indications for this formula are as follows: the “Kidneys are overworked, with occasional back stiffness and difficulty in bending, occasional urinary difficulty, dripping urine, genital Dampness and occasional dark yellow urine.” Commonly, this formula is used for occasional urinary discomfort that arises from deficiency, having Heat manifesting as occasional ulcerations or pimples. Zhang Jie-Bin says that the formula is especially suitable in these cases when there is a combination of deficient Yin and Lower Burner Damp Heat (*Complete Works of Jing-Yue*, chapter 51, 1624 A.D.).

Because of the connection between the Kidneys and sexual intercourse (*Ling Shu*, chapter 66), the formula is also used for sexual energy that is awkward, abrupt or parched (e.g. premature or ejaculation, dry vagina or discomfort during intercourse).

## PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

A deficient Kidney Yin pattern with Fire signs is usually noticeable when life’s movement is erratic. Activity develops easily (even too easily), but it does not sustain or stay focused by the Yin. Assertion is not balanced by stability and firmness. Because the Kidneys are sometimes thought to be especially related to fear (*Su Wen*, chapter 23), this pattern can be characterized by easily generated desires, thoughts or activities that, on reflection or confrontation, generate fear which causes retreat or collapse. Structure topples in the face of the unknown.

The Will (*Zhi*) is stored in the Kidney and needs to be controlled, according to the classics. China’s oldest book says that a “bound Will” is one aspect of life that “allows grace and compliance . . . and harmony in the Tao” (*Su Wen*, chapter 1). When the Yin aspect of the Will does not root its Yang complement, this potential grace is lost. **Temper Fire** can be a first step, at least on an herbal level, to soothe a chafing and impatient Will.

Chen Chun (1159-1223 A.D.) said that “Wisdom is firmness in Heaven and winter in time. When it manifests, all things return to their roots and their destiny, well settled in their collection and preservation. When, in Wisdom, the right and wrong of the ten thousand things can be seen with absolutely no possibility of alteration, that is the principle of firmness” (*Master of Bei-Xi’s Explanation of Terms*, volume 8). Whenever the Kidney’s Yin is exhausted and its reflective quality destabilized, its Yang decisive quality can become uncontrolled, producing self-consuming inwardness, self-deprecation, fault-finding, frequent emotional changes, rapid intellectual changes, erratic behavior and an unsettled sense of self. Only when the Wisdom and Will’s Yin and Yang are in harmony can a person, to use the words of Liu Zi-Hui (1101-1147 A.D.): “. . . dig into the darkness of his self to bring forth the pure light of mature wisdom.”

Generally speaking, **Temper Fire** is appropriate if the Yin of the Kidneys is insufficient and the person has Fire signs affecting any Kidney function. This formula helps to nourish, sustain and control the fundamental necessities and possibilities of life that are rooted in the Kidney’s Water, Essence (*Jing*), Will and Wisdom. **Temper Fire** helps restore firmness to the Yin and control an overly dynamic Yang.



## PULSE

Thin and rapid.

## TONGUE

Reddish or dry, sometimes with a dry thin moss (either yellow or white).

## COMPLEMENTARY ACUPUNCTURE POINTS

Kidney 3 and Triple Burner 3, Kidney 6 and Conception Vessel 3, Kidney 1 and Gallbladder 20, Kidney 2 and Liver 4, or Bladder 31 and Liver 3.

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## ORIGIN AND DEVELOPMENT

**Temper Fire** (*Zhi Bai Di Huang Wan*) was originally crafted by Wu Kun in his *Verified Formulas* (section 3, chapter 18) in 1584 A.D. He called it “Six Flavor Rehmannia Pill with Phellodendron and Anemarrhena.” Zhang Jie-Bin, in his *Complete Works of Jing-Yue* (1624 A.D., volume 51), called it the “Nourish Yin Eight Flavor Pill.” Qin Jing-Ming renamed the formula “Anemarrhena Phellodendron Rehmannia Pill” in 1706 A.D.. Other scholars chose slightly different names, but Dr. Qin’s name was adopted in the *Golden Mirror* in 1742 A.D. and is the most commonly used name in China today. We continued this tradition of name changes by calling it **Temper Fire**.

**Temper Fire** actually goes back much further than Wu Kun in the Ming Dynasty. The “Six Flavor Rehmannia” formula, which is the basis of the pill, was developed by Qian Yi in his *Formulary of Patterns*, in 1114 A.D. This formula is actually a modification of Zhang Zhong-Jing’s famous Han Dynasty “Golden Chest Kidney Qi Pill,” which is described in the **Quiet Contemplative** formula.

**Temper Fire** has another historical antecedent. Wu Kun’s original description of the physical patterns suitable for this formula is actually a direct quote from Chao Yuan-Fang’s description of “Kidney exhaustion” (*Shen Lao*).

## ABOUT THE HERBS

**Prepared Rehmannia root** is the main ingredient of the “Six Flavor Rehmannia Pill” (*Liu Wei Di Huang Wan*), which also contains the next five herbs listed below. In Zhang De-Yu’s *Rectification of the Materia Medica* (c. 1832 A.D.), Rehmannia is portrayed this way: “Yin deficiency with a scattered Spirit must have Rehmannia’s concentration (*Shou*) so it can gather (*Ju*); deficient Yin with ascending Fire needs Rehmannia’s heaviness so it can descend; deficient Yin with agitation needs Rehmannia’s tranquility (*Jing*) so it can be quiescent (*Zhen*); deficient Yin with urgency needs Rehmannia’s sweetness so it can be recuperative (*Huan*).” Wu Kun, the originator of **Temper Fire**, says it “affects the Yin within Yin.” It is sweet and slightly warm, and enters the Liver, Kidney and Heart meridians.

**Asiatic cornelian cherry** is an important herb to tonify and stabilize the Kidneys and contain the vital fluids. It supports healthy lower backs, ears, eyes, reproductive system and calms the Spirit (*Shen*). The *Miscellaneous Records of Famous Physicians* (c. 500 A.D.) says it “makes the five Yin organs (*Wu zang*) peaceful.” Wu Kun also says it provides “a Yin within Yin” presence. It is sour and slightly warm, and in modern times is said to enter the Liver and Kidney meridians.

**Chinese yam rhizome** is said, in the *Rectification of the Materia Medica*, to “benefit the Essence (*Jing*), firm the Kidneys and address the hundred damaged deficiencies, the five exhaustions and seven injuries.” The great commentator, Zhang Xi-Chun (1860-1933 A.D.), thought that Chinese yam rhizome’s ability to “strengthen the Will and nurture the Spirit” was an important aspect of its potency. It is sweet and neutral, and enters the Spleen, Lung and Kidney meridians.

**Asian water plantain rhizome** “leaches out Dampness, causing Heat to follow along and addresses occasional dizziness,” according to Li Shi-Zhen (1518-1593 A.D.). is also an indispensable



## HISTORICAL ANTECEDENT

Anemarrhena Phellodendron  
Rehmannia Pill (*Zhi Bai Di Huang  
Wan*).

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CONCENTRATED LIQUID EXTRACTS.



herb for supporting healthy urination (*Lin bing*) and Kidney Fire excess. It is sweet, bland and cold, and enters the Kidney and Bladder meridians.

**Tree peony root bark** has the action of addressing the “hidden Fire in the Blood and expelling the Heat of irritability,” as described by Li Shi-Zhen (1518-1593 A.D.). It is acrid, bitter and cool, and enters the Heart, Liver and Kidney meridians.

**Poria** is a main herb for eliminating Dampness and strengthening the Middle Burner. The *Materia Medica* (c. 600 A.D.) emphasizes that it also “opens the Mind (*Xin*) and benefits Wisdom (*Zhi*).” It is sweet and neutral in temperature, and enters the Spleen, Stomach, Heart, Lung and Kidney meridians.

**Anemarrhena rhizome** “drains rootless Kidney Fire, addresses occasional sweating ‘Steaming Bone Syndrome’ (*Gu zheng*), stops the Heat of deficient exhaustion (*Xu lao*) and nourishes and transforms the origin of Yin,” according to Li Dong-Yuan (1180-1221 A.D.) in his *Rules for the Usage of Formulas* (c. 1220 A.D.). This is an important cold, clarifying and stabilizing herb for the Kidney meridian. It is bitter and cold, and enters the Lung, Stomach and Kidney meridians.

**Phellodendron bark** is explained in *Meeting the Original Classic* (1695 A.D.) as “addressing Yin Fire that ascends upwards . . . and Lower Burner Fire . . . (as well as) Damp Heat.” It drains Fire and Damp Heat in the Kidney meridian. Phellodendron bark and Anemarrhena rhizome together are responsible for moving the basis of the **Temper Fire** formula (“Six Flavor Rehmannia”) in a very different direction from **Quiet Contemplative**, which also uses “Six Flavor Rehmannia” as its central formula. It is bitter and cold, and enters the Kidney and Bladder meridians.



## NOTES

This formula should be distinguished from **Quiet Contemplative**. While both formulas have overlapping centers (they both nourish Yin), they have different intentions. **Quiet Contemplative** is, basically, more nourishing; **Temper Fire**, while nourishing Yin, emphasizes harnessing Fire. It is indicated when Heat and Fire signs are more dramatic, eventful, turbulent, and involve more movement.

**Quiet Contemplative** is a more generalized constitutional formula, while **Temper Fire** is indicated in more specific and urgent situations of uncontrolled Fire. It is, however, not uncommon to consider using **Quiet Contemplative** and **Temper Fire** jointly or consecutively.

Liver Fire patterns can be rooted in deficient Yin patterns that turn to Fire. In such situations, it is also very possible that one would want to use **Quell Fire** and **Temper Fire** either jointly or consecutively.

## Wise Judge

Glehnia and Ophiopogon Drink

*Sha Shen Mai Dong Yin*

Generate the Pulse Powder

*Sheng Mai San*

Deficient Lung Yin and Lung Qi patterns

### INGREDIENTS

#### ENGLISH

Lily bulb  
Glehnia root  
Ophiopogon tuber  
Pseudostellaria root  
American ginseng root  
Aromatic Solomon's seal rhizome  
Tremella fruiting body  
Platycodon root  
Chinese asparagus tuber  
Zhejiang fritillary bulb  
Dong quai root  
Poria  
Chinese licorice root and rhizome  
Prepared Rehmannia root  
Schisandra fruit

#### PHARMACEUTICAL

Lilii bulbosus  
Glehniae radix  
Ophiopogonis radix  
Pseudostellariae radix  
Panacis quinquefolii radix  
Polygonati odorati rhizoma  
Tremella fructificatio  
Platycodonis radix  
Asparagi radix  
Fritillariae thunbergii bulbus  
Angelicae sinensis radix  
Poria sclerotium  
Glycyrrhizae radix et rhizoma  
Rehmanniae praeparata radix  
Schisandra chinensis fructus

#### PINYIN

*Bai he*  
*Bei sha shen*  
*Mai men dong*  
*Tai zi shen*  
*Xi yang shen*  
*Yu zhu*  
*Bai mu er*  
*Jie geng*  
*Tian men dong*  
*Zhe bei mu*  
*Dang gui shen*  
*Fu ling*  
*Gan cao*  
*Shu di huang*  
*Wu wei zi*

The Metal element rules the Lung. The Lung receives heavenly energy and sends it downward and throughout the body. For this, it is important that the Lungs have a moist, strong texture and that the breath be even and regular. **Wise Judge** helps the breath flow from the heavens, to infuse us with life from moment to moment. The classics say that the Metal element both obeys and changes, and our **Wise Judge** allows for both this constancy and softness.

The Chinese say a “sea of Qi” gathers in the chest. This energy reservoir regulates rhythmic movement, especially the constant life motions of respiration and heartbeat. **Wise Judge** is an important preparation commonly used by Chinese people when they want to “kick back,” taking it as a mild, replenishing tonic to counter the wear and tear of a busy life. It is especially designed for the Yin and Qi of the Lungs. The Lungs govern the upper limits of Qi, keeping the bodily energy intact by condensing, consolidating and regrouping the Qi when it becomes scattered or its boundaries ill-defined. As they are concerned with moment-to-moment inhalation and



### CHINESE HERBAL ACTIONS

Nourishes Lung Yin, tonifies Lung Qi, moistens the Lungs and throat.

### PHYSICAL INDICATIONS

- Occasional dry cough, hoarseness, dry throat, dry nose, dry skin, thirst.
- Supports a healthy respiratory system.
- Can also be used as a valuable aid to the physical discomfort that accompanies quitting smoking.
- Tonifies and strengthens the Pectoral Qi (*Zong Qi*).

### CONTRAINDICATIONS

None.

exhalation, the Lungs relate to the give and take of ordinary human activity. In China this is a popular tonic, reflecting their cultural belief that when one expends energy with an intense self-directed pace, a mild tonic is needed to let the cool, refreshing, gentle movements of heaven recharge one's being.

### PHYSICAL INDICATIONS

**Wise Judge** primarily moistens the Lungs, and is very thirst-quenching. Because the lungs govern the exterior of the body, it is also indicated for occasional dry skin.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

This formula is for someone that needs replenishment after the strain of losing something they were holding onto, or for people that cannot take from the world what is rightfully theirs. It also relieves the burn-out that comes from the hassles of ordinary activity.

On a deeper level, this formula is used for the sense of grief that makes one withdraw from the world and experience existence as weary, pointless and too difficult. Such bereavement can apply to many areas of life, and **Wise Judge** can help the Metal element become remolded into a new shape, allowing for a healing transformation. Accumulated grief that has hardened and needs to be released can also be facilitated by this herbal combination.

On a spiritual level, **Wise Judge** can help one confront the give-and-take that underlies the cosmos, and thereby move more easily in the world. It can help create the space for one to be remolded with new ideas, and can provide excellent nourishment when new directions are being taken.

Finally, the Lungs are said to be the cover for the other organs. When they are moist and pliant, a person can be open to what the Chinese call "the permutations of Heaven."

**Wise Judge** is indicated during the period of recovery from a loss of any kind; the loss can be physical or involve other aspects of life, such as work or relationships. This formula is also helpful in any situation requiring a new and unfamiliar direction.

### ORIGIN AND DEVELOPMENT

While **Wise Judge** (*Sha Shen Mai Dong Yin* and *Sheng Mai San*) has become so popular in China that it can practically be called a food preparation, we have modeled our **Wise Judge** after Dr. Wu Ju-Tong's formula, "Glehnia Ophiopogon Drink" (*Sha Shen Mai Dong Yin*). We have modified this formula by omitting the Mulberry leaves and following the herbs suggested in Wang Ang's formula "Lily Bulb Firm Metal Soup" (*Bai He Gu Jin Tang*) by adding Lily bulb, Zhejiang fritillary bulb, Dong quai root, Platycodon root and prepared Rehmannia root, as described in his *Collected Formulas and Explanations* in 1682 A.D.

In order to create a more well-rounded formula, we have also added the ingredients of "Generate the Pulse Powder" (*Sheng Mai San*) from Li Dong-Yuan's *Discussion on Distinguishing Confusion Concerning Internal and External Injury* (1231 A.D.). We have also added Tremella fruiting body to further moisten the Lungs.



### PULSE

A bit thin and rapid or weak, especially in the first position on the right hand.

### TONGUE

Possibly dry or even reddish, especially on the tip.

### COMPLEMENTARY ACUPUNCTURE POINTS

Lung 1, 6, 9, Bladder 13, the formula's psychological and spiritual potential corresponds most closely to Lung 3.

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## ABOUT THE HERBS

**Glehnia root** is an herb frequently used to support healthy Lungs. It moistens, helping things to move more smoothly. It is sweet and slightly cold, and enters the Lung and Stomach meridians.

**Ophiopogon tuber** strengthens the Yin and Qi of the Upper Burner and helps in allowing for change. It also strengthens the pulse. It is sweet, slightly bitter and slightly cold, and enters the Heart, Lung and Stomach meridians.

**Aromatic Solomon's seal rhizome** is a valuable tonic for the Lung's moistness and the entire body. It is commonly taken as a home tonic in China. It is sweet and neutral in temperature, and enters the Lung and Stomach meridians.

**Lily bulb** moistens the Lung and imparts a sense of mental, emotional and spiritual clarity to the Mind and Spirit (*Shen*). It is sweet and slightly cold, and enters the Heart and Lung meridians.

**American ginseng root** is one of the herbs that the Chinese immediately adopted from the New World — George Washington added to his income by selling this herb to the Chinese. A tonifying herb that mainly nourishes the fluids, it is an important support for the Lung Yin and Qi. It is sweet and slightly cold, and enters the Lung and Stomach meridians.

**Pseudostellaria root** is being included here, following Dr. Li's usage, to tonify the Lung Yin and Qi. It is sweet and slightly warm, and enters the Lung and Spleen meridians.

**Chinese asparagus tuber** is used to moisten the Lung Yin and also the Kidney Yin. It is sweet, bitter and cold, and enters the Lung and Kidney meridians.

**Platycodon root** expels Phlegm from the Lungs. It also brings energy to the upper portion of the body. It is bitter, acrid and neutral in temperature, and enters the Lung meridian.

**Zhejiang fritillary bulb** clears Heat from the Lung, expels Phlegm and removes occasional obstructions that cause rigidity and hardness. It is bitter and cold, and enters the Heart and Lung meridians.

**Tremella fruiting body** is a commonly used Chinese food which moistens the Lung. It is sweet and neutral in temperature, and enters the Lung and Stomach meridians.

**Dong quai root** moves and tonifies the Blood, and its use here follows Dr. Wang's suggestion that it be included even in a Metal formula. It is sweet, spicy, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Prepared Rehmannia root** moistens the entire body. It is sweet and slightly warm, and enters the Liver, Kidney and Heart meridians.

**Chinese licorice root and rhizome** is used to moisten the Lungs. It is sweet and slightly warm, and enters the Spleen and Lung meridians.



## HISTORICAL ANTECEDENT

Glehnia and Ophiopogon Drink (*Sha Shen Mai Dong Yin*) and Generate the Pulse Powder (*Sheng Mai San*).

**Poria** has replaced the original ingredient used by Dr. Wu Ju-Tong, Dolichos beans (*Bai Bian Dou*). It is sweet and neutral, and enters many meridians, including the Spleen, Stomach, Heart, Lung and Kidney.

**Schisandra fruit** is usually used to dry the Lung, but here a tiny amount is being included, following Dr. Li's usage, to tonify the Lung Yin and Qi, and strengthen the Lungs in general. It is sour and warm, and enters the Lung and Kidney meridians.



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## Women's Chamber

Cinnamon Twig and Poria Pill

*Gui Zhi Fu Ling Wan*

Congeaed Blood, congealed Blood in the lower abdomen

### INGREDIENTS

#### ENGLISH

Chinese red peony root  
Vinegar prepared Zedoary rhizome  
Chinese salvia root and rhizome  
Poria  
Chinese cinnamon twig  
Achyranthes root  
Tree peony root bark  
Sparganium rhizome  
Dry fried peeled Peach seed  
Prepared Corydalis yanhusuo tuber  
Prepared Cyperus rhizome  
Chinese licorice root and rhizome

#### PHARMACEUTICAL

*Paeoniae rubra radix*  
*Curcumaepreparata rhizoma*  
*Salviaemiltiorrhizae radix et rhizoma*  
*Poria sclerotium*  
*Cinnamomi ramulus*  
*Achyranthis bidentatae radix*  
*Moutan cortex*  
*Sparganii rhizoma*  
*Persicae praeparata semen*  
*Corydalis praeparata rhizoma*  
*Cyperipraeparata rhizoma*  
*Glycyrrhizae radix et rhizoma*

#### PINYIN

*Chi shao*  
*Cu e zhu*  
*Dan shen*  
*Fu ling*  
*Gui zhi*  
*Huai niu xi*  
*Mu dan pi*  
*San leng*  
*Guang chao tao ren*  
*Zhi yan hu suo*  
*Zhi xiang fu*  
*Gan cao*

**Women's Chamber** is based on the classical formula *Gui Zhi Fu Ling Wan* taken from the Eastern Han Dynasty text, *Essential Formulas of the Golden Chest* (220 A.D.), and has become the herbal basis for addressing congealed Blood imbalances. Six herbs have been added to the traditional formula to strongly move Blood and Qi: vinegar prepared Zedoary rhizome, Sparganium rhizome, Achyranthes root, prepared Cyperus rhizome, prepared Corydalis yanhusuo tuber, Chinese salvia root and rhizome and Chinese licorice root and rhizome.

### PHYSICAL INDICATIONS

Blood is a dense, material form of Qi and, as such, needs to flow evenly and regularly; its movement should never be forced or erratic. If the smooth flow of Blood is blocked, congealed Blood may result. **Women's Chamber** is especially useful when congealed Blood accumulates. On a circulatory level, congealed Blood can manifest as occasional numbness in the limbs.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

Blood is the aspect of ourselves that allows our behavior and activities to flow comfortably and smoothly; it allows us to feel rooted and to have a sense of our place in the world. Conversely, congealed Blood can cause feelings of disconnection from oneself. **Women's Chamber** can help alleviate such emotional imbalances and restore a sense of stability.

**Women's Chamber** is appropriate whenever congealed Blood causes occasional palpable masses. It is also helpful in relieving emotional trauma when a sense of the individual's internal disconnectedness is evident.



### CHINESE HERBAL ACTIONS

Invigorates Blood, transforms Blood Stasis, supports smooth flow of menstrual Blood.

### PHYSICAL INDICATIONS

- Promotes uterine and ovarian health.
- Assists with temporary circulatory discomfort such as numbness in the limbs.
- Occasional discomfort and accumulation in the Lower Burner.
- Supports a healthy menstrual cycle.

### CONTRAINDICATIONS

Contraindicated during pregnancy.

### PULSE

Most commonly rough, tight, weak and choppy.

### TONGUE

Purple, dark-colored or red dots.

### COMPLEMENTARY ACUPUNCTURE POINTS

Spleen 6, 8, 10, Stomach 29, Large Intestine 4 and extra point *Zi gong*.

## ORIGIN AND DEVELOPMENT

The original **Women's Chamber** (*Gui Zhi Fu Ling Wan*) formulation was taken from one of the earliest texts on Chinese Herbology, *Essential Formulas of the Golden Chest*. The initial formula has been modified by the addition of six herbs, increasing its ability to move Blood and Qi.

## ABOUT THE HERBS

**Chinese cinnamon twig** promotes circulation by warming the channels to unblock Blood vessels and break Blood stagnation. It is acrid, sweet and warm, and enters the Lung and Bladder meridians.

**Poria** is a main herb for eliminating Dampness and strengthening the Middle Burner. Additionally, in cases of Blood stagnation, its ability to drain downward can help blood circulation in the Lower Burner. It is sweet and neutral, and enters the Stomach, Spleen, Heart, Lung and Kidney meridians.

**Tree peony root bark** cools and invigorates Blood, and dispels congealed Blood. It is acrid, bitter and cool, and enters the Liver and Kidney meridians.

**Dry fried peeled Peach seed** breaks congealed Blood, and is especially effective for occasional abdominal masses related to menstrual disharmonies. It also lubricates the intestines, helping to alleviate occasional constipation caused by Dryness. It is bitter, sweet and neutral, and enters the Heart, Liver and Large Intestine meridians.

**Chinese red peony root** invigorates the Blood and breaks up Blood stasis. It is sour, bitter and slightly cold, and enters the Liver and Spleen meridians.

**Sparganium rhizome** dispels congealed Blood, moves Qi and eases stagnation related to the menses. It is especially useful for congealed Blood patterns. It is bitter, acrid and neutral, and enters the Liver and Spleen meridians.

**Vinegar prepared Zedoary rhizome** breaks up Blood stasis, invigorates Qi and reduces stagnation. It is bitter, acrid and warm, and enters the Liver and Spleen meridians.

**Achyranthes root** invigorates the Blood and moves congealed Blood. It also strengthens sinews and bones, has beneficial effects on joints and is valuable for occasional low back and leg discomfort. It is bitter, sour and neutral, and enters the Kidney and Liver meridians.

**Chinese salvia root and rhizome** is an important Blood-moving herb that is used for stagnation due to Blood stasis. It is bitter and cold, and enters the Heart, Pericardium and Liver meridians.

**Prepared Cyperus rhizome** is a crucial herb for moving Qi. It is acrid, slightly bitter and neutral, and enters the Liver and Triple Burner meridians.

**Prepared Corydalis yanhusuo tuber** moves Blood and circulates Qi. It is acrid, bitter and warm, and enters the Liver, Stomach and Lung meridians.

**Chinese licorice root and rhizome** harmonizes all the herbs in the formula and assists them in entering the meridians. It is sweet and neutral, and enters the Spleen and Lung meridians.



## HISTORICAL ANTECEDENT

Cinnamon Twig and Poria Pill (*Gui Zhi Fu Ling Wan*).

## NOTES

**Women's Chamber** may be combined with other formulas as needed. If Blood deficiency is present, **Women's Precious** may be added. **Women's Rhythm** is useful when occasional pressure in the lower abdomen is prominent. If congealed Blood is severe, **Meridian Passage** can be used, and **Lucid Channel** is an excellent adjunct if Phlegm is a major factor.

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## Women's Journey

Warm the Menses Soup

*Wen Jing Tang*

Cold blocking the Conception (*Ren mai*) and Penetrating (*Chong mai*) vessels, Blood stasis in the Lower Burner, Heat signs

### INGREDIENTS

#### ENGLISH

Oyster shell  
White peony root  
Dong quai root  
Ophiopogon tuber  
Tree peony root bark  
Ginger rhizome  
Chinese cinnamon twig  
Evodia fruit  
Morinda root  
Chinese licorice root and rhizome  
Phellodendron bark  
White Asian ginseng root and rhizome  
  
Raw Rehmannia root  
Curculigo rhizome  
Anemarrhena rhizome  
Lycium fruit  
Processed Polygonum multiflorum root

#### PHARMACEUTICAL

Ostreae concha  
Paeoniae alba radix  
Angelicae sinensis radix  
Ophiopogonis radix  
Moutan cortex  
Zingiberis rhizoma  
Cinnamomi ramulus  
Evodiae fructus  
Morindae officinalis radix  
Glycyrrhizae radix et rhizoma  
Phellodendri cortex  
Panax ginseng (white) radix et rhizoma  
Rehmanniae radix  
Curculiginis rhizoma  
Anemarrhenae rhizoma  
Lycii fructus  
Polygoni multiflori praeparata radix

#### PINYIN

*Duan mu li*  
*Bai shao*  
*Dang gui shen*  
*Mai men dong*  
*Mu dan pi*  
*Gan jiang*  
*Gui zhi*  
*Wu zhu yu*  
*Ba ji tian*  
*Gan cao*  
*Huang bai*  
*Bai ren shen*  
  
*Sheng di huang*  
*Xian mao*  
*Zhi mu*  
*Gou qi zi*  
*Zhi he shou wu*

**Women's Journey** was formulated to address Cold and deficiency of the Conception (*Ren mai*) and Penetrating (*Chong mai*) vessels. When these vessels are Cold and deficient, the Blood and Qi moving through them stagnates. Blood stasis, in turn, prevents the production of new Blood. Since one function of Blood is to moisten and cool the body, deficient Blood gives rise to Heat signs. Because of this, **Women's Journey** also addresses imbalances that are more characteristic of Heat.

### PHYSICAL INDICATIONS

Blood represents the aspect of being that allows for comfort and a feeling of completion within oneself. For women of menopausal age, physical and emotional changes due to disruption of the Blood cycle may be of great concern. When a woman presents patterns of excess as well as



### CHINESE HERBAL ACTIONS

Warms the channels, menses and removes Cold, nourishes the Blood and removes Blood stasis, regulates the Conception (*Ren mai*) and Penetrating (*Chong mai*) vessels, replenishes Kidney Yin and Yang.

### PHYSICAL INDICATIONS

- Conflicting patterns of Excess and Deficiency, Heat and Cold.
- Occasional cold abdomen, pale complexion, flushing, sweating, fatigue and disturbed sleep.
- Occasional menstrual irregularities in younger women presenting with signs of both Heat and Cold.
- Supports healthy menopause and menses with both Hot and Cold signs present.

### CONTRAINDICATIONS

None.

deficiency, or Heat and Cold simultaneously, the practitioner will need to address both of these imbalances. **Women's Journey** is designed to alleviate such conflicting signs as an occasional cold abdomen, pale tongue color and complexion, blushing, sweating, fatigue and disturbed sleep. Although this formula is designed primarily for women, it may also be used for men with Cold paralysis and Heat agitation.

### PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

This formula may benefit those who are having difficulty relating to transitions and changes in their environment. **Women's Journey** is used primarily for women during menopause who are exhibiting both Cold and Heat signs.

### ORIGIN AND DEVELOPMENT

**Women's Journey** (*Wen Jing Tang*) is based on the formula called "Warm the Menses Soup" from *Essentials from the Golden Cabinet*, written by Zhang Zhong-Jing during the Eastern Han Dynasty. The original formula has been modified with Anemarrhena rhizome and Curculigo rhizome to increase its Heat and Cold clearing actions, with Oyster shell added to calm the Spirit (*Shen*) and benefit the Yin.

### ABOUT THE HERBS

**Oyster shell** calms and settles the Spirit (*Shen*), and is used for occasional anxiety and insomnia. It is salty, astringent and cool, and enters the Liver and Kidney meridians.

**Dong quai root** tonifies the Blood and regulates the menses. It is also an important herb to invigorate Blood and dispel Blood stasis. It is sweet, acrid and warm, and enters the Heart, Liver and Spleen meridians.

**White peony root** nourishes the Blood, pacifies the Liver and alleviates stagnation. It is used for deficient Blood when combined with the other tonifying herbs in this formula. It is bitter, sour and cool, and enters the Liver and Spleen meridians.

**Tree peony root bark** assists in dispelling Blood stasis, clearing deficient Heat and cooling the Blood. It is acrid, bitter and cool, and enters the Heart, Liver and Kidney meridians.

**Ophiopogon tuber** nourishes the Yin and clears deficient Heat. It is sweet and cool, and enters the Heart, Lung and Stomach meridians.

**Evodia fruit** warms the menses, dispels Cold, alleviates stagnation and moves Qi. Combined with Chinese cinnamon twig, this herb addresses Blood stasis due to Cold. It is acrid, bitter and hot, and enters the Stomach, Spleen, Liver and Kidney meridians.

**Chinese cinnamon twig** is used for warming the channels and dispersing Cold that may be obstructing the Blood. It is sweet, acrid and warm, and enters the Lung and Bladder meridians.

**Ginger rhizome** combines with Chinese licorice root and rhizome and White Asian ginseng root and rhizome to harmonize the Stomach and Spleen and tonify the Qi. This ensures the productive



### PULSE

Soft, forceless and rapid.

### TONGUE

Pale with red tip.

### COMPLEMENTARY ACUPUNCTURE POINTS

Kidney 3, 6, 7, Conception Vessel 6,  
Governing Vessel 4, Spleen 6 and  
Heart 7.

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process of transforming Yang to Yin, resulting in sufficient Blood. It is acrid and hot, and enters the Lung and Stomach meridians.

**Chinese licorice root and rhizome** assists the other Spleen herbs and harmonizes all the herbs in this formula. It is sweet and neutral, and enters all twelve meridians.

**Anemarrhena rhizome** is the first addition to this traditional formula, as are all of the following herbs. Anemarrhena rhizome clears Heat and quells Fire, while at the same time moistening dryness and nurturing the Yin. It is bitter and cold, and enters the Lung, Stomach and Kidney meridians.

**Phellodendron bark** will temper deficient Kidney Fire, addressing occasional night sweats and hot flashes. It is bitter and cold, and enters the Kidney and Bladder meridians.

**Morinda root** is classified as a Kidney Yang tonic, and is used for fortifying Yang and strengthening the sinews and bones. It is acrid, sweet and warm, and enters the Liver and Kidney meridians.

**Curculigo rhizome** is similar in action and use to Morinda root in that it warms the Lower Burner by tonifying the Yang. We have added Curculigo rhizome along with Morinda root, two Kidney Yang tonics, to address the cold sensations that occur with Hot and Cold Blood syndromes. It is acrid and warm, and enters the Kidney and Liver meridians.

**Raw Rehmannia root** cools the Blood, nourishes the Yin and generates fluids. It is bitter and cold, and enters the Heart, Liver and Kidney meridians.

**White Asian ginseng root and rhizome** strongly tonifies the Qi. White Asian ginseng root and rhizome, Chinese licorice root and rhizome and Ginger rhizome are used in **Women's Journey** to give strength to the Stomach and Spleen for ample Blood production. It is sweet and warm, and enters the Spleen and Lung meridians.

**Lycium fruit** nourishes and tonifies the Liver and Kidneys. It tonifies Blood and benefits the Essence (*Jing*). It is sweet and neutral, and enters the Liver, Lung and Kidney meridians.

**Processed Polygonum multiflorum root**, in tandem with Lycium fruit, tonifies the Liver and Kidneys, nourishes Blood and benefits Essence (*Jing*). It is bitter, sweet and slightly warm, and enters the Liver and Kidney meridians.



### HISTORICAL ANTECEDENT

Warm the Menses Soup (*Wen Jing Tang*).

### NOTES

**Women's Journey** may be combined with **Temper Fire** where deficient Kidney Fire is present.

**Quiet Contemplative** may be added where the Kidney Yin and Essence (*Jing*) are in need of further tonification, **Women's Precious** is an effective addition for deficient Blood and **Women's Rhythm** helps when obstructed Blood and Qi are indicated. Lastly, **Dynamic Warrior** may be a useful adjunct when a Kidney Yang deficiency is present.

## Women's Precious

Eight Treasures Pill to Benefit Mothers

*Ba Zhen Yi Mu Wan*

Deficient Blood and Qi, depleted Conception (*Ren mai*) and Penetrating (*Chong mai*) vessels, deficient Liver and Heart Blood, deficient Spleen Qi

### INGREDIENTS

#### ENGLISH

Dong quai root  
Prepared Rehmannia root  
White peony root  
Processed Polygonum multiflorum root  
  
White atractylodes rhizome  
  
Poria  
Chinese red ginseng root and rhizome  
Sichuan lovage rhizome  
Lycium fruit  
Siberian motherwort herb  
Honey fried Chinese licorice root and rhizome

#### PHARMACEUTICAL

Angelicae sinensis radix  
Rehmanniae praeparata radix  
Paeoniae alba radix  
Polygoni multiflori praeparata radix  
Atractylodis macrocephalae rhizoma  
Poria sclerotium  
Ginseng rubra radix et rhizoma  
Ligustici wallichii rhizoma  
Lycii fructus  
Leonuri herba  
Glycyrrhizae praeparata radix et rhizoma

#### PINYIN

*Dang gui shen*  
*Shu di huang*  
*Bai shao*  
*Zhi he shou wu*  
  
*Bai zhu*  
  
*Fu ling*  
*Hong ren shen*  
*Chuan xiong*  
*Gou qi zi*  
*Yi mu cao*  
*Zhi gan cao*

Blood is a quality of energy. According to one of China's oldest books (*Ling Shu*, chapter 18), "Blood and Qi are different in name but are of the same category." Blood is not only a physical entity, but also the component that allows for structure, substance and form. It allows life to become embodied and have a physical and temporal location. Radiance, composure, presence, abundance, the accumulation of memory, contentment, self-esteem and calmness all derive from Blood.

Blood is also the power of cyclic and rhythmic transformation. It allows physical creation and procreation. Blood builds, maintains, moistens, repairs, replenishes, rejuvenates and allows for replication. It then allows for the awareness of accomplishment. Qi is Yang and Blood is Yin, both are necessary for life.

A woman's life is disproportionately concerned with Blood, "male rules Qi and female rules Blood," says Tang Zong-Hai in *Discussions of Blood Patterns* (section 1, 1885 A.D.). The menstrual cycle and the process of procreation are an additional burden and can easily deplete a woman's Blood. Blood often becomes a central issue in a woman's being. Whenever the Blood resources of life need to be replenished, whether from depletion or a constitutional tendency, **Women's Precious** is the right balance.



### CHINESE HERBAL ACTIONS

Nourishes the Blood, tonifies the Qi, regulates the Blood, supports healthy menses, supports fertility, quickens the Conception (*Ren mai*) and Penetrating (*Chong mai*) vessels, nurtures the uterus.

### PHYSICAL INDICATIONS

- Occasional abundant or scanty menstruation.
- Occasional low back discomfort, abdominal distention, tired limbs, appetite fluctuations.
- Occasional dry eyes, cracked fingernails.
- Occasional insomnia.
- Supports a healthy reproductive system.
- Supports fertility.
- Used as a constitutional to support moist skin, a radiant complexion, strong fingernails and luxuriant hair.
- Supports emotional well-being.

### CONTRAINDICATIONS

None.

## PHYSICAL INDICATIONS

This formula is the classic preparation for deficient Blood and Qi patterns. Designed especially in consideration of women's physiology, it is the most commonly used formula for deficient Blood and Qi. **Women's Precious** creates abundance in the "Sea of Blood" (the Penetrating vessel) and the "Sea of Yin" (the Conception vessel). When these two meridians are bountiful, the uterus is luxuriant, menstruation can be regular and reproduction harmonious.

**Women's Precious** can also be used as a supplementary formula for deficient Liver Blood patterns.

## PSYCHOLOGICAL AND TRANSFORMATIONAL INDICATIONS

Tchu Hsi, the 12th century Chinese philosopher, said that "only after the bodily form has been produced can Spirit develop consciousness." The human being's capacity to be at home and comfortable within a physical form is dependent on what the Chinese call Blood. Blood allows human life to be embodied. It allows for place, location, time, regularity and the acceptance of definition. **Women's Precious** addresses such issues for both women and men.

Whenever a person feels restless, irritable, anxious, uneasy, forgetful or unable to go with the flow, **Women's Precious** can provide a subtle nourishment for the Heart's Blood. If one becomes fragile, brittle, uneven or awkward, this formula can moisten this aspect of the Liver's Blood. For a person who becomes unusually ill at ease, hesitant, timid or unsure in relationship to friends, family or society, **Women's Precious** can be a delicate counterbalance for deficient Gallbladder Blood.

In general, **Women's Precious** encourages the creation of a comfortable presence in the world, inviting its inhabitation and supporting its acknowledgment. It allows for self-esteem. Whether one feels like an outcast, deserted or out-of-place in relationship to the constant movement of life, nourishing the Blood can be a helpful herbal response.

Blood concerns the unfoldment, acceptance and embracing of the constant cycles of life. A person with abundant Blood has a radiance, luster, brightness and an inward sense of being at home in the world of ceaseless change.

## ORIGIN AND DEVELOPMENT

The basic strategy of **Women's Precious** (*Ba Zhen Yi Mu Wan*) involves combining the "Soup of Four Things" (*Si Wu Tang*) with a reduced dosage of the "Soup of the Four Gentlemen" (*Si Jun Zi Tang*). Both of these formulas are recorded in Dr. Chen Shi-Wen's classic *Song Dynasty 14* (1151 A.D.). These formulas continue to be the foundation of Chinese herbal tonification, and are among the best remembered of Dr. Chen's 788 herbal combinations.

The "Soup of Four Things" is Chinese Herbology's basic Blood tonic formula. It is comprised of Dong quai root, prepared Rehmannia root, White peony root and Sichuan lovage rhizome. Dr. Chen, in the ninth volume of his book, mentions this formula for addressing any deficiency, or harm to the Conception (*Chong mai*) and Penetrating (*Ren mai*) vessels. Prepared Rehmannia root and White peony root nourish and stabilize the Blood, while Dong quai root and Sichuan lovage



## PULSE

Thin, weak, or empty.

## TONGUE

Pale, or inordinately dry or wet.

## COMPLEMENTARY ACUPUNCTURE POINTS

The Chinese normally consider herbs more effective than acupuncture for nourishing the Blood.

Complementary acupuncture points (at least in terms of intention) might include: "the four flowers" (Bladder 17, 19), the solid (*Zang*) organ Shu points (Bladder 13, 15, 18, 20, 23), Stomach 36 and moxa on Spleen 6, 10, Conception Vessel 6, and Stomach 29.

rhizome tonify and move the Blood. The “Four Things” is itself actually a later version of a much earlier formula, recorded in Zhang Zhong-Jing’s *Essential Formulas of the Golden Chest* (220 A.D.) as “Ass Skin Glue Mugwort Soup” (*Jiao Ai Tang*) — the Ass skin glue, Licorice and Mugwort were removed to concoct the “The Soup of Four Things.”

The “Soup of the Four Gentlemen” is the basic Qi tonic of Chinese Herbology. Again, Dr. Chen derived this formula by changing one ingredient in an early well-known formula called “Regulate the Middle Pill” (*Li Zhong Wan*), which came from Zhang Zhong-Jing’s *Discussion of Cold-induced Disharmonies* (220 A.D.). Dr. Chen changed the original formula’s dried Ginger to Poria to create the “Four Gentlemen.”

Not long afterwards (in Chinese historical terms), Dr. Sha Tu-Mu thought to combine these two formulas for a joint Blood and Qi tonic. His renowned “Eight Precious Powder” (*Shi Quan Da Bu Tang*) is described in *Experiential Formulas of the Auspicious Bamboo Hall* in 1326 A.D. (volume 4). Other scholars modified the dosage to emphasize a gynecological application.

Not content with the standard “Eight Precious Powder” (*Shi Quan Da Bu Tang*), Dr. Zhang Jie-Bin made another refinement in his *Complete Works of Jing-Yue* in 1624 A.D. (volume 61). Adding Motherwort to further enhance gynecological usage, he called this formulation “Motherwort Eight Precious Pill” (*Ba Zhen Yi Mu Wan*).

Processed Polygonum multiflorum root and Lycium fruit were added to address the deeper, Blood-Essence (*Jing*) deficiency that often accompanies the deficient Blood patterns of Western women.

## ABOUT THE HERBS

**Dong quai root** is used to tonify and move the Blood and regulate the menses. It is used for all deficient and stuck Blood patterns. It is sweet, acrid, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Prepared Rehmannia root** is a crucial herb to tonify and stabilize the Blood. Li Shi-Zhen, the Ming Dynasty’s most famous botanist, wrote in 1578 A.D. that Rehmannia “generates the Blood-Essence (*Jing*), tonifies the deficiencies of the five solid (*Zang*) organs, penetrates the blood vessels, benefits the ears and eyes, and blackens the hair.” It is sweet and slightly warm, and enters the Liver, Kidney and Heart meridians.

**White peony root** nourishes and stabilizes the Blood. Wang Ang writes in his *Essentials of the Materia Medica* (1694 A.D.) that Peony “tonifies Blood, disperses the Liver, benefits the Spleen, absorbs Liver Yin, and is used to address all deficient Blood patterns with stagnation.” It is also important for occasional irritability, edginess and mood swings. It is bitter and slightly cold, and enters the Liver meridian.

**Processed Polygonum multiflorum root** is our enhancement of Dr. Zhang’s version, and is a crucial herb to nourish the Blood and Essence (*Jing*). It is used for all deficient Blood and/or deficient Essence (*Jing*) patterns. Li Ao writes in *Notes on Polygonum* (813 A.D.) that Polygonum gives a “clear recognition of the principles of human life.” It is bitter, sweet and warm, and enters the Liver and Kidney meridians.



## HISTORICAL ANTECEDENT

Motherwort Eight Precious Pill (*Ba Zhen Yi Mu Wan*).

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**White atractylodes rhizome** is the second ingredient in the “Soup of the Four Gentlemen.” A crucial herb to tonify the Qi and drain Dampness, it is sweet, bitter and warm, and enters the Spleen and Stomach meridians.

**Poria** is the third component of the “Four Gentlemen” and tonifies Qi, drains Dampness and comforts the Spirit (*Shen*). It is sweet and neutral, entering many meridians including the Spleen, Stomach, Heart, Lung and Kidney.

**Chinese red ginseng root and rhizome** is an important Qi tonic. Tonifying the Qi in order to nourish the Blood is an old Chinese strategy that was formalized by the Qing Dynasty scholar Zhou Xue-Hai, who stated: “Qi is needed to generate Blood.” Also, Qi is often tonified in order to regulate the Blood, which another Qing scholar, Tang Zong-Hai, formalized when he said “Qi is the commander of Blood.” Ginseng can be essential for the lethargy and fatigue that accompanies deficient Blood. It is sweet, slightly bitter and warm, and enters the Spleen and Lung meridians.

**Siberian motherwort herb** is an indispensable herb for moving the Blood and adjusting the menses. Motherwort is generally contraindicated during pregnancy, but Dr. Zhang, in “Eight Precious Powder” (*Shi Quan Da Bu Tang*), indicates that in this dosage and combination it is actually helpful. It is acrid, bitter and slightly cold, and enters the Liver and Pericardium meridians.

**Sichuan lovage rhizome** is described by Zhu Dan-Xi in 1347 A.D. as “the main herb to move the Qi portion of the Blood.” It is also an important herb for alleviating stagnation. Sichuan lovage rhizome combined with Dong Quai root was called the “Buddha’s Hand” by Xu Shu-Wei (c. 1132 A.D.). It is acrid and warm, and enters the Liver, Gallbladder and Pericardium meridians.

**Lycium fruit** is our second enhancement, another important herb to nourish the Blood and Essence (*Jing*). It is sweet and gentle, and enters the Liver and Kidney meridians.

**Honey fried Chinese licorice root and rhizome** is the fourth ingredient of the “Four Gentlemen.” It tonifies the Qi and integrates the formula. It is sweet and slightly warm, and enters all twelve meridians, but mainly the Spleen and Lung.



#### NOTES

Dr. Zhang Jie-Bin, in his original Ming Dynasty description of this formula, states “ten women, nine deficiencies.” The formula was originally designed in pill form for long-term usage. Its efficacy, Dr. Zhang promises, is very noticeable but gradual. In modern times, if the pills are to be taken for more than several months, many practitioners recommend that a rest be taken from the herbs for one out of every eight weeks or so.

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## Women's Rhythm

Penetrate Congealed Blood Decoction

*Tong Yu Jian*

Four Substance Decoction

*Si Wu Tang*

Stagnant menstrual Qi and congealed menstrual Blood, deficient Blood

### INGREDIENTS

#### ENGLISH

Dong quai root  
Carthamus flower  
Prepared Corydalis yanhusuo tuber  
Prepared Cyperus rhizome  
White peony root  
Sichuan lovage rhizome  
Silk tree bark  
Achyranthes root  
Prepared Rehmannia root  
Tree peony root bark  
Saussurea root  
Chinese hawthorn fruit  
Asian water plantain rhizome  
Tangerine dried rind of green fruit  
Chinese cinnamon bark

#### PHARMACEUTICAL

Angelicae sinensis radix  
Carthami flos  
Corydalis praeparata rhizoma  
Cyperi praeparata rhizoma  
Paeoniae alba radix  
Ligustici wallichii rhizoma  
Albiziae cortex  
Achyranthis bidentatae radix  
Rehmanniae praeparata radix  
Moutan cortex  
Aucklandiae radix  
Crataegi fructus  
Alismatis rhizoma  
Citrus reticulata pericarpium viride  
Cinnamomi cortex

#### PINYIN

*Dang gui shen*  
*Hong hua*  
*Zhi yan hu suo*  
*Zhi xiang fu*  
*Bai shao*  
*Chuan xiong*  
*He huan pi*  
*Huai niu xi*  
*Shu di huang*  
*Mu dan pi*  
*Mu xiang*  
*Shan zha*  
*Ze xie*  
*Qing pi*  
*Rou gui*

The Blood and Qi need to continually move. Blood's movement should never be forced, hierarchical or strained; a smooth, even and regular flow is its ideal state. **Women's Rhythm** is designed to adjust menstruation so that Blood and Qi move and flow harmoniously. This formula helps to support a menstrual cycle that unfolds gracefully, develops regularly and moves gently.

Reviewing the many formulas that have been used to alleviate stagnations of menstrual Qi and Blood, nothing was found to be more finely crafted than Dr. Zhang Jie-Bin's famous "Penetrate Congealed Blood Decoction." In his landmark *Complete Works of Jing-Yue* (volume 51, 1624 A.D.), he describes this formula's actions as addressing "women's stagnant Qi and accumulated Blood, menstrual disharmony and postpartum congealed Blood."

### PHYSICAL INDICATIONS

As Dr. Zhang states, **Women's Rhythm** is for all menstrual patterns that are due to stagnant Qi and congealed Blood. Stagnant Qi can be triggered by emotions; they come and go, accompanied by distention. Congealed Blood stagnations are sharper, very localized and more persistent.



### CHINESE HERBAL ACTIONS

Adjusts and supports healthy menses, moves Blood and Qi, regulates and adjusts the Conception (*Ren mai*) and Penetrating (*Chong mai*) vessels, nourishes the Blood, alleviates menstrual stagnation.

### PHYSICAL INDICATIONS

- Occasional menstrual discomfort.
- Occasional breast distention.
- Occasional water retention.
- Occasional irritability, frustration, anger, hypersensitivity and mood swings.
- Eases menstrual difficulty.
- Regulates the menses.
- Valuable for both men and women when the flow of Qi and Blood is disturbed anywhere in the body.

### CONTRAINDICATIONS

Contraindicated during pregnancy.

Both are addressed by **Women's Rhythm**. Even the occasional cramping and discomfort of Cold obstructing the Blood flow can be addressed by this herbal preparation. It can be helpful whenever occasional blockages of Qi and Blood disrupt the menstrual cycle and cause periods that come too early or late, or are randomly irregular. It also harmonizes menstruation.

**Women's Rhythm** is also valuable for any pattern that interferes in the movement of Qi and Blood accompanying the menstrual cycle.

Dr. Zhang, in his original description, mentions this formula as being helpful for postpartum congealed Blood. He also explains that while this formula has been especially crafted for menstrual disharmonies, it can also be used for both women and men whenever the flow of Qi and Blood is disturbed anywhere in the body. He suggests rigidity, instability and chaotic functioning as considerations for its use.

**Women's Rhythm** is a generalized formula for dealing with the discomfort of the menstrual cycle. Whenever blockages of Qi and Blood disrupt the natural, smooth passage of menstruation, **Women's Rhythm** can be helpful.

#### ORIGIN AND DEVELOPMENT

Dr. Zhang's "Penetrate Congealed Blood Decoction" (*Tong Yu Jian*) is the model for **Women's Rhythm** (*Tong Yu Jian* and *Si Wu Tang*). Dr. Zhang himself reviewed many earlier formulas, such as Dr. Chen Zi-Ming's very similar "Achyranthes Powder," found in the *Complete Book of Good Formulas for Women* (volume 1, section 21, 1237 A.D.). We have also made some minor alterations, based mainly on the suggestions in Dr. Zhang's commentary. These include adding more Blood-nourishing herbs (ingredients from the "Soup of Four Things" (*Si Wu Tang*)) which we will note below.

#### ABOUT THE HERBS

**Dong quai root** is an important gynecological herb. It nourishes and moves the Blood, and regulates the menses. Dr. Zhang originally suggested using the "tail" (the part deepest in the soil) to emphasize movement. We have used the entire root because we wanted to add a nourishing dimension to the formula that would be missing using only the tail. It is sweet, acrid, bitter and warm, and enters the Liver, Heart and Spleen meridians.

**Prepared Cyperus rhizome** is a crucial Qi-moving herb. The *Illustrated Classic of the Materia Medica* (1061 A.D.) points out that it is also valuable for occasional anxiety, worry, and mental confusion. It is acrid, slightly bitter, sweet and neutral, and enters the Liver and Triple Burner meridians.

**Carthamus flower** is a crucial herb to move the Blood, promote menstruation and penetrate congealed Blood. It is acrid and warm, and enters the Heart and Liver meridians.

**Prepared Corydalis yanhusuo tuber** moves the Blood and circulates the Qi. Dr. Zhang originally used *Lindera* (*Wu yao*) in his formula. We have followed common modern experience and substituted prepared *Corydalis yanhusuo* tuber in its place. It is acrid, bitter and warm, and enters the Liver, Stomach and Lung meridians.



#### PULSE

Wiry, tight or choppy pulse, depending on whether Qi, Cold, or Blood predominate in the obstruction of the flow.

#### TONGUE

Dark or normal tongue color, purplish or dark complexion, sometimes red dots.

#### COMPLEMENTARY ACUPUNCTURE POINTS

Conception Vessel 3 and Spleen 6, Stomach 29 and Spleen 10, Bladder 30 and Gallbladder 41, or Liver 2 and Spleen 8.

**Achyranthes root** is an addition to the original formula suggested by Dr. Zhang's own commentary. It invigorates the Blood and moves congealed Blood. It is bitter, sour and neutral, and enters the Kidney and Liver meridians.

**White peony root** was suggested by Dr. Zhang as a valuable addition to his formula if there was significant Blood deficiency. It is an important herb to tonify the Blood while it simultaneously comforting the Liver and addressing stagnation. It is bitter and slightly cold, and enters the Liver meridian.

**Sichuan lovage rhizome** is another addition to the formula suggested by Dr. Zhang, borrowing from the "Soup of Four Things." It moves the Blood and circulates Qi and is commonly used for supporting a healthy menstrual cycle. It is acrid and warm, and enters the Liver, Gallbladder and Pericardium meridians.

**Prepared Rehmannia root** follows the idea of supplementing the original formula with the ingredients of the "Soup of Four Things." It is sweet and slightly warm, and enters the Liver, Kidney and Heart meridians.

**Silk tree bark** has been added. We wanted to include an herb that would enhance the formula's ability to address the irritability, emotional sensitivity, moodiness and "feeling on the verge of tears" that we have found disproportional in Western individuals. Silk tree bark, according to the *Divine Husbandman's Classic of the Materia Medica* (c. 150 A.D.), "calms the five solid (*Zang*) organs . . . (encourages) happiness and absence of worry." In addition, according to the *Grand Materia Medica* (1578 A.D.), it simultaneously harmonizes the Blood and alleviates stagnation. It is sweet and gentle, and enters the Heart, Spleen and Stomach meridians.

**Asian water plantain rhizome** leaches out Dampness. The *Miscellaneous Records of Famous Physicians* (c. 500 A.D.) says it is used for "obstructed water in the Triple Burner." Dr. Zhang's adoption of water plantain for menstrual cycle water retention dates to the famous "Angelica Peony Powder" found in *Essential Formulas of the Golden Chest* (c. 220 A.D.). It is sweet and cold, and enters the Bladder and Kidney meridians.

**Saussurea root** moves Qi and alleviates stagnation. It is acrid, slightly bitter and warm, and enters the Spleen, Stomach, Large Intestine and Gallbladder meridians.

**Chinese hawthorn fruit** moves congealed Blood, opens stagnant Qi and helps protect digestion. It is sour, sweet and slightly warm, and enters the Spleen, Stomach and Liver meridians.

**Tree peony root bark** is an addition to Dr. Zhang's formula. It is adopted from an idea in the *Neglected Patterns of the Classic* (1832 A.D.) that couples Tree peony root bark with Chinese cinnamon bark so that both Hot and Cold aspects are addressed whenever there is congealed Blood. This usage is popular in modern China. According to the *Divine Husbandman's Classic of the Materia Medica* (c. 150 A.D.) Tree peony root bark also "calms the five solid (*Zang*) organs." It is helpful at soothing irritability, edginess and tension. It is slightly cold, acrid and bitter, and enters the Kidney, Heart and Liver meridians.



### HISTORICAL ANTECEDENT

Penetrate Congealed Blood Decoction (*Tong Yu Jian*) and Soup of Four Things (*Si Wu Tang*).

### NOTES

Dosage can fluctuate. If acupuncture is being used, the dosage depends on how herbs fit into the overall plan. How often can the person be conveniently seen for acupuncture? Can the person be needled conveniently during menses? The more acupuncture given, the less herbs are necessary.

Dosage and usage strategy is also dependent on the main presenting pattern. For example, if the blockage of blood flow is a secondary factor and the primary underlying disharmony is actually deficient Blood, the approach will call for a significant utilization of **Women's Precious**. **Women's Precious** might be used during most of the month, with **Women's Rhythm** taken only toward the time of menstruation, or it is possible to use a small amount of

(continued in sidebar, next page)

**Tangerine dried rind of green fruit** is one of the best herbs available for moving constrained Liver Qi. It is used to move stagnant Qi, and as the *Supplement to the Extension of the Materia Medica* (1347 A.D.) says, emotions such as belligerence and anger. It is bitter, acrid and slightly warm, and enters the Liver and Gallbladder meridians.

**Chinese cinnamon bark** is again a suggestion by Dr. Zhang. He suggested its use whenever Cold obstructs blood movement and causes stagnation. A characteristic of Chinese cinnamon bark is to warm the Blood without causing dryness. It is sweet, acrid and very hot, and enters the Kidney, Liver and Spleen meridians.



*(continued from previous page)*

**Women's Rhythm with Women's Precious**, changing the proportion as menstruation approaches.

If the underlying configuration is stagnant Liver Qi, **Relaxed Wanderer** might be the suitable basic formula, with **Women's Rhythm** being an important adjunctive. If the underlying disharmony is Cold in the Lower Burner, **Dynamic Warrior** (Kidney Yang) might be used with **Women's Rhythm**. The possibilities depend totally on the configuration of the individual's Blood and Qi.

It should also be noted that in the unlikely situation that a person is purely stagnant Qi or purely congealed Blood, **Women's Rhythm** is still applicable because of its particular formulation.

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