

The Book of Chinese Medicine, Volume 2

The Book of Chinese Medicine, Volume 2:

The Timeless Science of Balance and Harmony for Modern Life

Edited by

Henry H. Sun, Jingyan Meng
and Kaijing Yan

Translated by

Translating Group of CTI of Sichuan
International Studies University

Proofread by

Longquan Li, Chaowei Zhu and Xiushi Chen

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PREFACE

As a subspecialty in medicine, traditional Chinese medicine (TCM) is thousands of years old and has seen little change until the last one hundred years. Advanced biosciences, physics, and even quantum concepts are applied to better understand and explain its concept of what is known as a vital force of life, the inner energy “Qi” (think of the geothermal energy of the earth) which moves the functions of the body, the base supportive structure of the body “Blood” (think of the lands and oceans of the earth), and the signal transmitter and linkage “Jing-Lou” (think of all the forms of waves of the earth), that surges, builds, connects, and moves throughout the body, unifying it.

Any imbalance of the energy, structure, and transmitter, Qi, Blood, and Jing-Luo, can cause disease and illness. This imbalance is most commonly thought to be caused by an alteration in the opposite and complementary forces that make up the vitality. This is called the balance of Yin (referring to female, the moon, and wind) and Yang (referring to male, the sun, and light).

The ancient Chinese believed that humans are microcosms of the larger surrounding universe, and correspond to and interconnect with nature, and are subject to its forces. The balance between health and disease is a key concept.

TCM treatment therefore seeks to restore this balance through treatment specific to the individual. This is why I call it the timeless science of balance and harmony for modern life.

It is believed that to regain balance you must achieve a balance between the internal bodily organs and the five external elements of earth, fire, water, wood, and metal.

Now, let us close our eyes and imagine the form of the body – the lands and rivers of the earth are heated by geothermal energy, where waves, winds, sounds, and lights pass all kinds of signals from one part to the other, and the Earth is harmonized with the outer solar system and then the Milky Way – healthy, vital, and peaceful like a new-born baby. If the

reader can fully understand the above concept, one can start to read volume I of this book, which describes these concepts in more detail.

The questions that then arise are: Under what conditions might the balance be broken? What causes an imbalance to occur? How could we bring the balance back to its origin? What state-of-the-art modern sciences can explain and/or be applied to better manage such an imbalance and treat disease? Why did the ancient Chinese use herbs to regain such balance? To find the answers please move to volume II, in which knowledge in the diagnosis, syndrome differentiation, prescription formulas, herbal drugs, and acupuncture treatments are provided. We also provide some analysis about the similarities and differences between the theoretical systems of Chinese and Western medicines, with some typical cases of clinical research in volume II. The current scientific research, clinical practice examples, and even industrialized manufacturing of TCM products are demonstrated to the reader.

Although TCM is an experience-based medical practice, it can be well translated into and proven by modern science. Regaining the body's balance (like treating cancer with immunotherapy) is sure to be different from surgery (like treating tumour with excision), but each has its special fitting conditions and pros and cons. Purified or synthetic chemicals are ten, if not one hundred, times more concentrated than those found in natural herbs, but other co-supportive components are removed which may cause different reactions in the body (think of taking vitamin C from vitamin C tablets versus eating whole tomatoes).

It is certain that some herbal treatments used in TCM can act as medicines and be very effective but may also have serious side effects. In 2004, for example, the FDA banned the sale of dietary supplements containing ephedra and plants containing ephedrine group alkaloids due to complications, such as heart attack and strokes (ephedra is a Chinese herb used in dietary supplements for weight loss and performance enhancement). However, the ban does not apply to certain herbal products prepared under TCM guidelines intended only for short-term use rather than long-term dosing, or to OTC and prescription drugs and herbal teas. The chief editor of this book, Prof. Henry Sun, has been granted permits to conduct phase II clinical trials in the USA under FDA regulations for a multi-herbal drug product containing ephedra, and also led a group of scientists in phase III clinical development for a herbal drug product for cardiovascular indications that prove its clinically significant effectiveness with excellent safety profiles.

Before I close this preface, a few points need to be mentioned. In the “organ” structure, the organs of the physiological functions and pathological syndromes are discussed in combination, so readers can easily understand them. Concerning treatment rules, “adjusting Yin and Yang” is discussed as the general guideline for the treatment of disease and taking the principle of “curing similar diseases with different methods” and/or “curing different conditions with similar formularies.” There are some illustrations of acupuncture, focusing on the meridians, acupoints, acupuncture technology, acupuncture treatment principles, and acupoints prescriptions, all of which is written to be concise, easy to understand, and accurate. In the overall concept, I will strive to maintain the systematic nature and integrity of Chinese medicine, highlight its relevance and practicality, and achieve the perfect combination of being systematic, scientific, innovative, and accurate, with integrity. In the last part of the book, I will provide descriptions and case examples of the modernized and industrialized TCM, along with the most recent research and clinical successes of the integrated TCM practices.

Enjoy your reading!

Henry H. Sun PhD.

Professor and practitioner of pharmaceuticals and medical and regulatory sciences

CONTRIBUTORS

Jingyan Meng, professor and dean, School of TCM, Tianjin University of Traditional Chinese Medicine

孟静岩, 天津中医药大学中医学院 教授 院长

Miao Wang, PhD, School of TCM, Tianjin University of Traditional Chinese Medicine

王邈, 天津中医药大学中医学院 博士

Weiling Yuan, professor, School of TCM, Tianjin University of Traditional Chinese Medicine

袁卫玲, 天津中医药大学中医学院 教授

Peng Zhou, professor, School of TCM, Tianjin University of Traditional Chinese Medicine

周鹏, 天津中医药大学中医学院 教授

Xuefang Li, chief engineer, Innovation and R&D Centre, Yunnan Baiyao Group. Co. Ltd.

李学芳, 云南白药集团创新研发中心 正高级工程师

Zhaoyun Zhu, director of CM R&D, Innovation and R&D Centre, Yunnan Baiyao Group. Co. Ltd.

朱兆云, 云南白药集团创新研发中心 中药研发总监

Ting Zhang, professor, Department of Fundamental CM Teaching and Research, Shanghai University of Traditional Chinese Medicine

张挺, 上海中医药大学中医基础教研室 教授

Guangli Du, professor, Department of TCM Prescriptions, Shanghai University of Traditional Chinese Medicine

都广礼, 上海中医药大学中医方剂教研室 教授

Peiyu Wang, professor and dean, School of Health Management, Peking University

王培玉, 北京大学健康管理学院 教授 院长

Changxiao Liu, academician, Tianjin Institute of Pharmaceutical Research

刘昌孝, 天津中医药大学 院士

Yan Huang, professor and dean, Guangdong Provincial Hospital of Traditional Chinese Medicine

黄燕, 广东省中医院 教授 院长

Xiaobin Zhang, PhD, director, International R&D Centre, Tasly Research Institutes

张晓彬, 天士力研究院国际研发中心 总监 博士

Rui Liu, PhD, director, Clinical Research Centre, Tasly Research Institute

刘锐, 天士力研究院临床中心 博士 总监

Qingquan Liu, dean, Beijing Hospital of Traditional Chinese Medicine, Capital Medical University

刘清泉, 首都医科大学附属北京中医医院 院长

Yuewu Yang, director, International Department, Tasly Pharmaceutical Group Co., Ltd.

杨悦武, 天士力医药集团股份有限公司国际产业部 总监

Yi He, PhD, director, Department of CM, Tasly Research Institute

何毅, 天士力研究院中药所 博士 主任

Zhongde Kang, expert scientist in bioelectricity, Tasly Human Meridian Bioelectric Therapy Research Centre

康仲德, 天士力人体经络生物电治疗研究中心 生物电专家

Tao Yu / Honghong Li, Tasly North American Pharmaceuticals Inc. Participated in the preparation.

于涛/李红红, 天士力北美药业 参与编写

Wen Xia, research and development director, Guizhou Bailing Group
Pharmaceutical Co., Ltd.

夏文, 贵州百灵 研发总监

Si Liu, manager, Tianjin Chase Sun Pharmaceutical Co., Ltd

刘斯, 天津红日药业股份有限公司 经理

Longquan Li, professor, School of Translation, Sichuan International
Studies University

李龙泉, 四川外国语大学翻译学院 教授

Chaowei Zhu, vice-chancellor, Sichuan International Studies University

祝朝伟, 四川外国语大学 副校长

Xiushi Chen, professor, School of English, Sichuan International Studies
University

陈秀石, 四川外国语大学英语学院 教授

Gang Bai, professor, College of Pharmacy, Nankai University

白钢, 南开大学 教授

Tiejun Zhang, professor, Tianjin Institute of Pharmaceutical Research

张铁军, 天津药物研究院 教授

Xiaojia Ni, professor, Guangdong Provincial Hospital of Traditional
Chinese Medicine

倪小佳, 广东省中医院 教授

Ruihong Wang, professor, Guangdong Provincial Hospital of Traditional
Chinese Medicine

王睿弘, 广东省中医院 教授

Changlin Zhang, professor, Guangdong Provincial Hospital of
Traditional Chinese Medicine

张昌林, 广东省中医院 教授

Yingdi Liao, professor, Guangdong Provincial Hospital of Traditional
Chinese Medicine

廖映迪, 广东省中医院 教授

Henry H. Sun, vice president, Tasly Group, Co. Ltd., CEO, Tasly Pharmaceuticals, Inc. Professor at: Jiaotong University, School of Medicine, Shanghai China; Tianjin University, Tianjin China; University of the Pacific, San Francisco, CA, USA: and the China Medical University, Taiwan. henrysunusa@gmail.com; henry@tasly.com.

Henry H. Sun, PhD. -- Chief Editor of The Book of Chinese Medicine

Vice President, Tasly Holding Group Co. Ltd.

Vice Chairman, Tasly Pharmaceuticals Co. Ltd. USA

Co-founder and CEO, Tasly Pharmaceuticals, Inc., USA

Professor, Tongji University, School of Medicine, Shanghai, China

Professor, Tianjin University School of Pharmaceutical and Technology, Tianjin, China

Adjunct Professor, China Medical University, Taichung, Taiwan

Adjunct Professor, University of the Pacific, San Francisco, CA, USA

Biography

Dr. Sun graduated from Shanghai Medical University in 1982 and received his Ph.D. in Clinical Pharmacology and Biopharmaceutics from the University of Connecticut in 1993, and then served at the US FDA as a regulatory reviewer, and was promoted to be one of the highest-ranked Expert Regulatory Officer in 2000 after 7 years of federal services.

Since 2006, Dr. Sun started to focus on innovative drug developments, and international R&D collaboration, especially in the area of Modernizing and Globalizing Traditional Chinese Medicine. He leads his group of scientists successfully registered over 20 new drugs in 32 countries and made a historical milestone to develop the worldwide first and only (as of today) multi-herbal botanical drug product to complete its clinical phase III development in the United States under FDA regulations, with three indications in three different therapeutic areas.

Dr. Sun is also very active in developing business collaborations. He established several international R&D Joint Ventures and achieved numerous business in-licenses and out-license deals globally.

Dr. Sun is also serving as the secretary of Chinese Medicine Globalization Alliance, and is the winner of the Qihuang International Award, the highest award in research, education, development, and practice in TCM, with 100+ publications in peer-reviewed medical and pharmaceutical journals.

Jingyan Meng, PhD. -- Associate Editor of The Book of Chinese Medicine

Professor and Dean of Faculty of TCM, Tianjin University of Traditional Chinese Medicine

Associate Chairman of Branch Association of TCM Basic Theory, China Association of Chinese Medicine

Associate Chairman of Branch Association of TCM Basic Theory, Tianjin Association of Chinese Medicine

Associate Chairman of Branch Association of TCM Oncology, Tianjin Association of Chinese Medicine

Associate Chairman of Branch Association of TCM Basic Theory, Tianjin Society of Integrated Traditional Chinese and Western Medicine

Biography

Dr. Meng graduated from Tianjin College of Traditional Chinese Medicine in 1986. He received his Postdoctoral of Chinese Internal Medicine from Tianjin University of Traditional Chinese Medicine in 2007. He started in research back in 1989 as an assistant researcher of the Institute of Chinese Medicine, Tianjin College of Traditional Chinese Medicine. Since 2009, he has been the Professor and Dean of Faculty of the Traditional Chinese Medicine Department in Tianjin College of Traditional Chinese Medicine.

Dr. Meng has won many honors and certificates throughout his career as a researcher and an educator. He has been awarded the First State-Level Prize of the Sixth Outstanding Achievements in Higher Education and the Second State-Level Prize of the Seventh Outstanding Achievements in Higher Education. He has won the First Prize for Scientific and Technological Progress in Shanghai and the Second Prize for Scientific and Technological Progress in Tianjin. In addition, he has won the Tianjin Outstanding Professor Award and the Tianjin Outstanding Overseas Returnees Award.

Dr. Meng has also been an editor in many books as well as textbooks and has published many research papers. He was the editor-in-chief and associate editor in multiple books and textbooks relating to different areas of Chinese Medicine. He was also the corresponding author in multiple research papers that have been published on traditional Chinese medicine.

Kaijing Yan, PhD. -- Associate Editor of The Book of Chinese Medicine

Executive Chairman of the Board of Tasly Holding Group

Chairman of the Board of Tasly Pharmaceutical Group

Chairman of Asian Pacific Self-Medication Industry (APSMI)

Rotating Chairman of China Nonprescription Medicines Association

Vice Chairman of China Pharmaceutical Innovation and Research Development Association

Member of Pharmacy Administration Commission of Chinese Pharmaceutical Association

Executive Deputy Director of Laboratory of Molecular Pathology of Huashan Hospital of Fudan University and Tasly

Biography

Dr. Yan received his MSc. degree (2003, International Securities, Investment & Banking) from University of Reading, England, United Kingdom and Ph.D. degree (2016, Traditional Chinese Medicine) from Tianjin University of Traditional Chinese Medicine. In 2014, he took the helm as the chairman of the board of Tasly Pharmaceutical Group. Compound Danshen Dripping Pills from Tasly has become the first-ever multi-herbal drug product to complete its Clinical Phase III development stage in the United States in 2016.

Dr. Yan devotes himself to the research and practice of TCM modernization and internationalization. He created the MITRO model (Marketing, Industries, Technologies, Regulations, Organization) in TCM internationalization research and put forward new concepts on integration of Eastern and Western medicines and coalescence of TCM theories and Western medicine technologies.

Dr. Yan is in charge of series of national, provincial-level scientific research projects, such as “Intelligent Manufacturing Model Application on Compound Danshen Dripping Pills” (the major project of Ministry of Industry and Information Technology of the People’s Republic of China) and “Research and Development on the Core Technology of Innovative TCM”(the National Science and Technology Major Projects for Major New Drugs Innovation and Development). He has received many awards, such as the First Prize of Science and Technology Progress Award of Chinese Association of Integrative Medicine, and First Prize of Tianjin Science and Technology Progress Award.

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CHAPTER ELEVEN

PRINCIPLES OF PREVENTION AND TREATMENT

11.1 Prevention

One of the ancient Chinese precepts is to have forethought and take precautions. The thought of prevention in traditional Chinese medicine goes back to ancient times. The idea of “prevention first” in TCM is pioneered in the *Yellow Emperor’s Inner Classic*, which put forward the idea of “prevention before getting ill.” This opinion stems from the following sentences in a chapter named “Siqi Tiaoshen Dalunpian: Major Discussion on the Regulation of Spirit According to the Changes of the Four Seasons” in *Plain Conversation*: “The sages usually pay less attention to the treatment of a disease, but more to the prevention of it. To resort to treatment when a disease has already occurred and to resort to regulation when a disorder has already been caused is like digging a well when one feels thirsty and making weapons when a war has already broken out. It is certainly too late.” “Prevention before getting ill” is the final purpose of medical science, and it contains rich thought mainly including prevention before getting ill, preventing disease from exacerbation, and preventing a recurrence after recovery.

11.1.1 Prevention before Getting Ill

Prevention before getting ill refers to taking various measures to prevent a disease before it occurs. Prevention being more important than treatment is an important embodiment of the thought on prevention of TCM.

The occurrence of diseases is related to two aspects of evil Qi and healthy Qi. Insufficiency of healthy Qi is the internal cause of disease occurrence, while the invasion of evil Qi is an important condition for disease occurrence. The exuberance and decline of evil Qi and healthy Qi determine the whole process of disease occurrence, development, and change. Therefore, it is necessary to prevent the occurrence of a disease by strengthening healthy Qi to improve disease resistance and prevent the invasion of evil Qi.

(a) Improving the ability of healthy Qi to resist evil Qi

The strength of healthy Qi depends on the regulation of the solid-hollow viscera and meridians and collaterals of the human body in the generation and function of essence, Qi, blood, liquid and fluid, and spirit, and their ability to coordinate and control the internal and external conditions of the body. Generally speaking, people with a strong physique are full of healthy Qi and have a good ability to regulate and control, and thereby will have less morbidity; people with a weak physique are vulnerable to pathogenic injury due to the lack of healthy Qi and have a lower ability to regulate and control. Therefore, strengthening the regulation and control ability of the solid-hollow viscera and meridians and collaterals and enhancing physical fitness are key to improving the anti-pathogenic ability of healthy Qi. Measures like spirit regulation, more exercise, a scientific and reasonable life, a regular lifestyle, and prevention with drugs and artificial immunity are the main methods to improve the ability of healthy Qi for resisting evil Qi.

(i) Spirit regulation

On the material basis of essence, Qi, blood, and liquid and fluid, people's mental and emotional activities rely on the normal function of the solid-hollow viscera. Therefore, these activities are closely related to each other. Feeling comfortable with a good spirit will make smooth Qi movement, harmony between Qi and blood, solid-hollow visceral function vigorously, and resistant ability be enhanced, which is of positive significance in preventing the occurrence of diseases. Sudden, intense, and long-term mental stimulation beyond the normal range of human body regulation can lead to the disorder of human Qi movement, imbalance of Qi, blood, Yin and Yang, and dysfunction of solid-hollow visceral. For example, anger damages the liver, causing Qi to ascend; overjoy damages the heart, causing Qi to disperse; sorrow impairs the lungs, causing Qi consumption; anxiety damages the spleen, causing Qi accumulation; and fear impairs the kidneys, causing Qi to descend, eventually resulting in an internal deficiency of healthy Qi and the occurrence of diseases. The chapter "Shanggu Tianzhen Lunpian: Ancient Ideas on How to Preserve Natural Healthy Energy" in *Plain Conversation* states: "If one remains peaceful and indifferent to fame or gain, with genuine Qi complying to this attitude, and keeps his essence and spirit inside, how could he possibly get diseased?" Therefore, the undesirable stimulation of the external environment can be avoided with spirit maintenance, an optimistic attitude, open mindedness and a good state of mind, and by creating a beautiful

natural environment and keeping a harmonious interpersonal relationship, thus eventually enhancing the ability of healthy Qi to resist and prevent diseases.

(ii) Doing more exercise

Life lies in doing exercise which can dredge Qi and blood, make the human body's Qi movement smooth, improve blood circulation, and strengthen muscles and bones, thus strengthening the physique to resist evil Qi and reduce or prevent the occurrence of diseases. Various fitness exercise methods such as Wuqinxi, which was created by medical scientist Hua Tuo in the Han dynasty period, Taijiquan, Baduanjin qigong, and Yijinjing in later generations can not only improve the regulation and control ability of the solid-hollow viscera and meridians and collaterals, and enhance the physique to prevent the occurrence of diseases, but also have certain therapeutic effects on various chronic diseases.

(iii) Conforming to nature, and having regularity in daily life

The human body is an organic whole, and human beings, nature, and society form a harmonious unity. Changes in nature will inevitably affect the human body, making it undergo corresponding physiological and pathological reactions. Conforming to the laws of changes in nature and properly balancing work and rest are important methods for ensuring health and preventing diseases. Only when people conform to the laws of changes in nature and then adjust their arrangement of food, clothing, and daily life can they achieve the goal of health cultivation and disease prevention. Specific methods are also mentioned in *Siqi Tiaoshen Dalunpian*: "Cultivating Yang in spring and summer while nourishing Yin in autumn and winter." It is beneficial to improve the resistance to disease by balancing work and rest and forming a good habit of making daily life consistent according to the change of the climate in the four seasons.

(iv) Chemoprophylaxis and artificial immunity

Taking certain drugs to improve the anti-pathogenic ability of the human body and prevent the occurrences of diseases is an important measure to prevent diseases before they occur, which especially makes sense in epidemic disease prevention. Doctors in ancient and modern times have accumulated many effective methods. For example, in a chapter named "Cifa Lunpian: Discussion on Acupuncture Methods" in *Plain Conversation*, there is a Small Gold Bolus recorded as: "Taking ten pills will prevent the infection of pestilence." In the sixteenth century, the method of vaccination

against smallpox was invented in China, which initiated the “artificial immunization method,” making a great contribution to the development of preventive immunology. In recent years, the use of Chinese herbal medicines to prevent diseases has become more and more popular in the medical field. For example, cyrtomium fortunei, radix isatidis or folium isatidis can be used to prevent influenza and mumps; herba artemisiae and fructus gardeniae can be used to prevent hepatitis; and purslane can be used to prevent bacillary dysentery. And all of these methods have achieved good results.

(b) Preventing evil attacking

The attack from evil Qi is an important cause of diseases. Under some special circumstances, excessive evil Qi can play a leading role. Although improving the resistance of healthy Qi to evil is the best way to prevent diseases before they occur, preventing an attack of evil is also an indispensable means to prevent the occurrence of diseases. Avoiding pathogenic factors is an important method for preventing the invasion of pathogenic factors. The evil Qi here refers not only to the various pathogenic factors mentioned in the cause of disease, but also in particular to the epidemic evil Qi and various traumas that cause pestilence. We can prevent the occurrence of diseases by avoiding the invasion of six excesses and pestilent Qi, injuries caused by an improper diet, the imbalance between work and rest, and the internal damage caused by excessive emotions. To achieve this, we should comply with nature, live a consistent daily life, eat and drink properly, work and rest moderately, be peaceful and indifferent to fame or gain, pay attention to personal hygiene, prevent the pollution of the environment, water, and food, and take drugs as well as use acupuncture and moxibustion appropriately.

11.1.2 Preventing Diseases from Exacerbating

Preventing disease from exacerbating refers to taking active measures to prevent the disease from further development and transmission after it occurs, which can be achieved through the diagnosis and treatment in the early stage of disease.

(a) Early diagnosis and treatment

The struggle between healthy Qi and evil Qi runs through the whole process of a disease. In the process of a disease, the exuberance and decline of evil and healthy Qi will develop from shallow to deep, from

light to heavy, and from simple to complicated. For example, in the early stage of an exogenous disease when the evil Qi has not gone deep, the Qi and blood of the solid-hollow viscera are not injured, the healthy Qi is not weakened, and the disease is not serious with little transmission. In this case, the earlier the diagnosis and treatment, the better the curative effect. If the disease is not treated in time, the evil Qi will gradually exuberate and healthy Qi will gradually decline, causing pathogenic factors to enter from the exterior to the interior, from the surface to the deep regions, and the disease to develop from mild to severe, from simple to complicated, thus invading the viscera and making treatment even more difficult. The same holds true for internal injuries and miscellaneous diseases. Many serious and stubborn diseases are characterized by the exuberance of evil Qi and the decline of healthy Qi; through early diagnosis and treatment, the evil Qi can be dispelled, and a good prognosis can be achieved. Otherwise, the diseases may get worse and the chance for treatment may even be lost. Therefore, only by mastering the laws of disease occurrence, development, and transmission can early diagnosis and treatment be achieved, and aggravation be prevented.

(b) Preventing disease transmission

Preventing disease transmission refers to actively taking various treatment measures to prevent the development or deterioration of diseases on the basis of mastering the laws of disease occurrence, development, and transmission. It involves specific methods such as cutting off the routes of disease transmission and securing regions that have not been attacked by the evil Qi.

(i) Cutting off the routes of disease transmission

The transmission of disease follows some specific laws and routes. Exogenous diseases generally follow the transmission along the six meridians, the transmission of defence-Qi-nutrient-blood, and the transmission of triple-Jiao. Internal injuries and miscellaneous diseases mostly follow the law of mutual generating and restraining among the five solid viscera, exterior-interior transmission, and the transmission of Qi-blood and along the meridians and collaterals. Taking timely and appropriate preventive measures and cutting off transmission routes according to the law of disease transmission are effective ways to prevent the disease from developing. For example, triple-Jiao transmission, one of the transmission routes of seasonal febrile diseases, moves mostly from the upper Jiao to the middle Jiao and then to the lower Jiao, under normal

circumstances. It is the initial stage of seasonal febrile diseases when pathological change occurs in the upper Jiao, which is thus the key period for early treatment.

(ii) Securing regions not initially attacked by the evil

This refers to regions that have not been attacked by the evil and are likely to be affected which should be strengthened in advance to prevent the disease from being transmitted to the region. This should be done according to the law of mutual generating, restraining, over-restraining, and retro-restraining of the five elements among the five solid viscera and the law of disease transmission such as meridian transmission. For example, according to the law of mutual generating, restraining, over-restraining, and retro-restraining of the five elements among the five solid viscera, liver wood restrains spleen earth. Therefore, in pathological cases, spleen earth is likely to be affected if liver wood is attacked by evil. During treatment, the function of the spleen should be strengthened in advance by invigorating the spleen and harmonizing the stomach to prevent liver diseases from being transmitted to the spleen, which can achieve good results. As stated in “The Seventy-seven Difficult Issues” of *Nan-Ching – The Classic of Difficult Issues*: “When liver disease is discovered, it can be foreseen that the disease may be transmitted to the spleen, so spleen Qi should be strengthened in advance, which is a good example of the so-called preventive treatment of the undiseased region.” Here is another example – when stomach Yin is damaged by seasonal febrile disease, according to the law of transmission, the disease will further damage the kidney Yin. On the basis of this law of pathological change, Ye Tianshi, a physician of the Qing Dynasty period, added some salty, cold, and kidney-nourishing products to sweet, cold, and stomach-nourishing formulas during treatment, and put forward the prevention and treatment principle of “securing regions that are not attacked by the evil first” – a good example of preventing the deterioration of disease.

(c) Preventing recurrence after recovery

Preventing recurrence after recovery means the overall adjustment of the Yin and Yang and maintaining the Yin-Yang balance after recovery or relief to prevent the recurrence and repetition of the disease. It involves preventing new evil attacks and recurrence due to overstrain, an improper diet, the non-rational use of drugs, and so on. In addition, various protective measures should be taken in advance according to climate changes to maintain a good mood, which also plays a positive role in