

Current Chinese Standards of Care for the Treatment of Myelofibrosis

by Simon A. Becker, Dipl. Ac. & C.H.

Standard professional Chinese medicine¹ bases its treatment on pattern discrimination. This means that, regardless of the Western medical disease, the Chinese prescription of medicinals depends on a pattern that is derived from collecting information through the four types of Chinese medical examination: inspection, listening and smelling, inquiry, and palpation. Only, as no two patients are ever exactly alike, the list of patterns for any one disease may be endless. However, even though this may be so in every-day clinical practice, Chinese medicine sets very clear standards as to the different types, not every subtype, of distinct patterns for any one disease. These standards are set by all-China congresses and symposia in which some of the most experienced practitioners of Chinese medicine of certain specialties get together, analyze the diseases of the particular specialty and then come up with a list of patterns for the particular diseases. The signs and symptoms for these patterns are always exactly defined. This standardization became very clear to me while studying with Dr. Sun Wei-zheng at the hematology department of the Heilongjiang Chinese Medical University Hospital. When discussing aplastic anemia, Dr. Sun lectured me that, according to the current standards, aplastic anemia is divided into the three main clinical patterns of yin vacuity, yang vacuity, and yin and yang dual vacuity². He then went on to list the *main manifestations* and less-important *associated manifestations* for both yin and yang vacuity and said that, according to the standards, one can discriminate a pattern as yin vacuity if a patient manifests with two *main* and two *associated manifestations* or one *main* and three *associated manifestations*. This was also true for yang vacuity. Dr. Sun also said that the pulse and tongue should match the pattern. For an example of the *main* and *associated* symptoms and signs for both yin and yang vacuity, please see Table 2.

Vacuity Type	Main Manifestations	Associated Manifestations
Yin Vacuity (2 main and 2 associated or 1 main and 3 associated)	Aching lumbus and weak knees, heat in the five hearts, dry mouth and throat, occasional low-grade fever, night sweats, heel pain, and nose or other spontaneous blood ejections	Palpitations, insomnia, dizziness, vertigo, dream emissions, constipation, pale tongue body with red tip, peeling tongue fur, and fine or fine and rapid pulse.
Yang Vacuity (2 main and 2 associated or 1 main and 3 associated)	Cold limbs, cold sensation of lumbus, lumbar pain, fear of cold, easily catching colds, frequent night urination, spontaneous emissions, and impotence	Loose stools, shortness of breath, bodily weakness, fatigued spirit, pale, enlarged and soft-tender tongue with teeth indentations on its edges, and a weak, deep and slow pulse

Table 2: Standard main and associated manifestations for the discrimination of aplastic anemia

Clearly, this type of pattern discrimination will eliminate much of the “guess-work” and “making-stuff-up” for lack of clinical clarity that practitioners are doing all too often. As for the foreseeable criticism that this

¹By standard professional Chinese medicine, I am referring to the type of Chinese medicine taught and practiced at all major Chinese medical universities and hospitals in modern-day China.

²Note that in his latest book, Dr. Sun also lists heart and spleen blood vacuity and heat toxins smoldering exuberantly as two other patterns for aplastic anemia.

system is too rigid, I have to say the following: discriminating according to the information gathered through the four diagnostic techniques is nothing but good Chinese medicine. All that a system of standardization does is helping one to process the gathered information into patterns which can then be treated by Chinese medicinals.³ Rarely will a pattern be a simple yin vacuity or yang vacuity pattern; often, liver depression qi stagnation, some type of heat, and at least some dampness will be present. However, these parameters are not present until they manifest through signs and symptoms. Just because one “feels” or “intuitively knows” that there is dampness does not make this real and therefore does not warrant treatment. One should only address a certain disharmony if that disharmony manifests with its characteristic signs and symptoms, or if it can be inferred, from the study of Chinese medical disease mechanisms, that a disharmony will be a likely next development from the current pattern of disharmony. In knowing, recognizing, and differentiating these manifestations lies the art of Chinese medicine.

The all-China symposia and congresses held for the different specialties not only set standard patterns but also select guiding treatment formulas for these patterns. For example, *Liu Wei Di Huang Wan* (Six Flavor Rehmannia Pill) or *Zuo Gui Wan* (Restore the Left [Kidney] Pill) are the *de facto* correct and standard medicinal prescriptions for the yin vacuity pattern of aplastic anemia; *Jin Gui Shen Qi Wan* (Golden Book Kidney Qi Pills) or *You Gui Wan* (Restore the Right [Kidney] Pill) are the same for the yang vacuity pattern. Of course, because real-life clinical patterns are never as clearly delineated as the textbook standards, these are only guiding formulas and must be modified in clinical practice to exactly fit the individual patient’s overall pattern. Prescribing Chinese medicine based on these standards is a relatively simple and straight-forward process and would eliminate much of the Western practitioner’s confusion about Chinese medicine. However, in order to access this methodology, one needs to have studied and know the standard patterns, their signs and symptoms, the guiding treatment formulas, and the medicinals to modify these treatment formulas.

In China, the use of these standards ensures that a patient suffering from aplastic anemia and presenting with the above-defined yin vacuity pattern receives *overall* the same treatment regardless if he or she goes to a Chinese medical hospital in Chengdu or Harbin. Furthermore, these standards ensure that cases and research papers can be peer-reviewed and compared to set standards. Lastly, given the fact that these standards are determined by some of the leading Chinese medical physicians, they also ensure the efficacy (if such can realistically be expected) and safety of treatment.

Although such standards are very much part of professional Chinese medicine in China, they do not currently exist in our profession here in the United States. Such standards of care have not been defined by our profession and are not even taught at Western Chinese medical schools. This is unfortunate as the absence of such standards is one of the reasons for the often great confusion about the prescription of Chinese medicinals and part of the reason why a patient referred from one US practitioner to another may receive a very different medicinal formula, albeit the fact that the patient’s signs and symptoms are the same. Of course, some variance in treatment strategy can and should be expected. However, by and large, the pattern discrimination and resulting treatment principles and hence guiding formula should be the same or very similar. For example, if a patient presents with fatigue, a pale face, shortness of breath, and a forceless pulse, regardless of the fact that this patient may be suffering from the Western disease of iron

³Standard or not, prescription on the basis of pattern discrimination which itself is based on analyzing a patient’s signs and symptoms and from that information define a pattern, is simply professional Chinese medicine. Books such as Bob Flaws and Daniel Finney’s *A Compendium of TCM Patterns and Treatments* (Blue Poppy Press, Boulder, CO, 1996) list these signs and symptoms (which should have been committed to memory by every and all Chinese medical students by the third year at the latest).

deficiency anemia, in Chinese medicine, these signs point to a qi vacuity; hence, boosting qi is the *de facto* correct treatment principle and honey mix-fried Radix Astragali Membranacei (*Huang Qi*) is the *de facto* best medicinal to prescribe.

Having been criticized in the past for not discussing an “exhaustive list” of patterns in a recent discussion of iron deficiency anemia, I am adamantly trying to make the point here that pattern discrimination in our profession for individual diseases should not be up to each and every practitioner. Rather, the Western Chinese medicine profession should set and adopt its own standards of care. Such standards should follow, with some possible variations, the Chinese standards. As a matter of fact, many English-language Chinese medical books already discuss standard Chinese medical patterns and their treatments for Western diseases⁴. What is left to do is to adopt such standards to become part of our education and profession and make such standards the guiding principles of clinical practice. Doing this will ensure better communication as well as continuity among Chinese medical practitioners all across this country. Furthermore, I also feel strongly that adopting such standards would clarify the process of pattern discrimination and prescription of Chinese medicinals for many practitioners and hence would improve our medicine’s efficacy.

Having said all of the above, I now would like to present the Chinese medical standards of care for the treatment of myelofibrosis. The following material is based on the chapter *Myelofibrosis* in *Zhong Yi Xue Ye Bing Xue (Study of Chinese Medical Hematology)*⁵, the first comprehensive discussion of Chinese medical hematology appearing in China. This discussion of myelofibrosis shall serve as an addendum to my book *A Handbook of Chinese Hematology*⁶ in which I did not discuss this disease.

Chinese medical disease explanation

In Chinese medicine, the Western medical disease myelofibrosis belongs to the traditional disease categories of vacuity taxation (*xu lao*), concretions and accumulations (*zheng ji*), and static blood (*yu xue*). It mainly arises due to repressed and depressed emotions, non-regulation of food and drink, taxation fatigue, and prolonged disease.

If the emotions are repressed and depressed, liver qi cannot move freely and viscera and bowel qi loses harmony, leading to obstruction and stagnation of the qi mechanism. If qi is not flowing freely, blood also does not move freely; hence, if qi is stagnant, blood stasis will collect internally. This causes obstruction and binding of the network vessels as well as the formation of lumps and leads to accumulations. As the *Chong Ding Yan Shi Ji Sheng Fang (Supporting Life Formulas [from] Master Chong Ding-yan)* points out: “People cannot have no anxiety, thought, joy, and anger; [however,] if excessive, then [these emotions] damage the five viscera..., cause non-movement, and lead to lodging and binding and hence the five accumulations.”

⁴Examples include but are not limited to: Bob Flaws and James Lake, *Chinese Medical Psychiatry*, Blue Poppy Press, Boulder CO, 2001; James Lyttleton and Will Maclean, *Clinical Handbook of Internal Medicine*, vol. 1, University of Western Sydney Macarthur, Campeltown, 1998; Bob Flaws and Philippe Sionneau, *The Treatment of Modern Western Diseases with Chinese Medicine*, Blue Poppy Press, Boulder, CO, to be published.

⁵*Zhong Yi Xue Ye Bing Xue (Study of Chinese Medical Hematology)*, Sun Wei-zheng, ed., National Chinese Medicine Science and Technology Publishing House, Beijing, 2000.

⁶Simon Becker, *A Handbook of Chinese Hematology*, Blue Poppy Press, Boulder, CO, 2000.

If alcohol and food are not regulated, the spleen and stomach receive detriment and damage; if toxic damp evils are contracted, or if the seven emotions damage internally and cause qi and blood to bind, then damp toxins and qi and blood mutually contend and bind; when they bind, they form lumps and thus give rise to accumulations. As the *Tai Ping Sheng Hui Fang (Beneficial Formulas of the Tai Ping Emperor)* points out: “[If] food and drink are not regulated, excessive cold is engendered, the spleen and stomach are vacuous and weak and cannot disperse and transform; [then] visceral qi mutually contend, bind and gather into lumps. Gradually [these lumps] enlarge and become firm and immovable.”

If unregulated food and drink and taxation fatigue wears and detracts the right qi, then qi and blood both become vacuous and their movement becomes slow and sluggish; hence, evils easily assail and invade the body; once an evil has invaded, it lodges and cannot be removed by the body’s vacuous and weak righteous qi. Thus, the viscera and bowels lose harmony and qi becomes stagnant and blood static. This, over the course of time, may also lead to accumulations.

Prolonged lodging of evils as well as prolonged diseases affect the kidneys and thus lead to spleen and kidney dual vacuity. If the spleen and kidneys are both damaged, qi and blood lack a source of transformation and engenderment. Hence, a severe qi and blood depletion arises. Furthermore, if spleen and kidney yang are vacuous, movement and transformation of water and fluids loses its normalcy and phlegm dampness gathers internally. Hence, a pattern of mixed vacuity and repletion arises.

As discussed above, damage by the seven emotions and liver depression qi stagnation both lead to accumulation conditions. If accumulation conditions last for a prolonged period of time, they detract the yin of the liver and kidneys. Hence, a mixed vacuity repletion pattern arises: liver and kidney yin vacuity with coerced⁷ stasis.

Thus, the five distinct patterns are qi stagnation blood stasis, damp toxins static blood, qi and blood dual vacuity with coerced stasis, spleen and kidney yang vacuity with harbored stasis, and liver and kidney yin vacuity with coerced stasis.

From the above discussion of the disease causes and mechanisms, it becomes clear that accumulation and blood stasis are part of all patterns of this disease. However, blood stasis may be due to repletion (such as qi stagnation or dampness obstruction) or it may be due to vacuity, such as qi and blood vacuity or spleen, liver and kidney vacuity. Still, because blood stasis is, by definition, a repletion evil and because, as pointed out above, blood stasis and all other internal obstructions will lead to a loss of regulation of qi and blood and the viscera and bowels and hence easily lead vacuity, clinical patterns for mid- and late-stage myelofibrosis often present as a mixture of vacuity and repletion, with blood stasis always being part of that repletion.

According to the above five patterns, the treatment principles vary from supplementing qi, blood, yin and yang, to quickening blood, transforming stasis, eliminating dampness, and resolving toxins.

⁷The Chinese word *xie* can be translated as coerce, force somebody to submit to one’s will, and harbor. Hence, it conveys a concept of forcing something to be or to become something else. From this point on, this word is used to indicate static blood complicating a vacuity condition. For example, it is used in the description of the pattern *pi shen yang xue xie yu*, which translates as spleen and blood vacuity with coerced [blood] stasis. This word is always and only used if blood stasis has formed secondary to a root vacuity, indicating that blood was “forced” to slow down and become static secondary to vacuity.

Treatment based on pattern discrimination

1) Qi stagnation and blood stasis pattern

Main symptoms: Fatigued spirit, lack of strength, stomach duct and abdominal distension and fullness, soft and fixed swelling lumps under the rib-sides which possibly present with static pain, a red tongue with static macules, and a bowstring and tight or choppy pulse.

Note: This pattern corresponds to the early stages of myelofibrosis.

Treatment principles: Quicken blood and transform stasis, move qi and stop pain

Treatment formula:

Ge Xia Zhu Yu Tang (Below Diaphragm Expel Stasis Decoction)

Radix Angelicae Sinensis (*Dang Gui*), Radix Ligustici Wallichii (*Chuan Xiong*), Semen Pruni Persicae (*Tao Ren*), Flos Carthami Tinctorii (*Hong Hua*), Radix Rubiae Paeoniae Lactiflorae (*Chi Shao*), Cortex Moutan Radicis (*Dan Pi*), Feces Troglodyteris Seu Pteromi (*Wu Ling Zhi*), Rhizoma Cyperi Rotundi (*Xiang Fu*), Fructus Citri Aurantii (*Zhi Ke*), Radix Linderae Strychnifoliae (*Wu Yao*), Rhizoma Corydalis Yanhusuo (*Yan Hu Suo*)

Formula explanation:

Dang Gui, *Chuan Xiong*, *Tao Ren*, *Hong Hua*, *Chi Shao*, *Dan Pi*, and *Wu Ling Zhi* all quicken blood and transform stasis. In addition, *Dang Gui* and *Hong Hua* also supplement the blood, *Chi Shao* and *Dan Pi* also cool the blood, and *Chuan Xiong* also moves qi. *Xiang Fu*, *Zhi Ke*, and *Wu Yao* move qi and rectify the qi mechanism. *Yan Hu Suo* moves qi and quickens blood and has the specific function of stopping pain.

Formula modifications:

For poor intake and scant appetite, add *San Xian* [i.e., *Massa Medica Fermentata* (*Shen Qu*), *Fructus Crataegi* (*Shan Zha*), and *Endothelium Corneum Gigeriae Galli* (*Ji Nei Jin*)] and *Fructus Amomi* (*Sha Ren*). For severe duct and abdominal distension, combine the above with either *Jin Ling Zi San* (Toosendan Powder)⁸ or *Shi Xiao San* (Sudden Smile Powder) to further move qi and quicken blood; one can further add *Caulis Perillae Frutescentis* (*Su Geng*) and *Fructus Citri Sarcodactylis* (*Fo Shou*) to harmonize the liver and stomach. For qi and blood vacuity accompanying qi stagnation and blood stasis, combine the above with *Ba Zhen Tang* (Eight Gem Decoction) or simultaneously take *Da Huang Zhe Chong Wan* (Rhubarb and Eupolyphaga Pills). For a large and hard accumulation lump that is painful, use *Bie Jia Jian Wan* (Turtle Shell Decoction Pill) instead of *Ge Xia Zhu Yu Tang*; *Bie Jia Jian Wan* moves qi and quickens blood, disinhibits water and dispels stasis, and support the righteous. Within this formula, *Carapax Amydae Sinensis* (*Bie Jia*) enters the liver and spleen, softens the hard and transforms concretions; *Radix et Rhizoma Rhei* (*Da Huang*), *Tao Ren*, *Eupolyphagae seu Opisthoplatia* (*Di Bie Chong*), *Chi Shao*, *Nitrum Rubrum* (*Chi Xiao*), *Dan Pi*, *Flos Campsis* (*Zi Wei*), and *Armadillidium* (*Shu Fu*) quicken blood and transform stasis; *Ramulus Cinnamomi Cassiae* (*Gui Zhi*) frees yang and disinhibits the blood vessels; *Radix Bupleuri* (*Chai Hu*), *Cortex Magnoliae Officinalis* (*Hou Po*), *Nidus Vespae* (*Feng Fang*), and *Catharsius* (*Qiang Lang*) course the liver and rectify the spleen, move qi and guide out depression binding in the qi division. *Rhizoma Belamcandae Chinensis* (*She Gan*), *Rhizoma Pinelliae Ternatae* (*Ban Xia*), *Semen Lepidii* (*Ting Li Zi*), *Folium Pyrrosiae* (*Shi Wei*), and *Herba Dianthi* (*Qu Mai*),

⁸The ingredients of this all all of the following formulas for which the ingredients are not listed can be found in Bensky and Barolet's *Formulas and Strategies*, Eastland Press, Seattle, WA, 1990.

dispel stasis and move water; Radix Scutellariae Baicalensis (*Huang Qin*) clears liver heat; dry Rhizoma Zingiberis (*Gan Jiang*) warms the spleen; Radix Panacis Ginseng (*Ren Shen*) and Gelatinum Corii Asini (*E Jiao*) boost qi and nourish the blood. When deciding between *Ge Xia Zhu Yu Tang* and *Bie Jia Jian Wan*, it is important to clearly differentiate if blood stasis has its root in qi and blood dual vacuity or not. If vacuity is the cause of the repletion [*i.e.*, blood stasis], one should find an accurate balance between supplementation and attacking. Only when blood is full and qi is exuberant can qi and blood flow freely; also, for new blood to be engendered, static blood has to be removed. Therefore, a treatment strategy which both supplements and attacks has to be selected; *Bie Jia Jian Wan* is the appropriate formula for this scenario. If qi is exuberant and blood is full but static blood is obstructing internally, then one needs to select the attacking treatment method of quickening blood and breaking stasis; *Ge Xia Zhu Yu Tang* is the appropriate treatment formula for this scenario. If the pattern is a mixture of repletion and vacuity, one can also select a blood-quickening stasis transforming formula and add the qi supplementing formula *Liu Jun Zi Tang* (Six Gentlemen Decoction) or, if vacuity is pronounced, add *Liu Jun Zi Tang* to *Bie Jia Jian Wan*. Thus, the stomach and spleen are supplemented and boosted, stasis is transformed and blood is quickened. Thus, attacking and supplementing are executed simultaneously.

2) Damp toxins static blood pattern

Main symptoms: Gradually enlarging accumulation lump under the rib-sides, stomach duct and abdominal distension, fullness and pain, bitter and sticky mouth, upflow nausea⁹, scant appetite, possible jaundice, loose stools, scant and reddish urine, enlarged abdomen, fatigued spirit, lack of strength, emaciated bodily form, dark black facial complexion, a red or purple tongue with yellow and slimy fur, and a bowstring and rapid or slippery pulse.

Treatment principles: Transform dampness and discharge toxins, eliminate fullness and disperse accumulation

Treatment formula:

Chai Ping Tang Jia Jian (Modified Bupleurum Level [the Stomach] Decoction):

Rhizoma Pinelliae Ternatae (*Ban Xia*), Rhizoma Macrocephalae (*Cang Zhu*), Cortex Magnoliae Officinalis (*Hou Po*), Pericarpium Citri Reticulatae (*Chen Pi*), Fructus Citri Aurantii (*Zhi Ke*), Fructus Crataegi (*Shan Zha*), Massa Medica Fermentata (*Shen Qu*), Rhizoma Sparganii (*San Leng*), Rhizoma Curcumae Zedoariae (*E Zhu*), Radix Bupleuri (*Chai Hu*), Radix Scutellariae Baicalensis (*Huang Qin*), Pericarpium Citri Reticulatae Viride (*Qing Pi*), Radix Glycyrrhizae (*Gan Cao*), uncooked Rhizoma Zingiberis (*Sheng Jiang*), Fructus Zizyphi Jujubae (*Da Zao*)

Formula explanation:

Ban Xia, *Cang Zhu*, *Hou Po*, *Chen Pi*, and *Zhi Ke* dry dampness and harmonize the middle. *Shan Zha*, *Shen Qu*, *San Leng*, and *E Zhu* transform stasis accumulation. *Huang Qin*, *Chai Hu*, and *Qing Pi* freely course the qi of liver wood in order to aid with dampness transformation, fullness elimination, qi movement, and accumulation dispersal; *Gan Cao*, *Sheng Jiang*, and *Da Zao* harmonize the middle and fortify the spleen as well as harmonize all other medicinals in this prescription.

Formula modifications:

For yin jaundice with yellow body and eyes, prolonged non-dispersal of food, and dark black facial

⁹Upflow nausea is a technical term in Chinese medicine and refers to a desire to vomit either without vomiting or with upflow of clear drool into the mouth.

complexion, add *Herba Artemisiae Capillaris* (*Yin Chen Hao*), dry *Rhizoma Zingiberis* (*Gan Jiang*), *Rhizoma Atractylodis Macrocephalae* (*Bai Zhu*), and *Rhizoma Curcumae Longae* (*Jiang Huang*) to warm the middle, fortify the spleen, eliminate dampness, and abate jaundice. For an enlarged abdomen with scant urination, combine the above with *Wu Ling San* (Five [Ingredient] Poria Powder) to fortify the spleen and disinhibit water. One can also add *Semen Plantaginis* (*Che Qian Zi*), *Herba Lysimachiae* (*Jin Qian Cao*), *Eupolyphaga seu Opisthoplatia* (*Di Bie Chong*), and *Succinum* (*Hu Po*) to course and guide out vessel binding. For dizziness due to damp toxicity with non-transformation and wind and yang coercing phlegm to harass above, one can add prepared *Rhizoma Arisaematis* (*Nan Xing*), *Rhizoma Gastrodiae Elatae* (*Tian Ma*), *Ramulus Uncariae cum Uncis* (*Gou Teng*), and *Conchae Ostreae* (*Mu Li*) to transform phlegm and disperse binding, level the liver and extinguish wind. For spirit fatigue, lack of strength, reduced intake, loose stools, heart palpitations, shortness of breath, and a pale tongue, indicating non-movement due to spleen vacuity with qi and blood insufficiency, add *Radix Codonopsis Pilosulae* (*Dang Shen*) and *Radix Astragali Membranacei* (*Huang Qi*) to boost qi and engender blood; assist this with *Lignum Aquilariae Agallochae* (*Chen Xiang*), *Endothelium Corneum Gigeriae Galli* (*Ji Nei Jin*), *Fructus Amomi* (*Sha Ren*), *Radix Aucklandiae Lappae* (*Mu Xiang*), and *Rhizoma Cyperi Rotundi* (*Xiang Fu*) to move qi while fortifying the spleen. For damp toxins with liver fire and a loss of liver coursing and discharging, manifesting with rib-side pain, headache, dizziness, bitter mouth, heart vexation, yellow slimy fur and a bowstring and slippery pulse, select *Long Dan Xie Gan Tang* (Gentiana Drain the Liver Decoction) and *Xue Fu Zhu Yu Tang* (Blood Mansion Expel Stasis Decoction) to course the liver and disinhibit the gallbladder, quicken blood and transform stasis. To this, one can also add *Pulvis Indigonis* (*Qing Dai*), *Herba Solani Lyrati* (*Bai Ying*), *Herba Oldenlandiae Diffusae* (*Bai Hua She She Cao*), *Cortex Moutan Radicis* (*Mu Dan Pi*), and *Herba Solani Nigri* (*Long Kui*) to resolve toxins and disinhibit dampness.

3) Qi and blood dual vacuity with coerced stasis pattern

Main symptoms: Fatigued spirit, lack of strength, dizziness, heart palpitations, shortness of breath, sallow white facial complexion, scant appetite, loose stools, accumulation lumps in the abdomen, fixed pain, a pale or dark tongue, and a bowstring and fine or deep and fine pulse.

Treatment principles: Boost qi and nourish blood assisted by quickening the blood and transforming stasis

Treatment formula:

Ba Zhen Tang He Hua Ji Wan Jia Jian (Modified Eight Gem Decoction plus Transform Accumulation Pill)

Radix Codonopsis Pilosulae (*Dang Shen*), *Rhizoma Atractylodis Macrocephalae* (*Bai Zhu*), *Sclerotium Poriae Cocos* (*Fu Ling*), *Radix Glycyrrhizae* (*Gan Cao*), *Radix Albae Paeoniae Lactiflorae* (*Bai Shao*), cooked *Radix Rehmanniae* (*Shu Di*), *Radix Ligustici Wallichii* (*Chuan Xiong*), *Radix Angelicae Sinensis* (*Dang Gui*), *Rhizoma Sparganii* (*San Leng*), *Rhizoma Curcumae Zedoariae* (*E Zhu*), *Lignum Sappan* (*Su Mu*), *Rhizoma Cyperi Rotundi* (*Xiang Fu*), *Asafoetida* (*E Wei*).

Formula explanation:

Dang Shen, *Bai Zhu*, *Fu Ling*, and *Gan Cao* boost qi and fortify the spleen; *Bai Shao*, *Shu Di*, *Chuan Xiong*, and *Dang Gui* harmonize and nourish the blood and regulate the liver; *San Leng*, *E Zhu*, *Su Mu*, and *E Wei* quicken blood and transform stasis; *Xiang Fu* courses the liver and rectifies the qi. Altogether, these medicinals supplement qi and nourish blood, transform stasis and disperse accumulation; hence attack and supplementation is executed simultaneously.

Formula modifications:

For fear of cold with spontaneous sweating and cold and numb limbs, indicating a relatively severe qi

vacuity with exterior vacuity not securing, add Radix Astragali Membranacei (*Huang Qi*) and Ramulus Cinnamomi Cassiae (*Gui Zhi*). For dizziness, heart palpitations, and a fine pulse, indicating blood vacuity, add Radix Polygoni Multiflori (*He Shou Wu*) and Gelatinum Corii Asini (*E Jiao*) to supplement and nourish blood. For hard accumulation lumps with particularly pronounced static blood signs, add Squama Manitis Pentadactylis (*Chuan Shan Jia*), Carapax Amydae Sinensis (*Bie Jia*), Semen Pruni Persicae (*Tao Ren*), Radix Salviae Miltiorrhizae (*Dan Shen*), Radix Rubiae Paeoniae Lactiflorae (*Chi Shao*), and Caulis Miletiae seu Spatholobi (*Ji Xue Teng*) to quicken blood and transform stasis. However, the addition of such powerful blood quickening medicinals needs to be well-understood and shouldn't be excessive; the excessive use of blood-quickening medicinals may lead to blood vessel diabrosis¹⁰ with subsequent bleeding.

4) Spleen and kidney yang vacuity with coerced stasis

Main symptoms: Gradually enlarging, hard and fixed accumulation lump in the abdomen, bodily fatigue, lack of strength, limp knees and aching lumbus, fear of cold, cold limbs, sallow white facial complexion, duct and abdominal distension and fullness, scant appetite, loose stools, a pale tongue with white fur, and a deep and fine pulse.

Treatment principles: Boost and supplement the spleen and kidneys, and replenish essence and supplement the blood while simultaneously dispersing stasis

Treatment formula:

Jin Gui Shen Qi Wan Jia Jian (Modified Golden Book Kidney Qi Pill)

Cooked Radix Rehmanniae (*Shu Di*), Radix Dioscoreae Oppositae (*Shan Yao*), Fructus Corni Officinalis (*Shan Zhu You*), Gelatinum Cornu Cervi (*Lu Jiao Jiao*), Herba Epimedii (*Yin Yang Huo*), Rhizoma Curculiginis Orchiodis (*Xian Mao*), Gelatinum Corii Asini (*E Jiao*), Herba Ecliptae Prostratae (*Han Lian Cao*), Fructus Ligustri Lucidi (*Nu Zhen Zi*), Carapax Amydae Sinensis (*Bie Jia*), Caulis Miletiae seu Spatholobi (*Ji Xue Teng*), Radix Angelicae Sinensis (*Dang Gui*), Radix Salviae Miltiorrhizae (*Dan Shen*)

Formula explanation:

Shu Di, *Shan Yao*, *Shan Zhu You*, *Nu Zhen Zi*, and *Han Lian Cao* nourish and enrich yin. In addition, *Shan Yao* fortifies the spleen and eliminates dampness. *Lu Jiao Jiao*, *Xian Mao*, and *Yin Yang Huo* warm the kidneys and invigorate yang. *Dang Gui* and *E Jiao* nourish and supplement the blood. *Ji Xue Teng*, *Bie Jia*, and *Dan Shen* quicken blood, disperse accumulations, soften hardness, and scatter nodulation. In addition, *Ji Xue Teng* also nourishes the blood and *Bie Jia* also enriches yin.

Formula modifications:

For torpid intake of little food, add Rhizoma Atractylodis Macrocephalae (*Bai Zhu*) and *San Xian* [i.e., Massa Medica Fermentata (*Shen Qu*), Fructus Crataegi (*Shan Zha*), and Endothelium Corneum Gigeriae Galli (*Ji Nei Jin*)]. For rib-side pain, add Rhizoma Corydalis Yanhusuo (*Yan Hu Suo*) and Fructus Meliae Toosendan (*Chuan Lian Zi*). For puffy swelling, add Sclerotium Poriae Cocos (*Fu Ling*) and Rhizoma Alismatis (*Ze Xie*).

5) Liver and kidney yin vacuity with coerced stasis

Main symptoms: Hard, fixed and large accumulation lump in the abdomen, dizziness, emaciation, lack of

¹⁰Diabrosis is a Greek word and refers to corrosion causing perforation of a vessel or organ.

strength, sallow white facial complexion, low-grade fever, night sweats, vexing heat in the five hearts, limp knees and aching lumbus, possible spontaneous ejection of blood, gum bleeding, a thin and small tongue body of pale color with scant or no fur, and a fine and weak pulse.

Treatment principles: Enrich and supplement the liver and kidneys, boost qi and nourish blood, assisted by transforming stasis

Treatment formula:

Tong You Tang Jia Jian (Modified Free the Dark Gate Decoction)

Cooked Radix Rehmanniae (*Shu Di*), Radix Dioscoreae Oppositae (*Shan Yao*), Fructus Corni Officinalis (*Shan Zhu You*), Herba Ecliptae Prostratae (*Han Lian Cao*), Fructus Ligustri Lucidi (*Nu Zhen Zi*), Radix Angelicae Sinensis (*Dang Gui*), Semen Pruni Persicae (*Tao Ren*), Flos Carthami Tinctorii (*Hong Hua*), Radix Glycyrrhizae (*Gan Cao*), Fructus Lycii Chinensis (*Gou Qi Zi*), Tuber Ophiopogonis Japonici (*Mai Dong*), Radix Astragali Membranacei (*Huang Qi*), Radix Panacis Quinquefolii (*Xi Yang Shen*).

Formula explanation:

Shu Di and *Shan Yao* enrich yin and nourish blood; *Dang Gui*, *Tao Ren*, and *Hong Hua* nourish and quicken blood. *Gan Cao* boosts qi and harmonizes the middle. *Gou Qi Zi*, *Mai Men Dong*, *Nu Zhen Zi*, *Han Lian Cao*, and *Shan Zhu You* enrich and supplement yin of the liver and kidneys. *Huang Qi* and *Xi Yang Shen* boost qi and also enrich yin.

Formula modifications:

For non-abating low-grade fever, add Radix Stellariae Dichotomae (*Yin Chai Hu*) and Cortex Radicis Lycii Chinensis (*Di Gu Pi*). For an enlarged and painful spleen, add Rhizoma Corydalis Yanhusuo (*Yan Hu Suo*), Rhizoma Sparganii (*San Leng*), and Rhizoma Curcumae Zedoariae (*E Zhu*). For marked night sweats, add Os Draconis (*Long Gu*), Semen Levis Triticis Aestivi (*Fu Xiao Mai*), and Conchae Ostreae (*Mu Li*). For gum bleeding, add Radix Rubiae Cordyfoliae (*Qian Cao Gen*), and Cacumen Biotae Orientalis (*Ce Bai Ye*) and increase the dosage of *Han Lian Cao* to cool the blood and stop bleeding.