

APPENDIX 3

GLOSSARY OF TCM TERMINOLOGY

Introduction

The following compilation of TCM terms with explanations of their meaning and alternative readings is not meant to be comprehensive. It has been included for two main reasons. One is to help clarify the meanings of various TCM technical terms that have been used in this text, and as such this mini-glossary may be used as a tool for revising aspects of this course. The other reason is to assist student in correlating the terms used by various authors, and avoid the confusion that may arise when the same thing is referred to by different names in different texts. Therefore, rather than being a thorough exposition on TCM technical terms, the material that follows is mostly focused on terms that are denoted differently by various authors, or those that have been given unclear or conflicting explanations. It is my sincere hope that this will assist students in their reading of the growing body of English language TCM literature.

TCM THEORIES AND CONCEPTS

acquired Qi (*huo tian zhi qi*) 后天之气

This refers to the component of the body's Qi that is produced after birth by the Spleen and Lung, fueled by ingested nutrients. *Also referred to as: 'postnatal Qi' or 'post-heaven Qi'.*

acquired Essence (*huo tian zhi jing*) 后天之精

This is the component of the Kidney Essence that is produced after birth through the normal physiological processes. It is stored in the Kidney, together with the innate Kidney Essence. *Also referred to as: 'postnatal essence' or 'post-heaven essence'.*

basic physiological substances (*ji ben wu zhi*) 基本物质

The basic physiological substances include: the Qi, Blood, body Fluids, Kidney Essence and nutrients (or 'essence' extracted from foods). The normal functioning of the body and mind depends upon an adequate supply of, adequate production of, adequate circulation of, and proper interaction between the basic physiological substances. *Also referred to as: 'vital substances', 'fundamental substances' or 'essential substances'.*

Blood (*xue*) 血

The original concept of the Blood in TCM is the Yin counterpart to the physiologically active Qi (which is Yang). As such, it has a tempering action on the Qi and supports the aspects of physiological function relating to relaxing, softening, nurturing, and receiving. The Blood flows around the body in its own network of vessels as well as circulating together with the Qi in the Channels. The Qi creates and moves the Blood, and also keeps it contained within its vessels; while the Blood nourishes the organs that produce and regulate the Qi. The Blood supplies nutrients and circulates throughout the body to nourish and promote the functional activities of the various

tissues and organs. It provides the material basis for building and maintaining the structure of the body. It also has a moistening function that keeps the tissues from drying out due to the body's heat and activity. It provides the foundation for normal mental and emotional functioning and is most closely related to the Heart and the Liver.

Blood vessels (*xue mai*) 血脉

These are the pathways through which the Blood circulates throughout the body.

body Fluids (*jīn yè*) 津液

The Chinese term literally means 'thin fluids, thick fluids', and refers to all the normal physiologically active fluids in the body which moisten, lubricate and nourish all of the tissues.

Channels (*jīng mai*) 经脉

These are the main conduits of the system of Channels and Collaterals, which serve as the main pathways for the flow of Qi throughout the body. They provide a connection between the internal organs and the Exterior as well as between one organ and another. There are twelve main regular Channels and eight extra Channels. *Also referred to as: 'meridians'.*

Channels, Channels and Collaterals (*jīng luò*) 经络

This refers to the specific system of subtle pathways through which the Qi circulates throughout the body. The Channels are the main conduits, which traverse from the Interior to the Exterior. The Collaterals are a superficial network that interconnects the Channels and bodily regions. *Also referred to as: 'meridians and collaterals'.*

Cold (*han*) 寒

A pathogen (*xie*), which may be exogenous or endogenous, producing clinical features characterized by loss of body warmth, lowered resistance to disease (i.e. impairment of the defensive Qi), impaired fluid metabolism and digestion of food, impeded flow of Qi and Blood, contraction and stiffening of muscles and joints etc. It is also used to denote a class of syndromes that are characterized by Cold.

consciousness (*shen zhi, shen ming*) 神志, 神明

This term refers to the totality of activities of the psyche, which is more than the sum of the individual components of thinking, feeling and willing and sensory perception. It includes the ability to be self-aware and exert control over all of the mental activities to achieve balance and harmony. According to classical sources, it resides in the Heart. Thus, health and balance of the Heart zang organ manifests in tranquility, emotional balance, personal integrity, prompt and appropriate responses as well as orderliness and clarity of thinking.

containing action (*gu se zuo yong*) 固涩作用

The containing action of the Qi refers to the ability of the Qi to prevent the loss of Blood and body Fluids, along with other bodily secretions and excretions. Of particular importance are: the defensive Qi, which contains the sweat to prevent excessive loss of fluids; the Spleen Qi, which contains both the contents of the digestive tract (preventing diarrhea) as well as the Blood within the vessels; and the

Kidney Qi, which contains the semen as well as the urine. Failure of these functions is treated with astringing herbs and formulas. *Also referred to as: 'securing action', 'consolidating action'.*

Cosmological sequence of the five Elements (*wu xing xiang cheng*) 五行相承
This is the original ancient form of the five Elements, in which Water is at the beginning and Earth is at the centre. It is also a promotion sequence: Water → Wood → Fire → Metal → Water. Earth, in the center, nourishes and promotes all of the other Elements.

Damp (*shi*) 濕

Damp is a pathogen that may be exogenous or endogenous, which has the following qualities: it is heavy and turbid; viscous and lingering; goes downward; damages the Yang Qi and the movement of Qi (i.e. it interferes with normal movement of food, fluids and bodily mobility). Also referred to as: 'dampness', 'wetness', 'moist' and 'humor'.

Damp-Heat (*shi re*) 濕熱

This is a combination of two pathogens: Damp and Heat, which gives rise to the clinical features of both, and thus may exhibit some contradictory signs and symptoms: Red tongue (or pale and red tongue) with yellow or white greasy and/or thick coat, low fever or subjective sense of heat (especially in afternoon), cold extremities, pale or sallow complexion (not red), mental dullness (no irritability), dry mouth but little desire to drink, poor appetite, bloating, heavy sensation of head and body, scanty and dark urination, nausea or vomiting, variable pulse: slippery, wiry, rapid, moderate, surging, thready.

Damp-Phlegm (*shi tan, tan shi*) 濕痰, 痰濕

Phlegm has the tendency to combine with other pathogens, generally the ones that led to its production. Phlegm-Damp arises as a further development of Damp, in which the retained Damp congeals, due to the influence of time, stagnation and Heat, to form Phlegm. Some degree of Damp still remains. Also referred to as: 'phlegm-damp retention', 'accumulation of phlegm-damp' and 'stagnation of phlegm-damp'. (see also: Phlegm)

defensive Qi (*wei qi*) 卫气

This is the most superficial form of Qi in the body. It is formed through the combined action of the Kidney Yang Qi and the Lung Qi, is continually replenished by the Qi derived from the diet, and is dependent on the Lung to be disseminated throughout the body. It is a form of Yang Qi that is 'bold and fierce' and 'fast moving'. It is not confined to the Channels and Vessels, but pervades the whole of the body including the Exterior as well as the zang-fu organs. It warms the organs, moistens the skin and controls the opening and closing of the pores. It defends the Exterior against attack by exogenous pathogens and hence represents the body's first line of defense. *Also referred to as: 'protective qi'.*

diet (*shui gu*) 水谷

Diet, food, nutrients, nutrition. *Also translated literally as: 'water and grain(s)'.*

Dry, Dryness (*zao*) 燥

This is a pathogen that impairs the body Fluids (with clinical manifestations of dry mouth, dry throat, thirst, dry or cracked skin, oliguria and constipation). It often attacks the Lung, leading to such clinical features as: dry nose, lips tongue and throat, dry cough with little sputum, chronic dry cough, chest pain etc.

endogenous (*nei sheng zhi, nei*) 内生之, 内

This is used in reference to things originating from inside the body. It is used in two ways: specifically in reference to a pathogen (i.e. an endogenous pathogen) or in a general sense of disease causation (i.e. due to endogenous factors).

essence (*jing*) 精; essential Qi (*jing qi*) 精气

In the narrow sense, essence refers to the tissues and fluids that are associated with reproduction (i.e. part of the Kidney Essence). In the broad sense, essence refers to the Qi, Blood and body Fluids as well as the nutritive substances extracted from the daily diet. The latter (i.e. essences in the broad sense) are referred to collectively as essential Qi (*jing qi*). See also: Kidney Essence, health Qi.

Ethereal soul (*hun*) 魂

This entity is so named in English to distinguish it from, and to some extent juxtapose it with the 'Coporeal' or 'Animal' soul (*po* - 魄), which resides in the Lung and distributes Essence throughout the body, amongst other attributes. The Ethereal soul resides in the Liver and, like the Pericardium (to which it is paired according to the Six Channel theory) works together with the spirit (*shen* - 神) in the Heart to generate the full spectrum of emotional responses. It also provides the capacity for a sense of humaneness, kindness and benevolence. It also gives one a sense of self-worth as well as the capacity to endure life's inevitable experiences of pain.

etiology (*bing yin*) 病因

The cause of a disease, or a general term for causes of disease.

excess (*shi*) 实

This refers to a syndrome in which:

- a) An exogenous pathogen attacks the body
- b) There is over-activity of a body function
- c) There is a build-up of pathogens internally

Excess syndromes are characterized by strong, heavy movements, irritability, coarse, heavy respiration, strong pain aggravated by pressure and touch, red face, thick tongue coat, and a strong pulse (full, wiry or slippery). Treatment is by reducing, clearing, draining, purging, unblocking, etc. *Also referred to as: 'repletion', 'fullness', 'sthenia'.*

exogenous (*wai*) 外

Originating outside of the body. The term describes the different types of pathogenic factors present in the human environment, which affect the body and may cause disease. *Also referred to as: 'exterior', or 'external'.*

Exterior (*biao*) 表

The outer part of the body as opposed to the Interior. It includes the skin, pores, striae, body hair, skeletal muscles, and upper respiratory tract. Also referred to as: 'superficies', or 'superficial portion' (of the body).

external contraction (*wai gan*) 外感

This refers to diseases that are due to exogenous pathogens, in contradistinction to Internal Injury (*nei shang*) due to endogenous pathogens or lifestyle factors leading to deficiency syndromes.

Fire (*huo*) 火

This term is used in two ways:

- a) In physiology, Fire is a form of Yang Qi and is a vital force, e.g. monarch Fire (from the Heart) and the minister Fire (from the Kidney).
- b) In pathology, Fire denotes one of the six pathogens (Cold, Heat, Wind, Damp, Dry, Fire and Summer-Heat). It may also refer to a pathological transformation of the Yang Qi, which is seen in conditions of functional hyperactivity. It has the following characteristics: it heats and dries; flares upwards; consumes the Qi and the body Fluids; may produce Interior Wind; may 'accelerate' the Blood; may cause carbuncles; irritates the mind and the Heart

Fire Toxin (*hou du*) 火毒

See Heat Toxin

Five Elements (*wu xing*) 五行

These are Earth, Water, Fire, Metal and Wood. It is a universal system of classification based on the five different types of activity or stages of growth and development. The five Elements are mainly used in a dynamic sense to describe five different types of activity that occur within a repetitive cycle. *Also referred to as: the 'five Phases'.*

Fluid (*yin*) 饮

See: retained Fluid

fluid passages, fluid pathways (*shui dao*) 水道

This may refer to either the pathways through which fluids are transported around the body or the metabolic pathways through which fluids are transformed. *Also referred to as: 'water passages'.*

Fluids (*jīn yè*) 津液

See: body Fluids

food (*shui gu*) 水谷

Diet, food, nutrients, nutrition. *Also translated literally as: 'water and grain(s)'.*

health Qi (*zheng qi*) 正气

The literal, meaning of *zheng* is 'true', 'correct' or 'normal'. It is a general term for all the different types of Qi in the body, considered together, in terms of their ability to

maintain normal physiological processes and resist disease. Thus, the health Qi comprises: the Qi, Blood, body Fluids, Kidney Essence, Kidney Yin, Kidney Yang and nutritive substances. It is the same concept as 'essential Qi' (*jing qi*); however, the emphasis is on the ability of the health Qi to resist pathogens and maintain normal health. *Also referred to as: 'anti-pathogenic qi', 'normal qi', 'correct qi', 'healthy qi', 'true qi', 'upright qi' 'orthopathic qi' and 'right qi'.*

Heat (*re*) 热

This term is used in two ways:

- a) To denote a specific pathogen with the following characteristics: hot and active; consumes the Qi and the body Fluids; rises upwards; is often accompanied by Damp
- b) To describe the nature of a disease as applied in the eight principles approach to syndrome differentiation (e.g. a disease is classified as Hot as opposed to Cold). In its broadest sense, Heat denotes any manifestation of disease characterized by a rise in temperature (e.g. fever, localised palpable heat, subjective sensations of heat, rapid pulse, red tongue, etc.)

Heat Toxin (*re du*) 热毒

Both Heat Toxin and Fire Toxin arise due to the further development of pathogenic Heat in which toxic products arise, Fire Toxin being the more severe variant. The accumulation of this pathogenic complex results in suppuration (i.e. formation of pus) or a sudden worsening in a patient's condition with high fever, general malaise, lethargy, apathy or agitation. These clinical syndromes exhibit many of the characteristic features of Heat, and are generally seen in cases where exogenous or endogenous Heat has persisted for some time without being resolved. In cases where the Heat has become localized, the ensuing pathological changes may give rise to Heat Toxin, producing suppuration. In cases where the Heat is more generalized, as in the critical stages of a febrile illness, the pathogen may develop into Fire as well as produce Toxin, giving rise to Fire Toxin, leading to severe malaise.

Interior (*nei, li*) 内, 里

This refers to the inner part of the body, as opposed to the Exterior (q.v.) or outer part of the body. It consists of the zang-fu (internal organs) and associated tissues except for skin, hair and skeletal muscles. In the six-channel syndrome differentiation of Cold diseases, Interior refers to a disease process that is located in one or more of the Bright Yang and the three Yin channels.

innate Essence (*xian tian zhi jing*) 先天之精

The inborn or hereditary component of the body's Essence that is stored in the Kidney. *Also referred to as: 'prenatal', 'congenital', or 'pre-heaven' Essence.*

innate Qi (*xian tian zhi qi*) 先天之气

This refers to the Qi that is derived from the parents before birth. It is the inborn or hereditary component of the body's Qi that is transformed from the innate Essence in the Kidney and combines with the acquired or postnatal Qi to form the health Qi. This term is generally used in the broad sense and refers to the overall parental endowment of Qi, Blood and specifically Kidney Essence. *Also referred to as: 'prenatal', 'inborn', 'congenital', or 'pre-heaven' qi.*

Internal injury (*nei shang*) 内伤

This refers to a class of diseases that arise due to impairment of the internal organs due to emotional or lifestyle factors.

Internal organs (*zang-fu*) 脏腑

This is a general term that refers to the organs of TCM, each of which are best regarded as a comprehensive system of physiological functions, rather than an anatomical entity. There are five zang organs: the Heart, Liver, Spleen, Lung and Kidney. There are six fu organs: the Small intestine, Gallbladder, Stomach, Large Intestine, Bladder and triple Jiao. The zang are generally solid visceral organs and the fu are hollow. *Also referred to as: 'viscera and bowels'.*

Kidney Essence (*shen jing, jing*) 肾精, 精

The Kidney Essence is a relatively more condensed type of Qi that is stored in the Kidney. There is an inherited portion, derived from the parents and an acquired portion that is produced from the daily nourishment. The Kidney Essence has two components: the reproductive Essence and the nutritive Essence. The reproductive Essence consists of the tissues and fluid secretions that are related to reproduction: the ova and vaginal secretions in females, and the sperm and seminal fluid in males. The Kidney Essence thus controls sexual maturation, fertility and the capacity to reproduce. The nutritive Essence controls the normal cycle of growth and development, maturation, decline and senescence. The Kidney Essence provides the basis of the Kidney Yin, Yang and Qi, which are the basis for the Yin, Yang and Qi of the whole body. It controls the ageing process, nourishes the brain and spinal cord and determines the constitutional strength and resistance to disease. *Also referred to as: 'essential qi of the Kidney', 'Kidney jing', 'Kidney jing-essence'.*

Life Gate (*ming men*) 命门

The Life Gate is a concept about which there is a considerable degree of divergence of opinion. It was first mentioned in the Nei Jing and subsequently various authorities have equated it with: a) the right (i.e. Yang) Kidney b) an entity that is located between the two Kidneys c) the Pericardium d) an immaterial locus of a specific type of Yang Qi. It is considered to be the place where the Kidney Essence is stored, from which arises the essential Yang Qi that warms and promotes transformation throughout the whole body.

mind, mentality (*xin shen*) 心神

This is an aspect of spirit (*shen*) that is housed in the Heart. The compound word in Chinese combines Heart (*xin*) with Spirit (*shen*). See also 'spirit'.

minister Fire (*xiang huo*) 相火

Also referred to as the Fire of the Life Gate (*ming men huo*), this term is used in connection with the Kidney Yang, when considered in terms of its actions of providing the motive force for the various functions of the zang-fu, as well as providing bodily warmth and sexual potency. In order to carry out these functions effectively, the minister Fire must remain confined to lower Jiao. The concept of minister Fire is equivalent to 'Kidney Yang' but differs in emphasis. The minister Fire is the Fire from the Kidney. It is a physiological (as opposed to pathological) Fire, and, as it is derived from the Water Element, it is regarded as the Fire within Water

(Yin). Thus, it is also referred to as the Yin Fire. The minister Fire (a.k.a. the Yin Fire) provides the drive that propels the functioning of the various organs, i.e. it determines the intensity of the life functions. In much the same way that the smoldering embers of a fire provide a steady source of heat for cooking the contents of a pot suspended above it, the steady 'smoldering' nature of the minister Fire activates the metabolic processes of the body by remaining contained in the lower Jiao. Thus, the Kidney stores and controls the minister Fire. In various pathological conditions this Fire may leave its normal location and rise upwards to invade the middle Jiao or the upper Jiao, disrupting their normal functions.

nutrients, nutrition (*shui gu*) 水谷

Diet food, nutrients, nutrition. *Also translated literally as: 'water and grain(s)'.*

nutritive Qi (*ying qi*) 营气

This is an essential Qi formed from the essences extracted from ingested nutrients by the Spleen. It circulates throughout the body and is considered to be an aspect of the Blood. It is more substantial than the Qi but less substantial than the Blood (*xue*), which it helps to produce. Its function is to provide nutrients to the tissues and organs of the body. The nutritive Qi, together with the defensive Qi makes up the more substantial aspect of the physiologically active Qi. *Also referred to as: 'ying-nutritive Qi', 'constructive Qi' or 'construction'.*

orifice (*qiao*) 窍

This refers to any orifice of the body and includes the sensory orifices (q.v.), and the turbid orifices (q.v.). *Also referred to as: 'the nine orifices'.*

original Qi (*yuan qi, zhen qi*) 元气, 原气

The original Qi is the most fundamental type of Qi in the body. It provides the motive force for the activities of life. It is derived from the Kidney Essence. The steaming action of the Kidney Yang transforms a portion of the Kidney Essence into original Qi, which then ascends to be spread throughout the body via the triple Jiao. Its major function is to warm and support all bodily functions, principally those that are related to food and fluid metabolism. In addition, the original Qi promotes normal growth and development before maturity. A portion of the original Qi carries out the various functions of the Kidney organ, and this aspect of the original Qi is referred to as the Kidney Qi. Thus, when the emphasis is on its activity in the triple Jiao, it is referred to as the original Qi; when the emphasis is on the Kidney organ related functions, it is referred to as the Kidney Qi. *Also referred to as: 'source qi', 'primordial qi', 'primal qi' (for yuan qi); and 'genuine qi' or 'true qi' (for zhen qi).*

pathogen (*xie, xie qi*) 邪, 邪气

The Chinese term, *xie* means 'evil' or 'crooked'. However, in a medical context it refers to any harmful, disease causing influence that opposes the health Qi (q.v.). Some examples are Wind, Cold, static Blood and Phlegm. *Also referred to as: 'pathogenic factors', 'pathogenic influences', 'evil', 'evil qi'.*

pathogenesis (*bing ji*) 病机

This refers to the description of how a disease or sign of a disease arises and develops. *Also referred to as: 'pathomechanism'.*

pectoral qi (*zhong qi*) 宗气

The pectoral Qi nourishes the Heart and Lung and forms the basis for the involuntary functions of heartbeat and respiration. It assists the Lung in its various functions, including its control of the Qi, and also the Heart's function of governing the Blood and Blood Vessels. If the pectoral Qi is weak, the extremities, especially the hands, will be weak or cold. The pectoral Qi spreads upwards to the throat and influences speech and the strength of voice. The pectoral Qi, together with the original Qi makes up the directing and driving aspect of the physiological Qi. *Also referred to as: 'gathering qi' or 'ancestral qi'.*

Element, Elements (*xing*) 行

See: five Elements.

Phlegm (*tan*) 痰

A pathogen that develops due to the retention of endogenous Damp, which arises due to impairment of body Fluid metabolism (primarily involving the Lung, Spleen and Kidney). The Damp is then transformed into Phlegm due to the influence of time, Heat, stagnation or Dryness. Phlegm is of two types: external Phlegm (often described as 'substantial' or 'visible' Phlegm) and internal Phlegm (often described as 'insubstantial' or 'invisible' Phlegm). External Phlegm manifests as sputum or excessive mucous, which may be seen in various respiratory and digestive disorders. Internal Phlegm does not manifest signs of excessive mucous or sputum and may have a variety of different clinical features. Symptoms of external Phlegm include copious thin white sputum, oppressive sensation in the chest, nausea or vomiting, cough, dyspnea, a greasy or slimy tongue coat and a slippery pulse.

Phlegm-Damp (*tan shi, shi tan*) 痰湿, 湿痰

See Damp-Phlegm

Promotion sequence of the five Elements (*wu xing xiang sheng*) 五行相生

This represents the natural progression of birth, growth and development where one Element arises out of, or develops from, the previous one. This is the sequence: Wood → Fire → Earth → Metal → Water → Wood. Also referred to as: the 'sheng cycle', the 'creating' or 'generating' (sequence or cycle).

Qi (*qi*) 气

Qi in the broad sense refers to all of the vital functions within the body that maintain normal health and resist disease. Thus, the Qi (in the narrow sense), Blood, body Fluids, tissues and organs are all forms of Qi. When considered in the narrow sense, Qi refers to the vital energy. There are two aspects to this idea: one is the functional activity and driving action for physiological functions, and the other is the rarefied and refined type of substance that circulates throughout the body, providing a subtle type of nourishment. There are various forms of Qi: defensive Qi (*wei qi*), channel Qi (*jing qi*), pectoral Qi (*zong qi*), original Qi (*yuan qi*) and nutritive Qi (*ying qi*).

Qi movement, Qi dynamic (*qi ji*) 气机

This is a term that refers to the normal directional flow of the Qi and is used in the context of specific organs, e.g. the Spleen and Stomach have an ascending

movement and a descending movement, respectively. There are four different types of Qi movement: ascending (*sheng*), descending (*jiang*), exiting (*chu*) and exiting (*ru*). Also referred to as: 'qi dynamic', 'qi mechanism', 'functional activities of the qi'.

Qi transformation (*qi hua*) 气化

This refers to the dual concept of the activity of the Qi when acting on various substances in the body in order to transform them, as well as the transformations (or changes) of the Qi itself.

regulate (*tong tiao, li*) 通调, 理

This term is used in two different contexts: a) in terms of normal organ functioning, e.g. the Lung regulates (*tong tiao*) the water passages. b) in terms of treatment, e.g. regulate (*li*) the Qi, or Qi regulating herbs. It means to maintain or restore the normal movement of one or more of the basic substances throughout the body. Also referred to as: (for *tong tiao*) 'clear and regulate', 'open up and regulate', 'dredge'; (for *li*) 'disinhibit', 'rectify', 'normalize the flow of', 'regulate the circulation of'.

restriction sequence of the five Elements (*wu xing xiang ke*) 五行相克

Each of the Elements needs to be controlled and held in check by one of the other Elements. This sequence highlights the importance of inhibition in the maintenance of physiological balance. It also explains how pathologies may be transmitted between organ systems. The order of the restriction sequence is: Wood → Earth → Water → Fire → Metal → Wood

retained Fluid (*yin*) 饮

This is a pathogen caused by obstruction of the fluid passages in the triple Jiao. Syndromes due to retained Fluid include: Phlegm-Fluid (*tan yin*), pleural effusion (*xuan yin*), Fluid retention in the limbs (*yi yin*), Fluid retention in the Lung and chest (*zhi yin*). Also referred to as: 'thin mucus' or 'rheum'.

reverse restriction sequence of the five Elements (*wu xing xiang wu*) 五行相侮

This sequence only describes pathological conditions. Here the Element that would normally restrict another Element is restricted or attacked by it. This is the restriction sequence in reverse.

senses, sense organs (*qing qiao*) 清窍

This term translates literally as the 'clear orifices'. However, the word *qiao* (opening or orifice), as it is used in this connection, refers to the sense organs that 'open' to the outside world. It includes the eyes, ears, nose, tongue, and mouth. Also referred to as: the 'seven orifices', the 'clear orifices', the 'portals' or 'cardiac portals'. See also 'signaling sense organ'.

signaling sense organ (*miao qiao*) 苗窍

The associated sense organ for each zang organ, according to the five Elements correspondences, is referred to as its signaling sense organ. This means that changes that occur in the sense organ (both structural and functional) reflect pathological conditions of the related zang organ. The Chinese word *qiao* (orifice or opening), as it is used in this connection, refers to the sense organ rather than the actual orifice. Thus, changes in the tongue and speech reflect pathologies of the

Heart; changes in the eyes and vision reflect pathologies of the Liver; changes in the mouth, lips and sense of taste reflect pathologies of the Spleen; changes in nose and sense of smell reflect pathologies of the Lung; and changes in the ears and sense of hearing reflect pathologies of the Kidney. *Also referred to as: 'opening orifice', 'sprout and orifice' or 'sprout and opening'.*

six excesses: (*liu yin*) 六淫

This term refers to the six different untimely or extreme climactic conditions. It is used in connection with the specific pathogenic factors: Wind, Cold, Summer-Heat, Damp, Dryness, and Fire. Their presence in the body gives rise to an excess or, in the case of a patient with a pre-existing deficiency condition, a combined excess-deficiency syndrome.

Spirit (*shen, jing shen*) 神, 精神

Spirit (*shen* 神) is used in both the broad and the narrow senses. In the broad sense, spirit comprises three distinct groups of activities. 1) That which governs all of the life activities, both physical and psychological. 2) The outward manifestation of the Kidney Essence and the essential Qi, reflecting the state of the constitution. 3) Mental activities, including consciousness, thinking and feeling. In Chinese as well as English, 'spirit' may also be used in a more narrow sense. Often (but not always) in Chinese the character *shen* 神 is qualified by a second character to form a compound word that denotes one of the narrower senses. In this case, spirit (*jing shen*) 精神 - variously translated as 'essence-spirit', 'essential spirit', or simply 'spirit' - refers to the individual spirit in the Heart that acts as an effective interface between the activities that take place within a person's consciousness and the limitations of the external world of time, space and matter. In a practical sense, the *jing shen* (精神) in the Heart ensures that our actions are appropriate and timely. It is associated with the virtue of *li* (礼) 'propriety'. According to the Ming Dynasty physician Zhang Jie-bin, a.k.a. Zhang Jing-yue (Zhang Jie-bin 1624), the *jing shen* (精神) in the Heart, together with the *hun* 魂 in the Liver, are responsible for generating all of a person's emotions.

Striae (*cou li*) 腠理

The Striae of the skin and muscles are the pathways through which the defense Qi, Blood and body Fluids circulate in the Exterior of the body. The integrity of the Striae is a critical factor in the maintenance of the protective barrier against invasion by exogenous pathogens. The Lung generates the defensive Qi and body Fluids and also provides the motive force for their distribution through the Striae to nourish and moisten the skin, body hair and muscles. Thus, the condition of the Striae is closely related to the condition of the Lung. *Also referred to as: 'interstices'.*

subjugation sequence of the five Elements (*wu xing xiang cheng*) 五行相乘

This sequence is the same as the restriction sequence. However, it describes pathological situations in which an organ, when in a condition of excess, exerts its restriction function in an extreme way. A common example is when the Liver (Wood) becomes congested or overactive, and encroaches on the Spleen (Earth), suppressing its functions.

Summer-Heat (*shu, shu qi, shu xie, shu re*) 暑, 暑气, 暑邪, 暑热

This is an exogenous pathogen that arises in the summer. It has the following characteristics: occurs only in summer; caused by overexposure to the sun or extreme heat; has the characteristics of Heat and Fire; invades the Interior directly; often combines with Damp; Summer-Heat has several variants: Summer-Heat-Warmth; Summer-Heat-Damp and Summer-Heat Stroke.

tendons, tendons and fasciae (*jīn*) 筋

The Chinese term, *jīn*, refers to sinewy tissue that connects muscle and bone, and this corresponds to the tendons and fasciae of Western medicine. In terms of function, they represent muscular power, flexibility and range of motion, and include some aspects of joint function. The tendons are governed by the Liver, and their power depends on the strength of the Liver Qi.

Toxin (*du*) 毒

See Heat Toxin

triple Jiao (*san jiao*) 三焦

This is a collective term for the upper Jiao, middle Jiao and lower Jiao. There are several different ways of looking at this concept in TCM and there has been much controversy about the nature of the triple Jiao over the centuries. It is essentially a group of functions without a corresponding physical organ. It is concerned with maintaining the pathways of Fluid and food metabolism. Another common way of looking at the triple Jiao is from the point of view of three divisions of the body, the organs in each division being functionally related to each other. The upper Jiao includes the head and chest, the Heart and the Lungs. The middle Jiao includes the Stomach and the Spleen. The lower Jiao includes the Liver, Kidney and Bladder. *Also referred to as: 'triple burner', 'triple energiser', 'three heaters' and 'triple heater'.*

turbid, turbidity (*zhuo*) 浊

Unclean or murky. The term is often used in opposition to clear (*qing*). In describing pathogens, it is generally associated with Damp and Phlegm. In addition, it is also used to describe metabolic waste products, as opposed to the nutritive elements extracted from ingested food.

turbid Damp (*shi zhuo*) 湿浊

As mentioned above, turbid (*zhuo*), simply means 'dirty', 'murky' or simply 'pathogenic'. Thus, its use in combination with Damp, indicates that the pathogenic Damp is particularly virulent. The term is used specifically to indicate Damp's heavy or viscid in nature, which obstructs the clear, light, Yang Qi. It is generally associated with abnormal discharges, e.g. cloudy urine, leucorrhea, weeping skin lesions etc. *Also referred to as: 'damp turbidity', 'damp and turbidity'.*

turbid orifices (*zhuo qiao*) 浊窍

The turbid orifices, in contradistinction to the clear orifices (*qing qiao*), handle waste products. They are the anus and urethra.

turbid Phlegm (*tan zhuo*) 痰浊

As mentioned above, turbid (*zhuo*), simply means 'dirty', 'murky' or 'pathogenic'. Thus, its use in combination with Phlegm, indicates that the pathogen is particularly

virulent, i.e. thick, sticky and murky. This may manifest with grey-green sputum and a very thick and greasy tongue coat. It is also used in connection with Phlegm obstructing the 'clear orifices' (*qing qiao*), i.e. the sense organs, and/or obstructing the clear Yang Qi that is sent to the upper Jiao by the Spleen. This may give rise to dizziness, chest pain and mental disturbance. *Also referred to as: 'phlegm turbidity' or 'phlegm and turbidity'.*

Vessels (*mai*) 脉

This refers the Blood vessels.

Warm diseases (*wen re bing*) 温热病

These are a class of infectious diseases caused by the invasion of exogenous Warm or Heat pathogens, characterized by acute onset, Heat signs in the early stages and the tendency for the body Fluids to be injured. There are often accompanying pathogens, e.g. Wind or Damp. Diagnosis and treatment is concerned with locating the pathogen(s) at the particular level of penetration. Warm diseases are analysed according to the four aspects: the Defense aspect (*wei fen*), the Qi aspect (*qi fen*), the Nutrient aspect (*ying fen*) and the Blood aspect (*xue fen*), each of which is at a successively deeper level. *Also referred to as: 'warm-febrile diseases', 'epidemic febrile diseases' or 'seasonal febrile diseases'.*

Water (*shui*) 水

Any form of fluid, e.g. ingested fluids, waste fluids or urine, and pathological accumulation of water. As a pathogen, Water (or retained Water) refers to fluid accumulations due to disorders of the Lung, Spleen, and/or Kidney. *The pathogen is also referred to as: 'water qi'.*

Wind (*feng*) 风

This is one of the six pathogens (Cold, Heat, Wind, Damp, Dry, Fire and Summer-Heat). It may arise from exogenous or endogenous causes. It is characterized by: upward and outgoing movement; rapid change; constant movement; associates itself with other pathogens; and, in the case of Interior Wind 'swaying' (i.e. tremor etc.).

DIAGNOSIS

abdominal mass, mass (*zheng jia, zheng jia ji ju*) 癥瘕积聚

This is a general term for all types of abdominal mass. The original Chinese term is a compound expression made up of the individual terms for more specific types of mass that may be found in different parts of the abdomen. There are two classes of abdominal mass: those caused by Blood stasis (*zheng* and *ji*), which are palpable, firm and of fixed location with clearly localized pain, if present; and those caused by Qi stagnation (*jia* and *ju*), which are impalpable, soft and movable, and are accompanied by a sensation of distention. *Also referred to as: 'concretions and conglomerations' or 'concretions, conglomerations, accumulations and gatherings'.*

anorexia despite hunger (*ji bu yu shi*) 饥不欲食

This is a key sign of Stomach Yin deficiency with deficiency Fire and is characterized by a lack of desire to eat (or the ability to only eat a little) despite hunger. It may also occur in Kidney Yin deficiency with upward stirring of the minister Fire as well as in the late stages of a febrile illness when the pathogen has injured the Yin and depleted the body Fluids. Also referred to as 'hunger with no desire to eat', 'hunger without appetite', etc. (These are poor translations because they place emphasis on the hunger rather than the loss of appetite).

ascites (*shui gu*) 水臌

This refers to severe abdominal swelling due to fluid accumulation that is associated with liver cirrhosis, abdominal tumors or tubercular peritonitis. In TCM it is due to the stagnation and accumulation of retained Water, generally together with Qi stagnation and Blood stasis in the abdomen. *Also referred to as: 'water drum-distention'.*

aspect (*fen*) 分

Warm pathogens may penetrate the body and be located at various levels. Accordingly, Warm diseases are analysed according to the four aspects: the Defense aspect (*wei fen*), the Qi aspect (*qi fen*), the Nutrient aspect (*ying fen*) and the Blood aspect (*xue fen*), each of which is at a successively deeper level. The nature of these aspects should be understood in a broad sense, as they are not intended to indicate a simple geometrical or spatial division. The important point is that they indicate the sequence in which this type of disorder may develop, particularly in the absence of effective treatment - the deeper the level the more severe, and hence more serious, the syndrome. *Also referred to as: 'level' or 'system'.*

aversion to cold (*wu han*) 恶寒

Aversion to cold refers to a sensation of cold that cannot be relieved by warmth. It is generally seen in Exterior syndromes. Also referred to as: 'chills'. Compare with 'Intolerance of cold'.

aversion to wind (*wu feng*) 恶风

This refers to a strong dislike of the wind and is generally seen in Exterior syndromes.

Bi (syndrome) (*bi zheng*) 痹证

This refers to a class of disorders that are characterized by localised joint and muscle

pain, restricted movement and possibly also numbness, which are caused by the invasion of the channels by Wind, Cold, Damp and Heat. They correspond to arthritic and rheumatic disorders in Western medicine. Also referred to as: 'painful obstruction', or 'impediment syndrome'. It should be noted that the Chinese term *'bi'* is also used in several other contexts to denote obstruction, or blockage, of the Qi and/or the Blood flow, e.g. amenorrhea ('menstrual block'), retention of urine or ischuria ('urinary block').

bind, binding, bound pathogens (*jie*) 结

The concentration of pathogens in a particular site, generally giving rise to hardness. When Yang Pathogens such as stagnant Qi or Heat concentrate, the former gives rise to localised foci of distention (focal distention) that may change location, while the latter results in palpable lumps that will also tend to move around. Phlegm nodules are caused by the binding of Phlegm and stagnant Qi. When pathogenic Heat binds with the contents of the Intestines, as in Bright Yang stage fever (Bright Yang organ syndrome), the stools become dry and hard and are difficult to pass. It should be noted that the Chinese character *jie* is sometimes used in a less specific sense (see: 'dry and hard stools') and at other times it is used rhetorically (see: 'Liver constraint'). *Also referred to as: 'clump', 'clumping', 'congeal', 'congealed'.*

bleeding due to Blood Heat (*xue re wang xing*) 血热妄行

When pathogenic Heat enters the Blood, the Yang active nature of the pathogenic Heat forces the Blood out of the vessels. Heat in the Blood may be due to invasion by pathogenic Heat, Yang hyperactivity in an Interior syndrome, prolonged emotional strain causing Liver constraint that develops Heat or Fire, excessive intake of foods that are heating and drying (e.g. spicy foods), as well as overuse or inappropriate use of herbal medicines that are heating and drying (e.g. the use of strong Yang tonics in cases with Yin deficiency). *Also referred to as: 'frenetic movement of the blood due to heat in the blood'.*

block (*bi*) 闭

This term was used in a classification method (now obsolete) for disorders characterized by obstruction to the flow of Qi and/or Blood. These were a diverse group of disorders, classified according to the Channel, the zang-fu organ, the tissue, the limb or joint where the obstruction is located.

Blood aspect (*xue fen*) 血分

This refers to a particular stage in the development of a Warm-febrile disease. The pathogens have penetrated beyond the Nutrient aspect and have now entered the deepest level. This is the most severe stage in the progression of a Warm-febrile disease. The pathogen has depleted the health Qi and remains virulent. The intense Heat, or Heat Toxin, develops into Fire Toxin, giving rise to a serious and possibly life-threatening condition. As the Blood is closely related to the Heart and Liver, both of these organs are affected at this stage. In addition, the Kidney Yin is injured by the cumulative effects of the pathogen, which has depleted the body Fluids as well as the Yin of the whole body. *Also referred to as: 'Blood level' or 'Blood system'.*

Blood stasis (*xue zhi*) 血滞

This denotes impaired or sluggish movement of the Blood. The meaning is the same as the more general term 'Blood stagnation' (see 'stagnation', below); however, this

term is used in the specific context of diagnosis and treatment. Etiological factors include Qi stagnation, Qi deficiency, Cold, Heat, trauma, surgery and the giving birth. The clinical features are pain, which is sharp, localised, and constant; masses or swellings that are fixed, hard and immobile; abnormal bleeding, dark and thickened patches on the skin, dark complexion, dark or purple tongue or tongue with spots, choppy or wiry pulse. This condition is usually treated with Blood activating and stasis resolving herbs.

bound pathogens (*jie*) 结
(See: bind)

collapse (*wang, tuo, xu tuo*) 亡, 脱, 虚脱

This refers to exhaustion or critical depletion of the Yin, Yang, Qi, Blood, or body Fluids. This is an extreme form of deficiency and is a critical condition, which requires prompt and intensive treatment. It is characterized by pearly sweat, severe coldness of the limbs, gaping mouth and closed eyes, limp, open hands, enuresis, and a fine pulse which is barely detectable. It generally corresponds to shock in Western medicine. Also referred to as: 'exhaustion', 'depletion', 'desertion', 'prostration' or 'devastation'.

congeal (*ning*) 凝

To become or cause to become viscid. This describes the nature and effect on the body of pathogens, such as Cold or Damp, which inhibit the normal flow of Blood and Qi. When applied to the Blood, it means thickening.

congest, congestion (*yong*) 壅

The blocking effect of pathogens, especially those affecting the Lung and its normal Qi movement.

counterflow (*qi ni*) 气逆

The abnormal directional flow of Qi, e.g. counterflow ascent of the Stomach Qi. *Also referred to as: 'rebellious (qi)' or 'adverse flow (of the qi)'.*

Defense aspect (*wei fen*) 卫分

This refers to a particular stage in the development of a Warm disease: the pathogens are at the Exterior and are being resisted by the defensive Qi. Because of the close relationship between the defensive Qi and the Lung Qi, Defense aspect syndromes generally involve pathological changes in the Lung and associated tissues (i.e. the upper respiratory tract). Warm pathogens may combine with other pathogens when invading the Exterior - generally Wind, Summer-Heat (or Summer-Heat-Damp) or Dry.

Defense-Nutrient disharmony (*wei ying bu he*) 卫营不和

This occurs in Exterior syndromes and is characterized by spontaneous sweating. There are two forms: a) strong defensive Qi and weak nutritive Qi - where the Yang Qi is constrained in the Exterior and forces out the sweat, giving rise to perspiration whenever fever occurs; and b) weak defensive Qi and strong nutritive Qi - characterized by spontaneous sweating without fever, as the sweat is unconstrained

by the defensive Qi. *Also referred to as: 'defense-construction (or protective-nutrient) qi (or level) disharmony'.*

deficiency (*xu*) 虚

This denotes weakness or insufficiency. A deficiency syndrome arises when the body has insufficient energy to sustain normal functioning and to resist the attack of external pathogens. There may be deficiency of the Qi, Blood, body Fluids, Kidney Essence and the functional activities of the Yin or Yang components of the internal organs. Deficiency syndromes are characterized by: weak movements, tiredness and fatigue, shortness of breath, dull pain alleviated by pressure, an inactive or passive appearance, a pale tongue with a thin coat, and a weak pulse. These syndromes are treated by tonification. *Also referred to as: 'vacuity', 'insufficiency', 'emptiness', 'asthenia'.*

depletion (*kui*) 亏

Severe deficiency or loss of substance. It is often used in reference to the Kidney Essence, i.e. 'Kidney depletion' refers to severe deficiency of the Kidney Essence.

disharmony (*bu he*) 不和

Functional imbalance between two organs (e.g. the Heart and Kidney; the Liver and Spleen) or physiological substances (defense Qi and nutritive Qi), whereby their normal interaction has become disrupted.

distension, sensation of distension (*zhang*) 胀

A sensation of being stretched or inflated. The term may denote either an objective swelling or a subjective sensation of fullness.

dry and hard stools (*da bian zao jie*) 大便燥结

The stools may become dry and hard due to the effects of Heat, which may occur as a result of excess (e.g. invasion of pathogenic Heat) or deficiency (e.g. Yin deficiency). *Also referred to as: 'dry bound stools'.*

dry mouth with no desire to drink (*ke bu yu yin, kou gan bu yu yin*) 渴不欲饮, 口干不欲饮

This is a clinical feature of conditions due to Damp-Heat, Blood Heat with stasis or Blood stasis. Strictly speaking, it cannot be described as 'thirst' as this implies a desire to drink; the main feature is that the desire to drink is absent, despite a dry mouth. *Also referred to as: 'thirst without desire to drink'.*

dyspnea (*chuan*) 喘

Labored breathing characterized by rapidity and distress. It is often associated with asthma.

emotional constraint (*qing zhi bu shu*) 情志不舒

Impairment or inhibition of normal emotional activity, making the individual ill at ease, frustrated, irritable or depressed. *Also referred to as: 'emotional depression'.*

endogenous (*nei*) 内

Arising from within the body, especially referring to diseases caused by emotional

'excesses' or internally generated pathogens (e.g. endogenous Wind, endogenous Damp). The term is used in contrast to exogenous (*wai*). *Also referred to as: 'internal', or 'interior'.*

epidemic Toxin (*yi du*) 疫毒

This refers to a type of exogenous pathogenic factor that is able to attack large groups of people regardless of the strength of the individual.

fever (*fa re*) 发热

Sensations of heat that may or may not be accompanied by a measurable rise in the body temperature. The hot sensations may be generalized or localised. *Also referred to as: 'heat effusion'.*

five centres (*wu xin*) 无心

The five centres are: the palms of the hands, soles of the feet and the centre of the chest. This term is usually used in connection with the abnormal sensation of heat felt in these areas in syndromes of Yin deficiency. *Also referred to as: 'five hearts'.*

flourishing Fire (*huo wang, huo sheng*) 火旺, 火盛

This is a descriptive term that refers to pathogenic Fire, with the emphasis on the fact that the Fire is flourishing at the expense of the health Qi (i.e. the Qi, Blood and Body Fluids), particularly the Yin and Body Fluids, causing a vicious cycle of depletion, which in turn adds to or worsens the Fire. *Also referred to as 'exuberant fire' or 'effulgent fire'.*

Fluid (*yin*) 饮

See: retained Fluid

focal distention (*pi man*) 痞满

This can refer to a purely subjective sensation of fullness and discomfort in the chest or abdomen, or to an objective, palpable localised area of distention in the epigastrium. It occurs as a result of the blockage of the Qi due to either emotional constraint, Damp or Phlegm. *Also referred to as: 'stuffiness', 'fullness', or 'sensation of fullness'.*

fullness, sensation of fullness (*man*) 满

A subjective sensation of expansion and pressure, which may or may not be associated with objectively perceptible distention.

Heat (*re*) 热

This term is used in two ways:

a) To denote a specific pathogen

b) to describe the nature of a disease as applied in the eight principles approach to syndrome differentiation (e.g. a disease is classified as Hot as opposed to Cold)

In its broadest sense, Heat denotes any manifestation of disease characterized by a rise in body temperature (e.g. fever, localised palpable heat, subjective sensations of heat, rapid pulse, red tongue, etc.)

hyperactive Yang, Yang hyperactivity (*yang kang*) 阳亢

This refers to the increased activity of Yang, associated with deficiency of the Yin. The manifestations of Yang hyperactivity may be generalised in cases with Kidney Yin deficiency, or deficiency of the Essence, Blood and body Fluids; or may be localised in cases with Liver Yin deficiency leading to Liver Yang hyperactivity.

insecurity (*bu gu*) 不固

Failure to secure or be secured, i.e. the inability to retain bodily substances or secretions. Insecurity of the Kidney Qi refers to impairment of the Kidney's function of storing Essence, and is characterized by seminal emission, seminal efflux and premature ejaculation, or urinary frequency, enuresis and incontinence. Insecurity of the defensive Qi is characterized by spontaneous sweating particularly in the early stages of an invasion of the exterior by Wind-Cold. Intestinal insecurity denotes a loosening of the bowels, and is characterized by loose stools or diarrhea. *Also referred to as: 'loss of astringency', or 'loss of consolidation'.*

intolerance of cold, cold intolerance (*wei han*) 畏寒

This refers to a sensation of cold that can be relieved by wearing more clothes, increasing the amount of coverings (if in bed), or being close to a source of heat. This is seen in Yang deficiency syndromes. *Also referred to as: 'fear of the cold'.*

invade, invasion (*fan*) 犯

Describes a pathogen entering the body from the outside, or pathogenic Liver Qi entering another organ (e.g. the Stomach, Spleen or Lung) and disturbing its normal functioning. *Also referred to as: 'attack', or 'attacking'.*

irritability (*fan*) 烦

Emotional irritability accompanied by a sensation of heat in the chest, which makes the emotional disturbance even stronger. *Also referred to as: 'vexation'.*

irritability and restlessness (*fan zao*) 烦躁

Emotional irritability accompanied by a sensation of heat in the chest, together with agitation that manifests in fidgeting of the limbs. *Also referred to as: 'vexation and agitation', 'vexation-restlessness'.*

Liver Qi constraint, Liver constraint (*gan qi bu shu, gan qi yu jie, gan yu*) 肝气不舒, 肝气郁结, 肝郁

This term refers to a disturbance of Liver function. Normally, the 'spreading' function of the Liver Qi governs the smooth and even flow of the Qi throughout the body, maintaining the normal directional flow of the Qi in each of the organs. This may readily be disrupted by emotional strain such as prolonged anger or stress. One of the main signs is a sense of distention or fullness in the lateral costal region and hypochondrium that is usually brought on or aggravated by an emotional upset. When the Liver Qi becomes stagnant it has a tendency to counterflow: globus hystericus may occur when the Liver Qi counterflows upwards; epigastric pain, nausea, vomiting, and loss of appetite may result when the Liver Qi invades the Stomach, disrupting normal Qi movement in the middle Jiao. Liver constraint may, in turn, lead to the development of Blood stasis. Menstrual disorders, stress related disorders, gallbladder diseases (WSM), enlargement of the liver (WSM), enlargement of the spleen (WSM) and indigestion are often related to Liver

constraint. *Also referred to as: 'constrained liver qi', 'liver qi constraint', 'liver qi stagnation', 'binding depression of the liver qi', 'liver qi depression', 'liver depression'.*

mass (*zheng jia*) 癥瘕

See: abdominal mass

neurasthenia (*shen jing shuai ruo*) 神经衰弱

This is a Western psychiatric diagnosis that was introduced into China in the late 19th century. The term, both in English as well as in Chinese, means 'exhaustion of the nervous system'. For cultural reasons, the diagnosis of neurasthenia has been displaced in the West by 'depression', while - also for cultural reasons - this diagnosis has found an inviolable place in the nosology of day to day psychiatric (as well as general medical) practice in China. The core symptoms are: insomnia, palpitations and anxiety.

Nutrient aspect (*ying fen*) 营分

This refers to a particular stage in the development of Warm diseases, which manifests as specific syndromes. The Nutrient aspect is at a deeper level than the Qi aspect, and not as deep as the Blood (*xue*) aspect. In the same way that the nutritive Qi may be conceptualized as the Qi within the Blood, i.e. the more Yang portion of the Blood, the Nutrient aspect is closely related to but more superficial than the Blood aspect. Heat enters the Nutrient aspect and begins to develop into Heat Toxin, hence there is a sudden worsening of the patient's condition. In the same way that the Blood is related to the Heart zang organ, the Nutrient aspect is related to the Pericardium. Thus, the pathological changes that occur as a result of Heat entering the Nutrient aspect manifest with some degree of disturbance to consciousness as well as a mild degree of Blood acceleration (i.e. Blood being forced out of the vessels, causing hemorrhage). In addition, the nutritive Qi is consumed by the pathogen, giving rise to signs of Yin deficiency.

oppression, chest oppression, sensation of oppression (*men*) 闷

A subjective sensation of heaviness and difficulty in breathing, generally located in the chest. *Also referred to as: 'stifling sensation'.*

painful obstruction (*bi zheng*) 痹证

see: Bi

Phlegm-Fluid (*tan yin*) 痰饮

The localised accumulation of pathological fluids due a disruption of fluid metabolism. It commonly occurs in the Lung (giving rise to productive cough with clear thin sputum, wheezing, oppressive sensation in the chest, sensation of bodily heaviness, etc.); or in the Stomach and Intestines (manifesting as splashing sounds in the epigastrium, watery vomitus, palpitations, shortness of breath, etc.). *Also referred to as: 'thin mucus', 'phlegm-rheum'.*

primary aspect; secondary aspect (*ben; biao*) 本; 标

The literal meaning of *ben* is 'root', while that of *biao* is 'branch', which is how they are often translated. These terms are used when analyzing a patient's presenting illness. This approach is based upon Yin-Yang: the primary is the more Yin aspect,

while the secondary is the more Yang aspect of an illness. The division into primary and secondary aspects provides a basic framework for the assessment of priorities in treatment. However, 'root' and 'branch' tend to imply a relationship of causality; not one of priority. However, there are many scenarios when there is in fact no direct causal relationship between the primary (*ben*) and the secondary (*biao*) aspects. Depending on the frame of reference, the primary aspect and the secondary aspect may be defined as follows:

- In terms of the struggle between the health Qi the pathogens, the state of the health Qi is the primary aspect and the strength of the pathogens is the secondary aspect.
- In terms of a chronic illness, the ongoing illness is the primary aspect and the recent complications are the secondary.
- In terms an acute illness, the underlying causes are the primary aspect and the manifest symptoms are the secondary.
- In terms of the location of the disorder, an Interior syndrome is the primary aspect and an Exterior syndrome is the secondary.
- In terms of disease causes, endogenous causes are primary and exogenous causes secondary.

Qi aspect (*qi fen*) 气分

The Qi aspect refers to a particular stage in the development of Warm diseases, which manifests as specific syndromes. The pathogens have penetrated beyond the Defense aspect at the Exterior and are now entering the Interior. Thus, pathogens at the Qi aspect give rise to Interior syndromes characterized by Heat invading the zang-fu organs. They include the Bright Yang syndromes as well as syndromes involving the Lung, the upper Jiao, the Stomach and Intestines in various combinations.

Qi counterflow (*qi ni*) 气逆

See: counterflow.

retained Fluid (*yin*) 饮

This refers to the buildup of pathogenic fluids due to dysfunction of the Lung, Spleen, Kidney or triple Jiao, or due to the effects of pathogens such as Heat, Fire, Cold and stagnant Qi. The resultant disruption of the normal pathways of fluid transformation allows pathological fluids to build up and be retained in the body. There are four main types of retained Fluid: Phlegm-Fluid (*tan yin*), Pleural effusion (*xuan yin*), Fluid retention in the limbs (*yi yin*), Fluid retention in the Lung and chest (*zhi yin*). Also referred to as: 'stagnant fluids' or 'congested fluids'.

restlessness (*xin fan*) 心烦

This term means literally 'troubled heart'. It denotes the inability to rest or be at ease with a tendency to fidgeting. It is often due to Heat and may be accompanied by an uncomfortable sensation of heat in the chest. Also referred to as: 'vexation' or 'vexatious'.

secondary aspect (of a disease) (*biao*) 标

See: 'primary aspect; secondary aspect'

seminal emission (*yi jing*) 遗精

Seminal loss, especially during sleep and unassociated with dreaming. This term may also be used as a euphemism for excessive masturbation (in men).

sinking Yang Qi, sunken Yang Qi (*yang qi xia xian*) 阳气下陷

The inability of the Yang Qi of the middle Jiao to hold the organs in place, due to Spleen Qi deficiency, with failure of the ascending Qi movement. *Also referred to as: 'downward fall', or 'prolapse' (of the Yang Qi).*

stagnation (*zhi, yu*) 滞, 郁

Sluggish or impeded movement, mainly used when describing the condition of the Qi and Blood, or in reference to the passage of the contents of the gastrointestinal tract. *Also referred to as: 'congeal', 'congealed'; also 'constraint' or 'depression' when used in connection with the Liver Qi.*

stasis (*yu*) 瘀

This term denotes sluggish or obstructed movement and is used in reference to the Blood.

syndrome (*zheng*) 证

A meaningful set of symptoms and signs, in that the signs and symptoms of a particular case are meaningfully related to one or more specific pathologies or pathological processes, e.g. Wind-Cold at the Exterior or Kidney Yin deficiency. *Also referred to as: 'pattern' and 'syndrome-pattern'.*

syndrome differentiation (*bian zheng*) 辨证

This refers to the essential system of diagnosis in TCM. It is based on an overall consideration of the signs and symptoms, and includes the cause, nature and location of the disease process, as well as the patient's constitutional predisposition to disease. *Also referred to as: 'pattern differentiation' or 'pattern identification'.*

tidal fever (*chao re*) 潮热

This refers to sensations of bodily heat, which may or may not be accompanied by a rise in temperature, that occurs at regular intervals, usually in the afternoon or evening. Although it occurs mainly in deficiency syndromes, it may sometimes be part of an excess syndrome (e.g. Damp-Heat).

vexation (*xin fan*) 心烦

This term denotes a feeling of restlessness or irritability together with a sensation of heat and oppression felt in the region of the heart. It is not the same thing as palpitations.

Vitality, spirit (*shen, shen cai*) 神, 神采

The Chinese character, *shen* 神, has several different meanings depending on the context in which it is used. When referring to vitality, it denotes the outward manifestation of the state of the Kidney Essence as well as of the essential Qi in general. Thus, in terms of diagnostics, a patient with strong vitality/spirit has: bright eyes with a sparkle, lustrous complexion, alertness, clear speech, coherent and

prompt responses, easy normal breathing and well- formed physique and musculature. Thus, it is incorrect to restrict the meaning of the term (*shen* 神) to the psychological state of the patient. *See also spirit, Kidney Essence, essential Qi, spirit, mind, consciousness (in 'TCM Theories and Concepts', above).*

Water, retained Water, Water Qi (*shui, shui qi*) 水, 水气

Retained Water is an endogenous pathogen that arises due to the accumulation of incompletely transformed fluids. It is thin and clear compared to other forms of pathological fluids, which may either be more viscous and turbid, or more diffuse. It is a localized pathogen that manifests as either edema (*shui zhong*) 水腫 or ascites (*shi gu*) 水臌, as defined by Western biomedicine. *Also referred to as: 'water qi' or 'edema'.*

Water-Damp (*shui shi*) 水湿

This is a collective term for pathological Water and Damp commonly used in reference to the Spleen, especially regarding its function of governing the movement and transformation of fluids and its intolerance of damp conditions. Thus, pathological fluids, i.e. Damp and Water may accumulate when this aspect of Spleen function is impaired.

Wei syndrome/s (*wei zheng*) 痿证

This refers to a group of disorders that share the common symptoms of flaccidity and atrophy of the muscles, which may either be generalized or confined to a local area. In Western medicine these disorders correspond to acute myelitis, polyneuritis, progressive muscular dystrophy, myasthenia gravis, sequelae of poliomyelitis, periodic paralysis, hysterical paralysis, traumatic paraplegia, etc. *Also referred to as: 'atony syndrome', 'atrophy (syndrome)', 'flaccidity (syndrome)', or 'wilting (syndrome)'.*

TREATMENT

activate the Blood, Blood activating (*huo xue*) 活血

To stimulate the movement the Blood through the Channels, Collaterals and Vessels. This is the therapeutic method used to treat Blood Stasis. *Also referred to as: 'quicken' or 'invigorate' (the Blood).*

astringe, astringent (*gu, se, gu se*) 固, 涩, 固涩

To stop the abnormal leakage of bodily substances, e.g. Blood, Qi, body Fluids, intestinal contents, or Essence. *Also referred to as: 'secure', 'consolidate', 'stop', 'arrest'.*

break up Blood (stasis) (*po xue*) 破血

Treatment applied to Blood stasis with severe signs and symptoms, e.g. immobile abdominal masses, prolonged amenorrhea or postpartum conditions. This is a very strong form of treatment aimed at dissolving and removing the congealed Blood from the site of blockage.

break up the (stagnant) Qi (*po qi*) 破气

This is a treatment method applied to syndromes of severe Qi stagnation, or stagnant Qi binding with other pathogens (such as stagnant food or Phlegm). Strong Qi regulating substances such as green Citrus peel (*qing pi*) and immature Citrus fruit (*zhi shi*) are used for this purpose.

brighten the eyes (*ming mu*) 明目

This is a literal translation of the Chinese term that means to improve visual acuity, soothe inflammation, or remove pterygium.

calm the Liver and extinguish Wind (*ping gan xi feng, zhen gan xi feng*) 平肝息风, 镇肝息风

This is a treatment method for interior Wind that has arisen due to Liver Yin deficiency and hyperactivity of the Liver Yang. The symptoms and signs include: a) Liver Yang: headache, irritability, red face (also red ears and eyes), tinnitus, insomnia, low back pain, weak legs, wiry pulse. b) Interior Wind: tremor, tic, numbness, dizziness, convulsions, paralysis. See also: subdue the Liver. *Also referred to as: 'level the Liver and extinguish Wind'*

calm the Spirit (*an shen, or ping shen*) 安神, 平神

To induce a calm state of the mind and emotions, promote sound sleep and clarity of thinking, and alleviate emotional volatility. This is a method of treatment for disturbances of the mind and emotions, using tonifying methods (which are mainly directed towards the Yin and Blood of the Heart and Liver), often combined with the use of heavy substances (i.e. minerals or shells) to settle the mind and allay excitement.

clear (*qing*) 清

- a) Treatment to eliminate pathogens, particularly Heat
- b) Also used in the sense of clear as opposed to turbid (see TCM Theories and Concepts, above)

direct ... downward, redirect... downward, send ... downward (*jiang*) 降

Promotion of the downward movement of the Qi (including the movement of waste through the digestive tract) in cases with Qi counterflowing upward, e.g. redirect the Lung Qi downward. *Also referred to as: 'downbear' or 'descend'.*

dispel (*qu*) 去

To eliminate pathogens from the body (e.g. dispel Wind, dispel Blood stasis). It is mostly used as a general term for ridding the body of pathogens, although in some instances it carries the connotation of a moderate to medium strength therapeutic action. See also: break up, clear, disperse, dissipate, resolve.

disperse, dispersion (*xiao*) 消

The elimination of pathogens, especially substantial ones such as Blood stasis, undigested food, etc.. This term refers to a therapeutic action that is of medium strength. See also dispel, dissipate, resolve, break up.

disseminate the Lung Qi (*xuan fei, xuan tong fei qi*) 宣肺, 宣通肺气

To promote or facilitate the normal action of the Lung Qi in sending the Qi, Blood and body Fluids throughout the whole body. *Also referred to as: 'diffuse', 'disperse', 'ventilate' (the Lung Qi).*

dissipate, dissipation (*san*) 散

This term refers to the elimination of pathogens. Generally it implies a mild to moderate strength of therapeutic action in relation to exogenous Cold as well as Blood stasis. See also: dispel, disperse, break up, resolve.

drain (*xie*) 泻

The Chinese character literally means: to flow or to allow to flow along, down or away. It is used in several different contexts to denote a reducing action in acupuncture and the elimination of pathogens such as excess Heat or Fire.

drain Damp (*shen shi, li shi*) 渗湿, 利湿

To expel pathogenic Damp from the body by promoting urination. *Also referred to as: 'leach out damp', 'disinhibit damp' and 'percolate damp'.*

dry Damp (*zao shi*) 燥湿

This is a treatment aimed at resolving pathogenic Damp. The term mostly refers to therapeutic action that is directed towards the middle Jiao (Spleen and Stomach).

eliminate Damp (*chu shi*) 除湿

This is a treatment aimed at the removal of Damp from the Channels (in Bi syndrome) or in conditions with serous discharge.

enliven the Spleen (*xing pi*) 醒脾

This refers to the action of stimulating the Spleen's transforming function, to deal with the retention of Damp, with abdominal distention, inability to taste food, nausea, bland taste and sticky sensation in the mouth, heavy and dull feeling in the head, tiredness, diarrhea or loose stool, a white, greasy tongue coat, and soft or weak

pulse. This is the property of aromatic Damp dispelling herbs such as Agastache (*huo xiang*), Ammomum (*sha ren*), etc. *Also referred to as: 'arouse', 'activate', 'move' or 'revive' the Spleen.*

enrich, enrichment (*zi*) 滋

A method of tonification applied specifically to the Yin and the Kidney Essence.

expel, expulsion (*zhu*) 逐

The forceful elimination of a pathogen e.g. Water or Phlegm.

extinguish Wind (*xi feng*) 息风

Therapeutic method of resolving endogenous Wind.

harmonization, harmonize (*he, tiao he*) 和, 调和

A treatment method that involves promoting the normal even and free flow of the Qi, and normalizing the functional relationships between organs. It is used in the treatment of Lesser Yang channel exogenous disease syndromes, Liver-Spleen disharmony and Liver- Stomach disharmony.

induce diuresis (*li niao*) 利尿

To promote the flow of urine. This term has the same meaning as 'promote urination' (*li shui*). *Also referred to as: 'disinhibit urination'.*

invigorate, invigorating (*zhuang*) 壮

A specific term for strengthening the Yang with warming and tonifying agents. It is usually applied to the Yang Qi of the Heart or the Kidney.

moisten (*run*) 润

To restore the normal moist condition of an organ. This is used in two clinical situations:

- a) When expelling exogenous Dryness, which has injured the Lungs and depleted the body Fluids
- b) When treating Yin deficiency or internal Dryness.

Also referred to as: 'lubricate'.

move the Qi (*xing qi*) 行气

To promote the normal flow of the Qi and overcome any localised irregularities in the flow. This is a treatment method for Qi stagnation or obstruction. *Also referred to as: 'regulate the Qi' or 'promote the circulation of Qi'.*

move the Spleen (*yun pi*) 运脾

This is a method of treating stagnation of Damp in the Spleen, with distension, inability to taste food, nausea, bland taste and sticky sensation in the mouth, heavy and dull feeling in the head, tiredness, diarrhoea or loose stool, a white, greasy tongue coat, and soft or weak pulse. It is generally used in the same way as 'enliven the Spleen', above.

nourish (*yang*) 养

A term denoting tonification (q.v.), mostly used in reference to the Yin or Blood.

nourish the Liver (*yang gan, rou gan*) 养肝, 柔肝

This refers to the treatment of Liver Yin or Liver Blood deficiency (with loss of visual acuity, dry eyes, night blindness, dizziness, tinnitus, pale nails, poor sleep, excessive dreaming, dry mouth, thready, weak pulse), using Blood nourishing or Yin and Blood nourishing herbs. *The latter Chinese term (rou gan 柔肝) is also referred to as 'emolliate the Liver' or 'soften the Liver'.*

open (*kai*) 开

This refers to the removal of obstructions and restoring normal function e.g. open the mind and senses (i.e. resuscitate), open the Stomach (i.e. to increase the appetite).

promote (*li*) 利

To restore normal function, particularly in conditions where there is blockage due to excessive pathogenic factors, e.g. promote urination. *Also referred to as disinhibit.*

induce diuresis (*li niao*) 利尿

This refers to the treatment method of actively inducing the body to pass large amounts of urine or increasing the secretion of urine. It is used interchangeably with 'promote urination' (*li shui*). *Also referred to as: 'disinhibit urine'.*

promote urination (*li shui*) 利水

This refers to the restoration of normal fluid metabolism, resulting in normal urination. *Also referred to as: 'promote fluid metabolism', 'disinhibit water'.*

purge, purgation (*xia*) 下

The literal meaning of the Chinese term is 'to cause (something) to descend'. This refers to a method of treatment that eliminates pathogens (e.g. Heat or Fire) through the bowels and urinary system. *Also referred to as: 'precipitate' or 'precipitation'.*

raise the Qi (*sheng qi*) 升气

To promote the normal upward movement of the clear Yang Qi of the middle Jiao, This is a treatment method for sinking of the Yang Qi of the middle Jiao. *Also referred to as: 'lift the Qi'.*

redirect ... downward (*jiang*) 降

See: direct...downward

reduce Fire, reduce Heat (*jiang huo, jiang re*) 降火, 降热

This refers to the treatment method used for deficiency Fire or deficiency Heat. The term literally means 'to cause the Fire (or Heat) to go downwards' and alludes to the fact that in cases of Yin deficiency or deficiency of the body Fluids, there is an apparent excess of Yang that rises to the upper part of the body. The Chinese term *jiang* is also used in relation to the treatment of counterflow ascent of the Qi. See also: direct ... downward.

regulate the Qi (*li qi, tiao qi*) 理气, 调气

This is a method of treating Qi stagnation and Qi counterflow with herbs that move

the Qi (and, if required, herbs that correct the abnormal direction of Qi flow) in order to restore the normal flow. *Also referred to as: 'rectify the Qi'.*

regenerate the body Fluids (*sheng jin ye, sheng jin*) 生津液, 生津

This is a treatment that promotes the production of body Fluids. *Also referred to as: 'generate' or 'engender' (the body fluids).*

release the Exterior (*jie biao*) 解表

This refers to the treatment method of expelling pathogens from the Exterior, e.g. release Exterior Wind-Cold. *Also referred to as: 'resolve the Exterior' or 'induce diaphoresis'.*

relieve Toxicity (*jie du*) 戒毒

This is a treatment method that aims to eliminate Heat Toxin or Fire Toxin from the body. It is generally used in conjunction with clearing Heat or purging Fire in acute infectious diseases and pyogenic inflammations. *Also referred to as: 'resolve toxicity', 'eliminate toxin', 'detoxify', or 'detoxification'.*

replenish (*yi*) 益

This term is often used interchangeably with 'tonify' (*bu*) as the concept is very similar. However, strictly speaking, replenish (*yi*) refers specifically to tonification in conditions where the Qi or the Yang have become severely depleted or consumed. When referring to tonification in a broad, general sense, the two Chinese characters are combined (*bu yi* 补益, literally 'tonify and reinforce'). As this is a linguistic peculiarity, it is more appropriate to translate the combined terms simply as 'tonify' or 'tonification'. *Other commonly used terms are: boost, reinforce, invigorate, strengthen, fortify, augment.*

resolve Phlegm (*hua tan*) 化痰

This is a general term for the therapeutic action aimed at removing Phlegm from the body. The Chinese term *hua* may in some contexts mean 'transform', however when referring to the elimination of pathogens, this rendering is potentially misleading as it inexorably leads to the question, 'transform into what?' However, the essential concept is that of the pathogen being broken down and dissolved for easy removal from the body. This term is generally applied to medicinal substances or herbal formulas that have a mild to moderate action; compare with 'expel', above.

resolve Damp (*hua shi*) 化湿

This is a term applied to the removal of Damp, specifically from the upper Jiao and Exterior of the body, generally using aromatic medicinal substances. The term applied to the removal of Damp from the middle Jiao is generally 'dry Damp' and this is generally accomplished with the use of bitter or pungent medicinal substances. The removal of Damp from the lower Jiao is generally denoted by the term 'drain Damp' and involves the use of bland diuretic medicinals.

restore the Yang (*hui yang, hui yang jiu ni*) 会阳, 会阳救逆

This is a treatment method used in cases of extreme and critical depletion of the Yang Qi, i.e. collapse of the Yang. It usually entails the use of strong internal

warming herbs such as aconite (*fu zi*), together with strong Qi tonifying herbs such as high quality red ginseng. *Also referred to as: 'return the Yang', 'rescue the Yang' or 'rescue the devastated Yang'.*

resuscitate, resuscitation (*kai qiao*) 开窍

This is treatment aimed at restoring consciousness in cases with clouding of consciousness or loss of consciousness. The term literally means 'open the (sensory) orifices'.

send downward (*jiang*) 降

see: direct ... downward

settle the Yang (*qian yang*) 潜阳

This refers to treatment that is used in cases of Yang hyperactivity, particularly where the mind is disturbed, using medicinal substances that 'weigh down' the rising Yang Qi and allay excitement. The substances used are shells, bones or minerals. Care should be exercised in their use as they can easily injure the Stomach Qi, causing indigestion and loss of appetite. Therefore they are usually given together with Spleen and Stomach Qi tonifying and regulating herbs.

soften the mass (*ruan jian*) 软坚

This refers to the treatment of lumps, nodules and masses that are caused by the binding together of pathogens at a particular site. Also referred to as: soften hardness. See also: 'soften the mass and dissipate the bound pathogens'.

soften the mass and dissipate the (bound) pathogens (*ruan jian san jie*) 软坚散结

This refers to the treatment of lumps, nodules and masses that are caused by the binding together of pathogens at a particular site. *Also referred to as: 'soften hardness and dissipate binds'.*

soothe the Liver (*shu gan, shu gan jie yu, shu gan li qi, shu yu li qi*) 疏肝, 疏肝解郁, 疏肝理气, 疏郁理气

This refers to treatment that is directed towards the Liver, to restore normal function (i.e. maintaining the smooth and even flow of Qi throughout the body) as well as removal of the pathogenic stagnated Qi in the Liver organ and Channel. *Also referred to as: 'course', 'disseminate', 'dredge' or 'spread' (the Liver, or the Liver Qi).*

subdue the Liver (Yang) (*ping gan, yi gan*) 平肝, 抑肝

This is the treatment method for Liver Yang hyperactivity, with symptoms and signs which include: headache and dizziness, tinnitus or deafness, numbness or tremors of the limbs. *Also referred to as: 'level the Liver'.*

tonify, tonification (*bu, bu yi*) 补, 补益

This term refers to the method of treating deficiency syndromes, particularly of the Qi and the Yang. In acupuncture, the preferred translation of this term is 'reinforce' as this English term corresponds most closely with the intended meaning. In herbal therapy, the class of herbs and formulas used for this purpose are generally referred to as 'tonics'. Thus 'tonify' and tonification, which are related words, are the most

suitable. In general, herbal medicines activate bodily processes, rather than directly replacing that which is lacking (such as vitamin supplements, blood transfusions etc.). Therefore, the terms 'supplement' and 'supplementation' are not really appropriate. In Chinese as well as in modern translations of TCM texts there are many synonyms for this specific treatment method: invigorate, strengthen, replenish, fortify, or augment. However, it is usually much less confusing to simply use the term, 'tonify'. See also: 'replenish', 'regenerate'.

unblock (*tong*) 通

The term literally means to go through, or a thoroughfare. It is used in the sense of clearing a passageway, and is generally used in connection with the urinary tract, the bowels or the Channels. It signifies that the treatment aims to restore the normal access of Qi to where it is needed by removing obstructions. *It is also referred to as: 'unstopping', 'flow restoration', 'free' or 'freeing'.*