

AN INTRODUCTION TO ASIAN MEDICINE

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ASIAN MEDICINE

Currently in the world there are two main systems of medicine in widespread usage: Western medicine (as we know it in North America) and Asian medicine (of which acupuncture is such a great part). The origin of acupuncture is lost in antiquity, though it is assumed to have developed from folk medicine. Thousands of years ago, as the story goes, Asian warriors found that when they were hit with arrows in certain parts of their body, they seemed to recover from ailments in other areas of the body, or noticed a sensation of numbness some distance from the wound. Early folk-lore probably kept track of these puncture points, noticing it was not the size of the wound that was important, but rather the exact spot on the skin where the wound was made. A few hundred years later, possibly some curious medicine men must have taken the observations seriously enough to try it out, and started using chips of stone, then bone and antler 'needles' to simulate this process. Later they switched to metal needles.

Widespread use of acupuncture began about 2600 B.C. when a reigning emperor ordered that acupuncture replace all other forms of medicine, and from that time on, right up to this day, it has been employed not only to cure, but also to keep people in good health. Doctors were, in fact, paid only while their patients remained well; if a patient fell ill his doctor was required to care for him without further charge.

For the next 2,000 years acupuncture occupied an important place in Asian medicine. Books were written defining more than 600 effective acupuncture points on the human body and describing ailments from back pains to toothaches that could be cured by it. Special departments of acupuncture were established in early Asian schools of medicine. By the 19th century, however, the practice fell into disrepute among modern, Western-trained Asian doctors. Practitioners of folk medicine kept acupuncture alive, but it was forbidden in the more advanced city hospitals.

Chairman Mao worked at reviving traditional Asian Medicine in a modern context. In 1949 there were 70,000 Western trained doctors in China and 500,000 practitioners of traditional medicine. When the Peking Research Institute for Asian Traditional Medicine opened in 1953, Mao required Western-trained doctors to undergo months of intensive training in traditional medicine there. Many Western-trained doctors who studied at the Institute apparently are now very enthusiastic about the use of 'folk' medicine such as acupuncture and herbalism. Now, it is often stated that ninety percent of China's illnesses are cared for (partly or wholly) through the use of acupuncture and herbs.

Over thousands of years, acupuncture developed into a reasonably well organized body of empirical knowledge. Ancient documents and texts were written on the subject in Asian but mainly this proven knowledge was transmitted by means of word of mouth, through successive generations. Many schools of thought developed around the different teachers or masters of acupuncture, each with slightly

different ideas, concepts and methods, etc.

In the last half of the 20th century the system of acupuncture was researched and readapted under Chairman Mao's insistence. The study of the ancient documents and manuscripts was supplemented with the corresponding results of experimental research, and the entire system was put on a scientifically and logically (Western logics) accessible basis, which is our modern acupuncture. It is a blend of Eastern and Western medical thought... although not yet a happy "marriage". The differences between Eastern and Western approaches to medicine are strikingly profound. The most basic contrast is that the Asian study the living rather than the dead (dissection was illegal in China), as opposed to Western Medicine's heavy reliance on autopsies and dissection for diagnosis, research and teaching medical students. To the Eastern mind, a corpse is useless because its 'life energies' are gone.

Secondly, Eastern philosophy treats man's mind and body as one, relating the whole being to the universe, while our practice stems from the ancient Greek belief in the duality of spirit and matter. In other words, Western science has drawn a sharp distinction between clinical medicine and psychology which, in effect, divides the patient in two. Also, the Asian seek to restore a body's organs, rather than augment them as we commonly do in the West. For example, when a hormone level is low, instead of injecting a patient with the deficient substance, acupuncturists try to stimulate the body so that the organ itself regains its power to produce enough of the required hormones.

Finally, although Western physicians have recently devoted more attention to preventative medicine, prevention has been the main emphasis in Asian culture for centuries. In fact, the highest criterion for a skilled 'doctor' in ancient times was his ability to detect signs of illness long before overt symptoms appeared.

Instead, the Asian performed an even harder task. They reduced the complex human body to factors that easily agreed with their philosophy, drew parallels between health, society and nature, and invented a form of treatment, acupuncture, that did not depend on correct scientific and anatomical knowledge. Acupuncture cures illness because it relies upon a single principle: MAN ECHOES NATURE. Nature is precise, therefore man is precise. The working of nature can be systematically set down and so can the physical workings of man. Predictable order reigns in nature and in man, and the acupuncturist depends on the body to act as nature does.

The traditional theory underlying acupuncture postulates that 'vital or life energy' (called "chi" and pronounced 'chee' as in cheese) circulates constantly throughout the body, much as does blood, by means of invisible pathways known as meridians. There are twelve main meridians with many secondary meridians or vessels criss-crossing the body. The meridian pathway system can be compared to the network of airways which are shown only on an aviation map, but are not in existence in the sky.

An excellent book to further your knowledge of Traditional Asian Medicine is "Between Heaven & Earth: A Guide to Asian Medicine," by Harriet Beinfield & Efrem Korngold, available from Ballantine books and at most book stores.

KI AND YIN/YANG

Ki, Qi, or Chi, depending on what part of the Asian Continent you are speaking from, is the life force that powers all existence. The belief in Asian Cosmology, is that the source of all things is the **Tao**, (means Way) the law of the universe. According to this belief system, the Universe was formed by a big explosion, called the “Big Bang Theory” in Physics. From this explosion two poles of energy formed, a positive energy, called **Yang**, and a negative energy, called **Yin**. These forces, both opposite and complimentary, are in a constant state of flux, both repelling and attracting. It is the play between the **Yin** and the **Yang**, the ebb and flow between these two poles of energy, which creates the **Ki** energy.

The philosopher Lao Tzu, in his book the Tao Te Ching, speaks of Ki as the “immaterial breath” of existence. It manifests in many forms, from the most subtle form of energy we call light to the densest accumulation of energy, granite. Even apparently lifeless objects such as rocks are made of Ki in its most material aspect. Websters Dictionary defines Ki as “energy on the verge of becoming matter and matter on the verge of becoming energy”, again reiterating that the Yin/Yang, positive/negative duality permeates this philosophy, known as Taoism (pronounced “Dowism”). Our Western philosophy and our “reality based” physics don’t conflict much with Taoism since Western scientists believe that all matter is made up of particles of energy.

According to Taoist philosophy, Ki reveals itself to us as five different aspects or qualities of energy, known as the Five Elements. These elements are Fire, Earth, Metal (Air), Water, and Wood. Each element has its own particular quality or flavor and gives this quality to some aspect of life. Vegetables and plants, for example, belong mainly to the Wood element; rocks and minerals to the Metal element. People are a blend of all five elements. Everything in nature is a particular and unique combination of Yin/Yang and the Five Elements, with each combination forming the “true” or “upright” Ki of that object or individual.

Yin and Yang are the two opposite but complementary aspects of existence. The ideograms that represent yin and yang in the Asian written language depict the yin concept as the shady side of a hill, the yang concept as the sunny side of a hill. So we have Yin, corresponding to that which is cool, dark, feminine, and Yang, that which is hot, light, masculine. Yin and Yang, however, are only relative conditions, not absolute. One thing can be yin to another and yang in relation to a third. For example, hot tea is yang when compared to an ice cube which would be yin, but when the hot tea is compared to the sun, the hot tea becomes yin and the sun then represents yang. When speaking about our cosmological balance, heaven is yang and earth is yin. Human beings are said to comprise the Ki of heaven and the Ki of earth.

In Asian Medicine the solid organs, also known as the organs of continuous function, are said to be yin. They are the Heart, Pericardium, Lung, Spleen\Pancreas, Kidney and Liver. They are said to store the vital energies. The Yang organs, known as the organs of intermittent function, are hollow. They are the Small Intestine, Triple Heater, Large Intestine, Stomach, Urinary Bladder, and Gall Bladder. They transport the vital substances. The Yin organs are called Zang and the Yang organs are called Fu. To facilitate your understanding of this Yin/Yang concept we will list some Yin/Yang dualities. Please be aware, again, that their yin or yang quality is only relative, not absolute.

YANG

Masculine
Hot
Fire
Heaven
Back
Active
Day
Light
Future
Sun
Logic
Rational
Analytical
Left Brain
Immaterial
Expansion
Energy
Rising
Faster
Slender
Extroverted
Assertive
Periphery

YIN

Feminine
Cold
Water
Earth
Front
Passive
Night
Dark
Past
Moon
Creativity
Emotional
Intuitive
Right Brain
Material
Contraction
Matter
Descending
Slower
Rotund
Introverted
Receptive
Center



THE FIVE ELEMENTS

The five elements are the different qualities of qi energy, the five different modes in which it manifests itself in the universe. The elements also manifest themselves in humans, linking us with the rest of the environment, with the cycle of the seasons and the hours. The way we respond, physically and emotionally, to external influences and to the forces of nature depends on the balance of the elements within us.

Fire is the element of heat, summer, enthusiasm, and warmth in human relationships. Earth is the element of harvest time, abundance, nourishment, fertility, and the mother-child relationship. Metal includes the Western idea of the air element, but it is more. It is the force of gravity, the minerals within the earth, the patterns of the heavenly bodies, the powers of electrical conductivity and magnetism. In man it is grief and the yearning to transcend it. Water is the source of life, the capacity to flow, infinitely yielding yet infinitely powerful, ever-changing and often dangerous. It is the most yin of the elements. In human psychology, water governs the balance between fear and the desire to dominate. Wood is the most human of the elements. It is the element of spring, and the creative urge to achieve, which turns to anger when frustrated. In people it is the capacity to look forward, plan and make decisions.

Each element governs a meridian or organ function in the human body (as shown above right) and also an aspect of the personality or emotions, so that any disturbance of the elements will affect the mind and body in specific ways. The value of an understanding of the elements to a doctor of Asian medicine is that the network of element associations provides clues on which he can base a diagnosis. Each element is associated with a color, a taste, a season, a smell, an emotion, and a sense. The doctor will not only be interested in the patient's symptoms, he will also have learned to perceive subtle hues of color on the face, to distinguish inflections in the voice, and to make accurate judgements on the patient's emotional state. He can then confirm his diagnosis by questioning. What kind of taste does the patient crave? What weather makes the condition worse? In this way he sees beyond the symptoms to the cause, which lies in one of the elements. If the diagnosis points to the water element, the doctor will know he must treat the kidneys and bladder; the same symptoms in another patient may stem from the Earth element, so the doctor will treat the spleen and stomach.

ELEMENTS:	FIRE	EARTH	METAL	WATER	WOOD
COLOR:	red	yellow/brown	white	blue/black	green
SOUND:	laughing	singing	weeping	groaning	shouting
ODOR:	burnt	sweet, fragrant	rotten	putrid	rancid, sour
EMOTION:	joy	harmony	grief	fear	anger
SEASON:	summer	late summer	autumn	winter	spring
TASTE:	bitter	sweet	pungent	salty	sour

The most understandably human of the Five Elements, to me, would be Fire and Wood. Please enjoy the brief overview of these two fundamental phases of existence.

WOOD ELEMENT

BASIC COSMOLOGICAL CORRESPONDENCES

- * STAGE OF DEVELOPMENT: BEGINNINGS
- * DIRECTION: EAST
- * SEASON: SPRING
- * COLOR: GREEN OR CYAN
- * CLIMATE: WIND
- * DAILY CYCLE: BETWEEN 11 P.M. AND 3 A.M.
- * PLANET: JUPITER
- * SHEN (CREATIVE) CYCLE: WOOD IS THE MOTHER OF FIRE AND THE CHILD OF WATER
- * CONTROLLING CYCLE: WOOD TENDS TO CONTROL EARTH
- * QUALITY: WARM AND MOIST
- * EVOLUTIONARY PROJECTION: GREEN DRAGON
- * UNIVERSAL ENERGY FORCE: GENERATING

PRIMARY PHYSIOLOGICAL CORRESPONDENCES

- * YIN ORGAN (ZANG): GAN (LIVER)
- * YANG ORGAN (FU): DAN (GALL BLADDER)
- * SENSE: VISION, COLOR
- * SENSE ORGAN: EYES
- * SYMPTOM REFLEX AREA: THE FINGER AND TOENAILS
- * SPECIAL TISSUE: SINEW (TENDON, LIGAMENT, NERVE AND MUSCLE, E.G. THE MOTOR UNIT)
- * ZHONG ("WHAT THE ORGANS RESPECT"): XUE (BLOOD)
- * YIN ORGAN STORES: XUE (BLOOD)
- * JING (SPIRIT): HUN (SOUL)
- * EMOTION: ANGER
- * PSYCHOLOGICAL QUALITIES: CONTROL, DECISIVENESS

SECONDARY PHYSIOLOGICAL CORRESPONDENCES

- * ODOR: GREASY/OILY, GOATISH (LIKE VINEGAR & STALE SWEAT, A LOCKER ROOM)
- * VOCAL SOUND: SHOUTING
- * TONE OF VOICE: SQUARE; PLAINTIVE CRIES
- * SECRETION: TEARS
- * PULSE: WIRY OR TIGHT

PATHOLOGICAL ASSOCIATIONS

- * LABOR: WALKING
- * SYMPTOMATIC EMOTION: GRIEF, MELANCHOLY
- * DISEASE TRANSFORMATION: SPASMING AND CLENCHED HANDS
- * YIN ORGAN DAMAGED BY: WIND; "GETTING ANGRY INJURES THE LIVER"
- * INJURY AFFECTS: XUE (BLOOD)
- * ORGAN SYMPTOM PRESENTATION: SPEAKING

FOODS TO STRENGTHEN WOOD

- * TASTE: SOUR OR ACID
- * DOMESTIC ANIMAL: CHICKEN
- * VEGETABLE: LEEK
- * FRUIT: PLUM
- * CEREAL: WHEAT
- * FOODS BETTER EATEN: SWEET
- * FOODS BETTER AVOIDED: HOT
- * GRAINS AND TUBERS: BARLEY, OATS, RYE, TRITICALE, WHEAT
- * LEGUMES: BLACK EYE PEAS, GREEN LENTILS, LIMA BEANS, MUNG BEANS, PEANUTS, SPLIT PEAS
- * VEGETABLES: ARTICHOKE-GLOBE, GREEN BELL PEPPER, BROCCOLI, CARROT, KNOTWEED, LETTUCE - BIBB, BOSTON, ROMAINE, PARSLEY, GREEN PEA, RHUBARB, SNAP BEAN, SQUASH - PATTIPAN, ZUCCHINI, STRING BEAN
- * FRUITS: ACEROLA CHERRY, AVOCADO, SOUR CURRANT, CRAB APPLE, GRAPEFRUIT, LEMON, LIME, ORANGE: SOUR, PLUM, POMEGRANATE, QUINCE, SCUPPERNON, SOUR CHERRY

FOODS TO NOURISH THE LIVER

ABALONE, APRICOT, BARLEY, BEANS - MUNG, BLACK SESAME SEED, BROWN SUGAR, CELERY, CHERRY, CHICKEN, CHICORY, CHILI, CHIVE, CLAM, CORN SILK, COD, CRAB, CUTTLEFISH, EEL, GRAPES, HAWTHORNE BERRIES, KELP, LEEK, LYCHEE (A BERRY), LOQUAT, MANGO, MULBERRY, ASIAN BLACK MUSHROOMS, WHITE MUSHROOMS, ONION, OYSTER, PAPAYA, PEPPERMINT, PERCH, PLUM, SAFFRON, SCALLIONS, SHRIMP, SOUR PLUM, SQUID, STAR ANISE, BROWN SUGAR, SUNFLOWER SEEDS, TOMATO, VINEGAR, WALNUTS, WINE, YOGURT

FIRE ELEMENT

BASIC COSMOLOGICAL CORRESPONDENCES

- * STAGE OF DEVELOPMENT: GROWTH
- * DIRECTION: SOUTH
- * SEASON: SUMMER
- * COLOR: RED, SCARLET
- * CLIMATE: HEAT
- * DAILY CYCLE: BETWEEN 11 A.M. AND 3 P.M. AND BETWEEN 7 P.M. AND 11 P.M.
- * PLANET: MARS
- * SHEN (CREATIVE) CYCLE: FIRE IS THE MOTHER OF EARTH AND THE CHILD OF WOOD
- * KE (CONTROLLING) CYCLE: FIRE TENDS TO CONTROL METAL
- * EVOLUTIONARY PROJECTION: RED PHEASANT
- * UNIVERSAL ENERGY FORCE: PROSPERING

PRIMARY PHYSIOLOGICAL CORRESPONDENCES

- * YIN ORGANS (ZANG): XIN (HEART) AND XIN BAO (PERICARDIUM)
- * YANG ORGANS (FU): XIAO CHANG (SMALL INTESTINE) AND SAN JIAO (TRIPLE WARMER)
- * SENSE: SMELL, SPEECH
- * SENSE ORGAN: TONGUE
- * SYMPTOM REFLEX AREA: SKIN COMPLEXION, ESP. FACIAL COLOR
- * SPECIAL TISSUE: BLOOD VESSELS
- * ZHONG ("WHAT THE ORGANS RESPECT"): SHEN (SPIRIT)
- * YIN ORGAN STORES: VESSELS
- * JING (SPIRIT): SHEN (SPIRIT)
- * EMOTION: JOY
- * PSYCHOLOGICAL QUALITIES: WARMTH, VITALITY, EXCITEMENT

SECONDARY PHYSIOLOGICAL CORRESPONDENCES

- * ODOR: SCORCHED/BURNT
- * VOCAL SOUND: LAUGHTER
- * TONE OF VOICE: LONG, HARMONIOUS; POINTLESS WORDS
- * SECRETION: SWEAT
- * PULSE: FLOATING, BIG OR SCATTERED

PATHOLOGICAL ASSOCIATIONS

- * LABOR: WATCHING
- * SYMPTOMATIC EMOTION: JOY
- * DISEASE TRANSFORMATION: GRIEF
- * YIN ORGAN DAMAGED BY: HEAT; "BEING UPSET, GLOOMY, SAD OR THINKING TOO MUCH UPSETS AND INJURES THE HEART"
- * INJURY AFFECTS: QI
- * ORGAN SYMPTOM PRESENTATION: BELCHING

FOOD ASSOCIATIONS

- * TASTE: BITTER
- * DOMESTIC ANIMAL: SHEEP
- * VEGETABLE: SHALLOT
- * FRUIT: APRICOT
- * CEREAL: MILLET FLOUR
- * FOODS BETTER EATEN: ACID
- * FOODS BETTER AVOIDED: SALTY

FOODS TO STRENGTHEN FIRE

- * GRAINS AND TUBERS: AMARANTH, CORN: MAIZE, POPCORN, SORGHUM
- * LEGUMES: RED LENTIL
- * VEGETABLES: ASPARAGUS, RED BELL PEPPER, BRUSSEL SPROUT, CHICORY, CHIVE, DANDELION ROOT, GREEN DANDELION, ENDIVE, ESCAROLE, OKRA, SCALLION, TOMATO
- * FRUITS: APRICOT, GUAVA, LOQUAT, PERSIMMON, RASPBERRY, STRAWBERRY

FOODS TO NOURISH THE HEART

CHICKEN EGG YOLK, CINNAMON, GREEN PEPPER, LONGAN (A BERRY), LOTUS FRUIT, MILK, MUNG BEAN, MUSKMELON, PERSIMMON, RED PEPPER, SMALL RED OR ADZUKI BEAN, SAFFRON, WATERMELON, WHEAT, WINE, APRICOT, COCONUT, CORIANDER, PAPAYA, PEAS, PEARS, GREEN TEA

TRADITIONAL ASIAN MEDICINE AND HUMAN BODY FUNCTIONS RELATIVE TO THE DISEASE PROCESS

For the beginner in Asian medicine, the most important energetic properties to be familiar with are Heat, Cold, and Dampness.

COLD PATTERNS

cold hands & feet
cold back
low energy
no desire
fearful
frequent urination
pale tongue
feel better in the summer
rarely sweat
employed outdoors
loose stools
weak voice
no desire to drink
clear or white phlegm
lack of appetite
clear urine
dizziness
edema

HOT PATTERNS

feel warm all over
frequently thirsty
take medication, smoke
feel stress, anxiety
insomnia
constipation
red tongue
athlete
feel better in winter
sweat a lot
afternoon slump
dark urine
loud voice
dominating, aggressive
easily upset
overly-emotional
dry cough
yellow phlegm
irritable
thin
early & heavy menstruation,
with bright red blood
easily angered

DAMP PATTERNS

indigestion
food allergies
heavy, overweight, bloated
gas
low energy
moist tongue
feel full/uncomfortable
after eating
hard time at season change
hay fever
sadness or depression
catch the flu easily
chronic disease
helper personality
office worker
worries too much
overweight
live in a damp climate
feel stuck
greasy skin
live or work in mold
dull feeling
dizziness

WARMING FOODS FOR COLD CONDITIONS

GREEN ONIONS, FRESH GINGER, APRICOTS, BARLEY, BEEF, BLACK TEA, BUTTER, CARP, CELERY, CHERRIES, CHESTNUTS, CHICKEN, CHICKEN LIVER, CHILI, COCONUT, COCONUT MILK, COD, CORIANDER, FRESHWATER EEL, GARLIC, GINGER, GOOSE, GRAPES, LAMB, OATS, OLIVES, ONIONS, OOLONG TEA, PEPPER, PIGEON, PINEAPPLE, PLUMS, SHRIMPS, SQUID, SUGAR, SWEET RICE, VENISON, WALNUTS, WINE, SQUASH, CARROT, PEACH, MUSSEL, LYCHEE NUT (A BERRY), LEEK, KIDNEY, MUTTON, AMAZAKE

COOLING FOODS FOR HEAT CONDITIONS

MUSKMELON, STAR FRUIT, WATER CHESTNUT, CHICKEN EGG WHITE, MUNG BEAN, SEAGRASS, ABALONE, BANANA, BEER, BROAD BEANS, SOYA BEANS, CRAB, CUCUMBER, DUCK, EGGPLANT, FROG'S LEGS, KELP, LETTUCE, MARROW, MULBERRIES, MUSHROOMS (BUTTON), ORANGES, OYSTERS, PEARS, PEAS, PERSIMMONS, PUMPKINS, RABBIT, ROCK SALT, SEAWEED, SNAILS, SUGAR CANE, SUNFLOWER SEEDS, TANGERINES, GREEN TEA, TOMATOES, WATERCRESS, WATERMELON, WHEAT, SOY PRODUCTS (TOFU, TEMPEH, SOYMILK), CITRUS FRUITS, SPINACH, MELON, MILLET

AVOID:

GARLIC, FRESH GINGER, PORK, MUSTARD GREEN, SWEET RICE, SUGAR, WALNUT

CLEAR HEAT FROM THE LUNGS:

WHITE FUNGUS, AGAR, CELERY, ASPARAGUS, APPLE, PEAR, CARROT, DUCK, JOB'S TEARS (A TUFTED GRASS FROM ASIA), MANGO, SHARK MEAT, MUSHROOM, NORI, OCTOPUS, PAPAYA, PEACH, PERSIMMON, PUMPKIN, RADISH, RICE CONGEE WITH CARROT OR ADZUKI BEAN

FOODS TO TRANSFORM DAMPNESS

ALFALFA SPROUTS, ASIAN CHIVES, PARSNIPS, TURNIPS, WINTER MELON, BARLEY, CORN, ADZUKI BEANS, PUMPKIN, ANCHOVY, CHESTNUT, CHICKEN, CHICKEN GIZZARD, JOB'S TEARS (A TUFTED GRASS FROM ASIA), KIDNEY BEANS, MACKEREL, BUTTON MUSHROOM, MUSTARD GREENS, SCALLION, SHRIMP, WHITE FUNGUS, APPLE, BEANS, BEAN CURD, BEEF, BLACK SESAME SEEDS, BUCKWHEAT, BLACK SOYBEANS, BROWN SUGAR, CARP, CARROT, CATFISH, CAULIFLOWER, CINNAMON, CLAM, COD, CLOVE, CORIANDER, CUCUMBER, DATE, DILL, EEL, EGGS, EGGPLANT, FIG, GARLIC, GOOSE, GRAPE, GREEN PEPPER, GUAVA, HAWTHORNE BERRY, LAMB, LICORICE, LYCHEE (A BERRY), LONGAN (A BERRY), LOQUAT, LOTUS FRUIT, MALT, MALTOSE, MANGO, MUTTON, NUTMEG, OATS, ONIONS, PEAS, PERCH, PERSIMMON, PORK, RABBIT, RED PEPPER, RICE, SNAILS, SQUASH, STAR ANISE, STRING BEAN, SUGAR-BROWN, SWEET BASIL, TANGERINE, TARO (A POTATO), TEA-GREEN, TOMATO, WATERMELON, WHEAT, WHITE SUGAR, YELLOW SOYBEAN, SALTWATER CLAM, PEAR, SEAGRASS, SEAWEED, MARJORAM, MUSHROOM, STRAWBERRY, PAPAYA, POTATO, RADISH, AGAR, FRESH GINGER, KOHLRABI, TUNA

AVOID:

DAIRY PRODUCTS AND MILK, SOY PRODUCTS, COCONUT, SUGAR, SWEET RICE, ALMOND, HONEY, PEANUT

HOW DIAGNOSIS IS OBTAINED

SEEING THE WHOLE PERSON

There are two principles fundamental to the understanding of Asian medical diagnosis. One is we have to see the entire person, not allowing ourselves to be convinced by just one indication but always seeking confirmation and contradiction from all the other signs which the person manifests.

Secondly, it is very important that we are aware we are looking beyond the level of symptoms to the level of constitutional tendencies. This is very important because there is always the possibility of preventing these tendencies from becoming symptoms through a change in lifestyle. In this way Asian medical diagnosis is linked to a preventative form of treatment rather than a symptomatic one.

There are four classical diagnostic techniques in Asian Medicine.

- 1. BO SHIX** LOOKING OR OBSERVATION - **diagnosis by observation** and intuitive impression, without judgement or any attempt to form an intellectual opinion.
- 2. BUX SHIX** LISTENING/SMELLING - **listening to the sound of a person's voice rather than to the words they are saying.** Listening for sighs, the quality of sound of a cough, any other sounds a person makes.
- 3. MOX SHIX** QUESTIONING - **asking questions:** Where does it hurt? How is your appetite? How are you sleeping? These questions may often arise from indications from the other forms of diagnosis and may be related to Five Element Theory.
- 4. SETSU SHIX** TOUCHING - although translated as "**touching diagnosis,**" it goes much further than that. Setsu Shin means literally cutting through, or penetrating to the core of a person's life, to reach the truth beneath the surface. This involves the trust of the person you are working with. When that trust has been established then the person may allow you to experience their Qi directly.

1. Looking or Observation BO SKIN

Facial complexion and color:
- red, white, yellow, dark, pale
- condition of skin

Tongue
- red
- pale
- coating
- tongue shape

Posture or gait:
- round shouldered, contracted, slumping

Manner:
- shy, aggressive, normal, agitated

Movement:
- forceful, weak, quick, slow

2. Listening/Smelling BUN SKIN

Voice:
- weak, shouting, normal, singing tone; five element sounds

Speech:
- stutters, speaks excessively or little

Respiration:
- shallow, wheezing, shortness of breath

Cough:
- weak, hacking, dry, sputum

Smelling:
- strong body odor or perspiration; five element odors

3. **Questioning** *MON SHIN*

Significant medical history - childhood illnesses, surgery, trauma, medications currently taking, pregnancy

Chief complaint and symptoms, if any

General questions about body systems - respiratory, digestive, menstruation, elimination

Appetite and diet - alcohol, caffeine, sugar, tobacco, drugs

Pain - type of pain, chronic, acute, dull, sharp

Physical activity, active, inactive

Emotional state - is condition brought on or worsened by stress situation

4. **Palpation - Touching** *SETSU SHIN*

Pulse

Hara

Mu Points

Shu Points

General Palpation

Muscle Response Testing

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