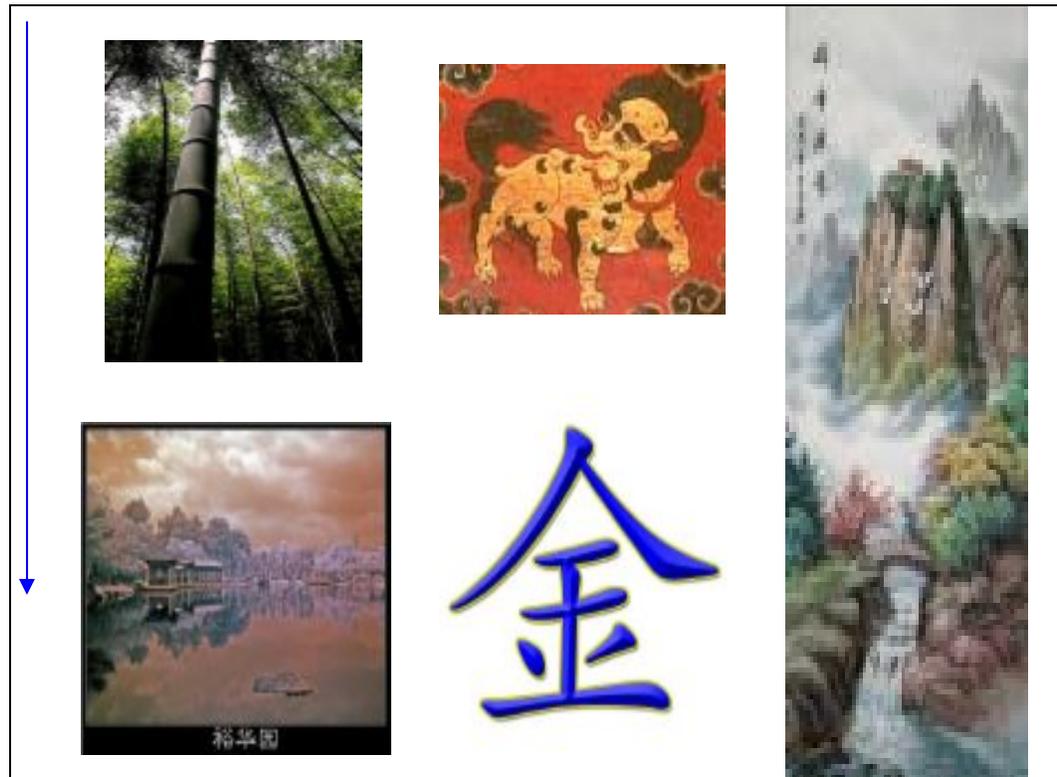


ACU480 Clinical Studies



by Alan Uretz, PhD with J. Hoyt



Clinical Studies is the application of Chinese medical theory, differential diagnosis, and subsequent patient treatment planning. TCM theoretical knowledge obtained through reading and classroom lecture is brought together with data obtained through clinical practice, patient interview and examination. This information is then utilized in the writing, presentation and group analysis of case studies and the application of differential diagnosis in the selection of treatment methods and point strategies. The goal of this class is to begin the lifelong practice of becoming skilled at forming treatment protocols that address the roots and branches of an individual patient's clinical diagnosis. In this way, the TCM practitioner endeavors to assist the patient in their search for better health.

The process of treatment begins with patient interview and examination. The proper collection of patient data is essential to establish a precise pattern of disharmony that explains the signs and symptoms of the disease. Once the data is collected, the practitioner analyzes patient history and signs and symptoms according to theories of differential diagnosis as derived from the classics of Chinese medicine. Upon arriving at a pattern of disharmony, a treatment plan can begin to be established and treatment methods are selected and implemented. Ultimately, the treatment plan selected will continue to reflect the nature of the pathological disharmony; each should reflect the other's nature. If not, new treatment modalities need to be explored.

This class will focus on the processes of data collection, analysis, and treatment planning. Students will prepare clear and concise case studies based on real patient examination. Studies will be analyzed and discussed in the classroom. Students are required to participate in classroom discussion.

Examples of case presentation, sample studies, patient forms and rubrics for patient presentation in order to facilitate critique and discussion are provided in this work book. Students are required to discuss their opinions as regarding sample forms and case analysis and to support their opinions based on their knowledge of TCM and their experience in the student clinic. Thus, students are encouraged to voice their opinions without fear of criticism and in the spirit of shared learning.

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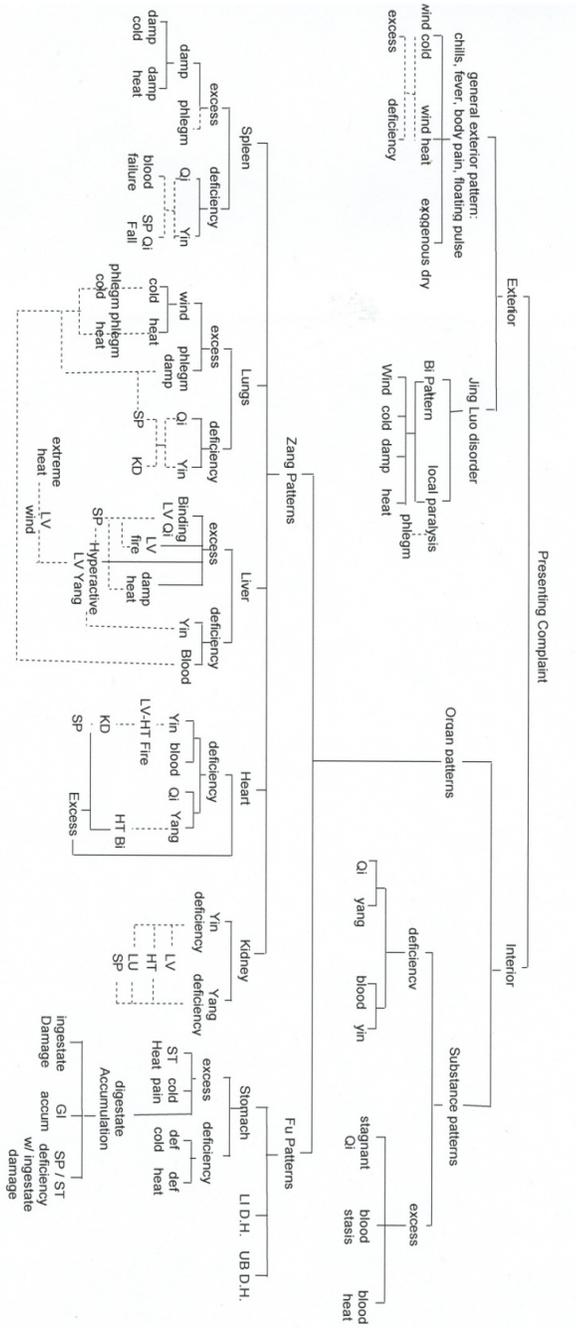


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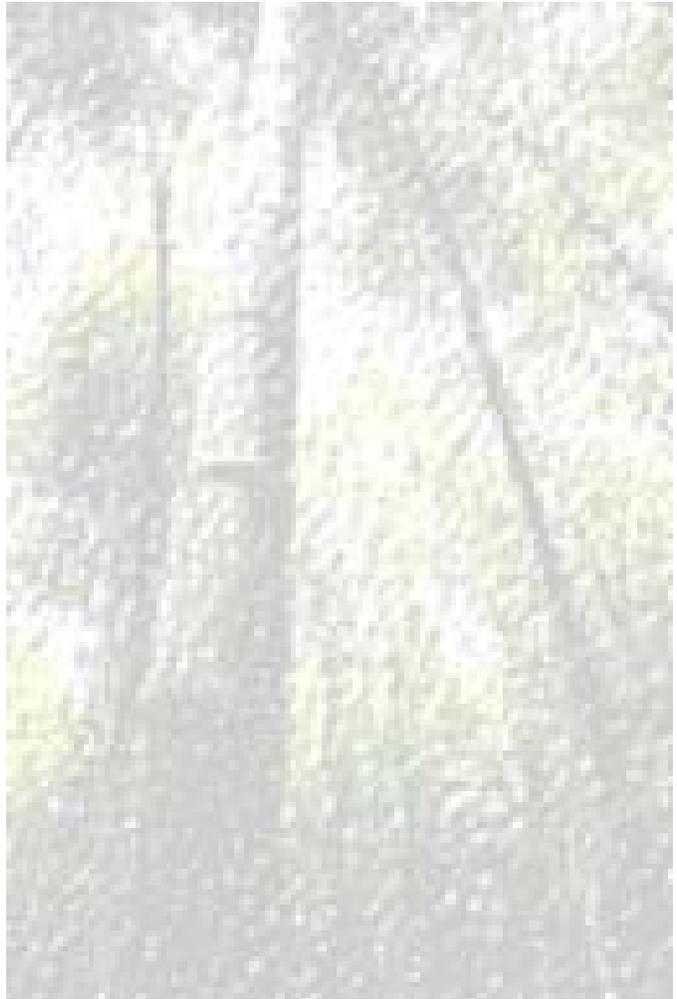
Clinical Studies,
a teaching manual by Alan Uretz, Ph.D. with Jeannette Hoyt.
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TCM Patterns Flow Chart



Chapter One: Differential Diagnosis



Differential diagnosis is the culmination of the initial phase of patient encounter. During the course of patient interview and examination, information pertinent to the individual patient and their state of health is collected and analyzed. The resulting diagnostic process is based on TCM theories of yin and yang and the theory of universal correspondence.

The theory of yin and yang is applied to the diagnostic process. This can be summed up as “observing the outside to know the inside” or “looking inside yang to know yin.” TCM was developed at a time when diagnostic technology did not exist; therefore the physician’s observations became the diagnostic instrument. Ideally, the practitioner, through experience, develops the sensitivity to derive information from every aspect of the patient encounter.

The theory of correspondences is the basis of the TCM paradigm for understanding the interplay of health and disease. Simply stated, all truth reflects on all levels and by thus doing so, proves itself to be of truthful nature. Learning to recognize universal conditions as they apply to health care is the fundamental truth of TCM. This is the underlying concept from which metaphors drawn from nature are used to describe physiological and pathological consequences of health and the movement to and from it known as disease.

One possible application of this theory is that all individuals are fundamentally alike and are able to experience events in a like manner. In order to be most effective, the physician in clinical practice must endeavor to empathize with the patient’s experience of their disease. In the philosophical and religious traditions of Chinese culture, this is the both the highest and most basic level of personal cultivation. In Taoism it is called “serving humanity.” In Confucianism it is called “jen, usually translated as benevolence.” In Buddhism it is called “compassion.”

Against this practice of serving of humanity through TCM, each individual practitioner will engage in balancing their own differing life experience and personality. In doing so, the practitioner will develop different skills for interrelating with patients. Ultimately, cultivating compassion is the most important single skill. Through the practice of compassion, each practitioner will find that their ability to observe and analyze is greatly enhanced.

The Patient Encounter

TCM Diagnosis and treatment differs from biomedical research in that all aspects of the patient encounter are taking place at all times. As the practitioner initially greets the patient, he or she is already practicing the four methods of diagnosis: Observing the patients jing-shen in their face and eyes, their posture, mannerisms etc., listening to the quality of their voice, noting any abnormal odors, feeling the quality and temperature of their skin when shaking hands and other subtle observations. This process continues throughout the entire encounter including the treatment phase, where quality of skin in a region being swabbed and response to insertion of a needle at specific points can be observed.

It is also important to be aware that the interview and examination are therapeutic methods themselves. When the practitioner exhibits compassion, he/she is thereby acknowledging the universal nature of suffering and the commonality of that experience. When the practitioner assures the patient of the realistic benefits of treatment they are receiving, that assurance provides therapy that is as important as the application of procedures themselves.

Basic Diagnostic Procedure

TCM diagnostic procedure is based on the collecting of information through the application of the four methods. In modern clinics, biomedical vital signs are collected first. These include: pulse rate, blood pressure and other examinations such as basal body temperature, peripheral nerve response and orthopedic tests when appropriate. The four methods are:

DIAGNOSIS BY OBSERVATION

DIAGNOSIS BY LISTENING AND SMELLING

DIAGNOSIS BY INQUIRING

DIAGNOSIS BY PALPATION

Visual observation and listening and smelling take place throughout the encounter. However, the first formal step of the encounter takes place with inquiry, the taking of patient history and asking of the ten questions. Patient biographical information is recorded in the patient chart along with medical history and current medications. This information should be reviewed by the practitioner at the beginning of each encounter.

Inquiring

The first step in inquiring is asking about the main and secondary complaints. Phrases such as “what brings you for treatment today?” or “how may I be of help to you?” elicit responses which can lead to the purpose of the patient’s visit, or the main complaint. During the patient interview, it is necessary to let the patient know that all the information you collect is important to planning their individual therapy. Once the main complaint is established, the practitioner then needs to elicit specific information regarding that condition.

This information can include but is not limited to:

History of onset and development of disease (duration of disease, progression, current status)

Events at onset (trauma, social conditions, constitutional state)

Severity of disease (pain score, life and work disruption, hours not slept)

Palliative and aggravating factors (heat, cold, fatigue, stress, medication, self medication)

Nature of disease (burning pain, pressure headache, obsessive thought, somnolence)

Patient experience and response to disease.

Following the collection of information defining the main complaint, the practitioner asks the ten questions. This serves as a TCM review of systems. Since TCM is a holistic system, responses to questions that may seem irrelevant to the main complaint can elicit valuable information for establishing a root pattern of disharmony.

The ten questions are:

1. Hot/Cold
2. Perspiration
3. Head/Body
4. Chest/Abdomen
5. Hunger/Thirst
6. Urine/Stool
7. Vision/Hearing
8. Sleep
9. Menses
10. Constitution

As the practitioner accumulates information from the ten questions, they should be already engaging in the process of analyzing the information thus far received. This analysis should be guiding them to more detailed follow-up questions which should in turn lead to forming a diagnostic hypothesis that can be confirmed or altered as more information is elicited.

The encounter then proceeds to examination of the tongue and palpation of the pulse and other regions.

The following guide provides reference to the indications of signs and symptoms

DIAGNOSIS BY OBSERVATION

Spirit - observed through the eyes, complexion, breathing, vitality, & aura – describe, either strong or weak

Body constitution

wood – tall & slender

fire – small pointed head and small hands

metal – broad square shoulders, strongly built and a triangular face

earth – slightly fat, large head belly and thighs, wide jaws

water – round face and body, and a long spine

Demeanour – how the person moves should correspond with their constitution

- rapid jerky movements (Yang excess, or Heat)
- slow or lack of movement (Yin deficiency, or Cold)

Hair

- falling hair (Blood deficiency)
- premature graying (Kidney Essence deficiency)
- dull splitting (Lung deficiency)

Face

- clear and moist (Stomach Qi healthy)
- dry and lusterless (Stomach Qi deficiency)
- green (Liver, interior Cold, pain, internal Wind)
- red (whole face – excess Heat, malar – deficiency Heat)
- yellow (Spleen deficiency, Damp)
- bright orange-yellow (Damp/Heat)
- dry yellow (Spleen or Stomach Heat)
- dull pale yellow (Spleen Stomach Damp/Cold)
- white dull (Blood deficiency)
- white bright (Yang deficiency)
- black moist (Cold)
- black dry (Kidney - black moist (Cold)
- black dry (Kidney Yin deficiency)

***Important to use corresponding facial areas to aid in diagnosis.



Eyes (there are differing theories, only one will be discussed)

- red inner corners (Heart Fire)
- red sclera (Lung Heat)
- yellow sclera (Damp/Heat)
- whole eye red painful swollen (Wind/Heat, or Liver Fire)
- pale white corners & lids (Blood deficiency)
- dark or swelling under the eye 'bags' (Kidney deficiency)

Nose

- green-blue (abdominal pain)
- yellow (Damp/Heat)
- white (Blood deficiency)
- red (Lung Spleen Heat)
- grey (impairment of water movement)
- dry tip (Stomach or Large Intestine Heat)
- dry black (Toxic Fire)
- clear discharge (Cold)
- yellow discharge (Heat)

Ears

- blue-black (pain)
- white (Cold)
- lobes dry withered black (Kidney deficiency – **prognosis bad**)
- lobes shiny and moist (**prognosis good**)
- lobes long and full (strong Kidneys)
- lobes thin and small (weak Kidneys)
- infection with pain (Fire in Shaoyang meridians)

Mouth & lips

- pale lips (Blood or Yang deficiency)
- red dry lips (Spleen Stomach Heat)
- purple-bluish lips (Blood Stasis)
- mouth always slightly open (deficiency)
- breathe through mouth (Lung Qi deficiency)
- green around mouth (Liver Blood Stasis, and Wood overact on Earth)

)



Teeth and gums

- dry teeth (Kidney Yin deficiency, or Yangming Heat)
- poor tooth development (Kidney deficiency)
- swollen painful gums with possible bleeding (Stomach Heat, if no pain deficiency Heat)
- pale gums (Blood deficiency)

Throat

- pain, redness, swelling (Wind/Heat, or Stomach Fire)
- sore and dry, not red and swollen (Kidney Yin deficiency Heat)

Nails and limbs

- pale nails (Blood deficiency)
- purple-blue (Liver Blood Stasis)
- dry lifeless skin around the wrists and ankles (body fluid deficiency)
- **in children**, the first joint on the index finger is the 'gate of wind', the second is the 'gate of Qi', and the third is the 'gate of life'.
 - after rubbing the finger towards the body...
 - veins appear only beyond the 'gate of wind' (mild, exterior invasion)
 - veins appear beyond the 'gate of Qi' (internal, more serious)
 - veins appear beyond the 'gate of life' (serious life threatening disease)
 - blue veins (Cold)
 - red veins (Heat)

Skin

- dry (Blood deficiency)
- itchiness (Wind)
- pitting edema (Kidney Yang deficiency)
- non-pitting edema (Qi stagnation)
- bright clear yellow Yang jaundice (Damp/Heat)
- dull yellow Yin jaundice (Damp/Cold)



Tongue

- root (Kidney)
- middle (Spleen Stomach)
- sides (Liver Gallbladder)
- tip (Heart)
- behind tip (Lungs)

Body Colour indicates condition of blood, Ying Qi, and Zang organs

- pale red (normal)
- pale (Blood or Yang deficiency)
- red (excess or deficient heat)
- red spots/papillae (Heat or Blood Stasis)
- deep red (more severe Heat)
- purple (Blood Stasis)
- blue (Cold causing Blood Stasis)

Body Shape shows blood and Ying Qi

- thin (blood or Yin deficiency)
- swollen (Yang deficiency causing Damp or Damp/Heat)
- stiff (internal Wind)
- flaccid (body fluid deficiency)
- long (Heart Heat)
- short (interior Cold or severe Yin deficiency)
- cracked (horizontal = ST Yin deficiency, midline to tip = Heart, midline shallow wide = ST Yin deficiency)
- quivering (Spleen Qi deficiency)
- tooth-marked (Spleen Qi deficiency)



Tongue Coat shows the Fu organs (in particular the Stomach, the coat is the left over from the digestion)

- thin white (Stomach is digesting normally)
- thick (Wind, Cold, Damp, retention of food, Phlegm, Heat, Fire, the thicker the more severe)
- no coat (Stomach or Kidney Yin deficiency)
- white (Cold)
- yellow (excess Heat)
- grey or black (severe Cold or Heat depending on the moisture)

Tongue moisture shows body fluids

- dry (Heat has injured the body fluids)
- slightly moist (normal)
- too wet (Yang Qi deficiency Damp)
- sticky or slippery (Damp or Phlegm)

DIAGNOSIS BY HEARING & SMELLING

Sounds

Voice

- sudden loss (Wind/Heat)
- gradual loss (Lung Qi or Yin deficiency)
- loud coarse (excess)
- weak (deficiency)
- talk too much (Heat), quiet/reserved (Cold)
- shouting (Liver)
- laughing (Heart)
- singing (Spleen)
- whimpering (Lung)
- groaning (Kidney)

Cough

- loud (excess)
- weak (deficiency)
- dry (Lung Yin deficiency)

Breathing

- loud coarse (excess)
- weak (deficiency)

Vomiting (same as breathing)

Hiccup (same as breathing)

Borborygmi (same as breathing)

Smell

- strong foul (Heat)
- no smell (Cold)
- bad breath (Stomach Heat)
- smelly urine (Damp)

MERIDIAN DIAGNOSIS

The following symptoms are signs which apply only to the specific meridian, organ symptoms have been left out. In addition to the following clinical manifestations, any pain, heat or coldness, numbness, stiffness, knots, tingling, aches, redness, or any other sign along the course of a meridian is also an obvious meridian symptom.

Lungs (hand Taiyin) → External pathogenic invasion, accumulation of Lung heat: i.e. fever, aversion to cold, stuffiness of the chest, pain in the clavicle, shoulders & arms.

Large Intestine (hand Yangming) → Wind/cold/damp blockage, accumulation of heat: i.e. sore throat, toothache, epistaxis (nosebleed), runny nose, swollen & painful gums, swollen eyes

Stomach (foot Yangming) → External pathogenic invasion, Stomach heat rebelling: i.e. pain in the eyes, epistaxis (nosebleed), swelling of neck, facial paralysis, cold legs & feet

Spleen (foot Taiyin) → Wind/cold/damp, heat rebelling: i.e. vaginal discharge, weakness of the leg muscles, tongue stiffness/pain

Heart (hand Shaoyin) → Wind/cold/damp blockage, heat rebelling: i.e. pain in the eyes, pain on the inner side of the arm, pain along the scapula, eye jaundice, tongue ulcers, pyogenic infections

Small Intestine (hand Taiyang) → External pathogenic invasion, heat rebelling: i.e. pain &/or stiffness of the neck &/or elbow, red eyes, sore throat, mandible swelling, ear trouble

Bladder (foot Taiyang) → Wind/cold/damp blockage, heat rebelling: i.e. fever & aversion to cold, headache, stiff neck, pain in lower back &/or eyes, pain in the posterior leg, hard to bend, nosebleed, hemorrhoids

Kidneys (foot Shaoyin) → Cold: i.e. pain in lower back &/or sole of foot

Pericardium (hand Jueyin) → Cold, heat, Liver Qi stagnation: i.e. stiff neck, contraction of elbow or hand, Bi and Wei syndromes, armpit swelling, hot palms, chest pain, shaking arms (anger)

San Jiao (hand Shaoyang) → Wind/cold/damp, heat: i.e. sore throat, scrofula, goiter, axillary swelling, pain in the elbow, alternation of chills & fever, deafness, pain & discharge from the ear, pain at the top of the shoulders

Liver (foot Jueyin) → Cold stagnation, Wind Fire rebelling: i.e. headache, pain & swelling of the eye, leg cramps, pain in side of lower abdomen, hernia, one sided testicle pain radiating to low abdomen, dizziness, blurred vision, eyelid twitching, difficulty swallowing, facial deviation

DIAGNOSIS BY INQUIRY

Chills and fever (feeling of heat)

- aversion to cold (Wind/Cold or Wind/Heat)
- fever and chills (Wind/Cold, Taiyang stage), more fever than chills (Wind/Heat, Wei Qi level)
- fever without aversion to cold (internal Heat, Yangming stage)
- alternating chills and fever (exterior invasion of Wind/Cold or Wind/Heat at Shaoyang stage)
- relief of coldness (clothing/covering relieves – internal yang deficient cold, no relief – Wind/Cold)
- low grade fever worse in afternoon or at night with sweats (Yin deficiency)
- constant low grade fever (Damp/Heat)

Sweating

- sweat with exterior symptoms (Wind/Heat, or Wind/Cold with deficiency)

region

- only on head (Stomach Heat, or Damp/Heat)
- on forehead, oily (Yang collapse)
- only on arms and legs (Spleen Stomach deficiency)
- only on hands (Lung deficiency, or nerves)
- whole body (Lung deficiency)
- 5 centers (Yin deficiency)

Tite

- daytime (Yang deficiency)
- night (Yin deficiency)

condition

- profuse cold sweats (Yang collapse)
- oily sweat on forehead like pearls not following Yang collapse (danger of imminent death)

quality

- oily (severe Yang deficiency)
- yellow (Damp/Heat)



Pain

excess

obstruction of Qi flow in the meridians, more severe, constant

- exterior pathogenic invasions
- internal Cold or Heat
- Qi stagnation (distension/throbbing more than pain, no fixed location)
- Blood stagnation
- Phlegm stagnation
- food retention
- Blood Stasis (stabbing, fixed location)

deficiency

dull intermittent

- Qi and/or Blood deficiency
- Yin deficiency consuming body fluids

Pain

	deficiency	excess	cold	heat
character	dull/lingering	sharp/intense	cramping	burning
pressure	relieves	aggravates		
food	relieves	aggravates		
temperature			heat helps	cold helps
bowel movement	pain after	relieved after	pain after	relieved after
posture	prefer lying down	prefer sitting		
onset	slow, gradual	sudden		
vomiting	pain after	relieved after	pain after	relieved after
rest/movement	better with rest	better with movement	better with movement	worse with movement



Head and body

headache

onset

- recent, short duration (Wind/Cold)
- gradual onset, come in attacks (interior)

time of day

- day time (Qi or Yang deficiency)
- evening (Blood or Yin deficiency)

location

- nape of neck: taiyang (Wind/Cold, or Kidney deficiency)
- forehead: yangming (Stomach Heat, or Blood deficiency)
- temples/temporal region: Shaoyang (Liver Gallbladder Fire)
- vertex: jueyin (Liver blood deficiency)
- whole head (Wind/Cold)

pain characteristics

- heavy (Damp or Phlegm)
- inside the head/brain (Kidney deficiency)
- pounding, distending, throbbing (Liver Yang rising)
- boring, like a small nail point (Blood Stasis)

condition

- with exterior symptoms (Wind/Cold, or Wind/Heat)
- aggravated by cold (Cold)
- aggravated by heat (Heat)
- aggravated by fatigue, better with rest (Qi deficiency)



pain in whole body

- sudden onset with chills and fever (Wind/Cold)
- pain everywhere with tiredness (Qi blood deficiency)
- after childbirth
 - dull pain (Blood deficiency)
 - severe (Blood Stasis)
 - pain in arms only when walking (Liver Qi stagnation)
- pain in all muscles & hot sensation of the flesh (Stomach heat)
- pain with heavy feelings (Damp obstructing muscles)

pain in joints

- wandering from joint to joint (Wind)
- severe fixed (Cold)
- fixed with swelling & numbness (Damp)

backache

- continuous dull (Kidney deficiency)
- acute severe with stiffness (Blood Stasis)
- severe, aggravated by cold and damp weather (Cold/Damp invasion of the meridians)
- boring pain, tough to turn waist (Blood Stasis)
- extending up to the shoulders (exterior attack)

numbness

- arms and legs only, or hands and feet only (Blood deficiency)
- fingers, elbow and arm on one side only, especially the first three fingers (Wind and Phlegm, possible Wind stroke)



dizziness

Mostly diagnosed through identification of other symptoms

- usually root cause is Blood deficiency
- giddiness when everything seems to sway, lose balance (internal Wind)
- mild, with heaviness and cloudiness in head (Phlegm)
- aggravated when fatigued (Qi deficiency)

Thorax and abdomen

- chest pain (Heart Blood Stasis due to Yang deficiency)
- chest pain with cough and copious yellow sputum (Lung Heat)
- hypochondriac distension (Liver Qi stagnation, if severe – Liver Blood Stasis)
- epigastric pain (food retention, Stomach Heat)
- dull epigastric pain (deficient Cold of Stomach)
- epigastric fullness (Spleen deficiency or Damp)
- low abdominal pain (internal Cold, Liver Qi stagnation, Liver Blood stagnation, Damp/Heat, intestinal or uterine Blood Stasis)
- hypogastric pain (Damp/Heat in Bladder, or Liver Fire moving down to the Bladder)

Diet & appetite, & taste

- discomfort relieved by eating (deficiency), aggravated by eating (excess)
- no appetite (Spleen deficiency)
- always hungry (Stomach Heat)
- fullness and bloating after meals (food retention)
- prefer hot temperature foods (Cold)
- prefer cold temperature foods (Heat)

taste

- bitter taste (Liver or Heart Heat)
- sweet taste (Spleen deficiency, or Damp/Heat)
- sour taste (food retention, or Liver Stomach disharmony)
- salty taste (Kidney Yin deficiency)
- lack of taste (Spleen deficiency)
- pungent taste (Lung Heat)

vomit

- sour vomit (Stomach insult Liver)
- bitter vomit (Liver Gallbladder Heat)
- clear watery (Stomach Cold with fluid retention)
- soon after eating (Heat)

Stool

constipation

- pain after movement (deficiency)
- pain relieved after movement (excess)
- acute with thirst, dry yellow tongue coat (Stomach and intestine Heat)
- old people or after childbirth (Blood deficiency)
- small bitty rabbit stools (Blood deficiency, Liver Qi stagnation, or Heat)
- difficult to move but not dry (Liver Qi stagnation)
- with abdominal pain (deficient Yang Cold)
- dry stools without thirst (Kidney and/or Stomach Yin deficiency)
- alternating constipation and diarrhea (Wood overact on Earth)

diarrhea

- painful (Liver, or Heat)
- foul smell (Heat), no smell (Cold)
- chronic (Spleen and/or Kidney Yang deficiency)



- 5am (Kidney Yang deficiency)
- abdominal pain (Cold in intestines)
- with mucous (Damp), mucous and blood (Damp/Heat)
- undigested food (Spleen deficiency)
- burning sensation (Heat)
- bowel incontinence (Spleen Qi sinking)
- black tarry stools (blood stasis), if blood comes first (Damp/Heat in intestines)
- if blood comes first, is dirty, and anus feels heavy and painful (Heat in Blood)
- if stool comes first then blood that is thin and watery (Spleen can't keep blood in vessels)
- borborygmi with loose stool (Spleen deficiency)
- borborygmi without loose stool (Liver Qi stagnation)
- flatulence (Liver Qi stagnation)
- flatulence with smell (Damp/Heat in Spleen , or Stomach Heat), no smell (Spleen Yang deficient Cold)

Urine

function

- enuresis or incontinence (Kidney deficiency)
- retention of urine (Damp/Heat in Bladder)
- difficulty (Damp/Heat in Bladder, or Kidney deficiency)
- frequent copious (Kidney deficiency)
- frequent scanty (Qi deficiency)

pain

- before urination (Low Jiao Qi stagnation)
- during urination (Bladder Heat)
- after urination (Qi deficiency)

colour

- pale (Bladder or Kidney Cold)
- dark (Heat, or external pathogen has entered deeply)
- turbid or cloudy (Damp in Bladder)
- copious clear pale during exterior attack (pathogen has not entered deeply)

amount

- copious (Kidney Yang deficiency)
- scanty (Kidney Yin deficiency)



Sleep

insomnia

- can't get to sleep, but sleep well after falling to sleep (Heart Blood deficiency)
- light sleep, waking frequently (Kidney Yin deficiency)
- dream disturbed (Liver or Heart Fire)
- restless sleep with lots of dreams (food retention)
- wake very early in morning, can't get back to sleep (Gallbladder deficiency)

lethargy

- sleepy after eating (Spleen deficiency)
- heaviness (Damp), if with dizziness (Phlegm)
- very fatigued with cold feelings (Kidney Yang deficiency)
- tired stupor with external heat (Heat invaded the Pericardium)
- tired stupor with rattling in throat, slippery pulse, sticky tongue coat (Phlegm misting the mind)

Ears

tinnitus

onset

- sudden (Liver Fire, or Liver Wind)
- gradual (Kidney deficiency)

pressure

- aggravated by pressing the ears (excess)
- relieved by pressing the ears (deficiency)

tone

- loud high pitched like whistle, constant (Liver Yang, Liver Fire, or Liver Wind)
- low pitched, intermittent (Kidney deficiency)

deafness

- sudden onset (Liver Fire, or Liver Wind)
- gradual onset (deficiency)
- chronic (Kidney deficiency, Heart blood deficiency, deficiency of Qi of the upper Jiao, Yang Qi deficiency)



Eyes

pain

- needle like pain with redness and headache (Toxic Fire in the Heart meridian)
- pain swelling and redness, (Wind/Heat, or Liver Fire)
- blurred vision and/or floaters (Liver Blood deficiency)
- photophobia (Liver Blood deficiency)
- eye pressure (Kidney Yin deficiency)

dryness

- dryness (Liver and/or Kidney Yin deficiency)

Thirst and drink

- desire to drink large amounts of cold water (excess Heat of any organ)
- desire to drink warm water (Cold)
- no thirst (Spleen or Stomach Cold)
- thirst but no desire to drink (Damp/Heat)
- thirst with desire to sip slowly (Stomach or Kidney Yin deficiency)



Women

menstruation

cycle

- early (Heat in Blood or Qi deficiency)
- late (Blood deficiency, Blood stagnation, Cold)
- irregular (Liver Qi stagnation, Liver Blood stagnation, Spleen deficiency)

quantity

- heavy flow/loss (Heat in Blood or Qi deficiency)
- scanty (Blood deficiency, Blood stagnation, Cold)

colour

- dark or bright red (Heat in the Blood)
- pale red (Blood deficiency)
- purple or blackish (Blood Stasis, Cold)
- fresh red (Yin deficiency Heat)

quality

- thicker blood with clots (Blood Stasis or Cold)
- watery (Blood or Yin deficiency)
- turbid (Heat in Blood or Cold stagnation)

pain

- before period (Qi or Blood stagnation)
- during period (Heat in Blood or Cold stagnation)
- after periods (Blood deficiency)

leukorrhea

colour

- white (Cold from Spleen or Kidney Damp, Cold/Damp, Liver Qi stagnation)
- yellow (Damp/Heat in low Jiao)
- greenish (Damp/Heat in Liver meridian)
- red and white (Damp/Heat)
- yellow with pus and blood after menopause (Toxic Damp/Heat in Uterus)

consistency

- watery (Cold/Damp)
- thick (Damp/Heat)



odour

- fishy (Damp/Cold)
- putrid (Damp/Heat)

pregnancy

infertility

- Blood or Kidney Essence deficiency, Damp/Heat in low Jiao, Blood Stasis in Uterus

vomiting

- Stomach and Chong mai deficiency

Miscarriage

- before 3 months (Blood or Essence deficiency)
- after 3 months (Liver Blood Stasis or Spleen Qi sinking)

childbirth

- sweating and fever after delivery (Qi and Blood exhaustion)
- post partum depression (Blood deficiency leads to Heart Blood deficiency)



DIAGNOSIS BY PALPATION

Pulse

Slow or Rapid

Average normal pulse rates per minute	
Age	rate (beats/minute)
1 - 4	90+
4 - 10	84
10 - 16	78-80
16 - 35	76
35 - 50	72-70
50+	68



Pulse

Traditionally the pulse is said to have 3 qualities: **Stomach Qi, Spirit, and Root**

Stomach Qi – a pulse that feels soft, gentle, calm, and relatively slow. If it is rough or hard the Stomach is injured.

Spirit – soft but with strength, neither big or small, and regular. This shows healthy Heart Qi and blood.

Root – deep level can be felt clearly, and Kidney position can be felt clearly. This shows that the Kidneys are strong.

Slow

significance – Cold, empty- Yang deficiency, full- excess Cold, athlete

Rapid

significance – Heat, empty- Yin deficiency, full- excess Heat

Superficial (floating)

feel – can be felt by just resting the fingers on the radial artery.

significance – Wind/Cold or Wind/Heat (tense- cold, rapid- heat). Floating at superficial level but empty at deep level it is due to Yin deficiency.

Deep

feel – can only be felt with heavy pressure, near the bone.

significance – Zang disease. Weak- Qi Yang deficiency, full- Qi or blood stagnation, or interior Cold or Heat.

Empty

feel – big but soft (green onion stalk)

significance – Qi deficiency

Full

feel – full, hard, and long

significance – excess Heat or excess Cold

Slippery

feel – smooth, rounded, slippery or oily as it slides under the fingers

significance – Phlegm, retention of food, pre-menstrual, or pregnant

Choppy (Uneven)

feel – rough like it has a jagged edge

significance – Blood deficiency, possibly Heart Blood, exhaustion of body fluids



Long

feel – extends beyond the normal pulse position

significance – Heat

Short

feel – does not run under all fingers

significance – severe Qi deficiency, usually appears in the front positions. Shows Stomach Qi deficiency

Overflowing

feel – big and long, superficial and feels too large for the vessel like a river flooding

significance – extreme Heat, empty- deficient Heat

Thin

feel – thin

significance – Blood or Yin deficiency, may also show Damp with severe Qi deficiency

Minute

feel – extremely thin like thread, difficult to feel

significance – severe Qi and blood deficiency

Tight

feel – like a tightly strung twisted rope

significance – internal or external Cold, pain

Wiry

feel – like a guitar string, thinner, more taut and harder than tight pulse. Hits fingers.

significance – Liver disharmony, pain, Phlegm

Hollow

feel – very similar to a green onion stalk but not as big as an empty pulse, can feel at superficial and deep levels, middle is empty

significance – post hemorrhage, if rapid and slightly hollow- impending hemorrhage

Leather

feel – like the skin of a stretched drum, empty at deep level, large

significance – severe Kidney Yin or Essence deficiency

Firm

feel – similar to wiry and deep but only at deep level, hard and wiry

significance – internal Cold if it is slow, stagnation, pain

Soft

feel – disappears when strong pressure is applied, may be slightly floating, similar to floating empty

significance – Dampness, Yin and Essence deficiency



Weak

feel – only felt at deep level, soft

significance – Yang deficiency

Scattered

feel – broken like a dotted line, usually deep

significance – severe Qi and Blood deficiency

Hidden

feel – hiding behind the bone, extremely deep and hard to feel

significance – extreme Yang deficiency

Moving

feel – round and short like a bean, trembles under the fingers, no definite shape, slippery

significance – shock, anxiety, fright, extreme pain, deep rooted emotional fears

Hasty

feel – rapid and stops at irregular intervals

significance – extreme Heat and deficiency of Heart Qi, may show with Heart Fire

Knotted

feel – slow and stops at irregular intervals

significance – Heart Qi or Heart Yang deficiency, Cold

Intermittent

feel – stops at regular intervals

significance – serious problem of one or more Zang organ, stops every 4 beats or less-very severe. Serious Physical Heart problem

Hurried

feel – very rapid, agitated and urgent

significance – Yang excess with Fire consuming the Yin

ANALYSIS AND DIFFERENTIAL DIAGNOSIS

Once the detailed patient information has been collected, it needs to be analyzed according to TCM theory and an appropriate working patient diagnosis established. It is important to note that, in clinical practice, a diagnosis is always a “working diagnosis” and is subject to change in light of new clinical information. New clinical information can include additional/new patient input or response to treatment.

It is worthwhile at this point to review and examine these and other TCM theories while keeping in mind that there are other subtle means by which the practitioner arrives at a course of treatment. These other diagnostic skills come with experience through learning and practicing. As with all disciplines, a detailed structure only functions as a starting point and exists to be transcended.

The TCM diagnostic structure employed by clinical practitioners involves analyzing the intake information offered by the patient by arraying its implications into the following categories::

- ◇ THE EIGHT PRINCIPLES
- ◇ YIN/YANG
- ◇ INTERNAL/EXTERNAL
- ◇ DEFICIENT/EXCESS
- ◇ COLD/HOT

The eight principles are a modern application of yin yang theory, breaking down information into general categories in order to further analyze its implications. They are not a complete system of arriving at a pattern of disharmony; further analysis needs to be applied to establish the exact nature and location of disease. As a first step, use of the eight principles allow the practitioner to focus his/her attention on a limited number of patterns.



More specifically, the location of disease beyond the determination of external refers to the skin, muscle, Luo, meridians, or lung. Internal refers to the zang and fu organs. The nature of disease refers to deficiency of one or more aspect of the correct qi (qi, blood, ying, Wei, fluids, yin or yang) or excess (external or internal evils, stagnation or stasis).

In the search for a working diagnosis, further analysis of patient information takes place using theories derived from the classics. The most popular system used today is the theory of zang-fu organs. According to the theory of zang-fu, disease is differentiated through an understanding of disruption of function associated with a particular organ or organ pair. This system is excellent for determining the location of a present disease. If the patient complaint and present disease is a reflection of another condition, the practitioner will need to look more and further in order to begin to arrive at the origin of the disease. In doing so, the best hope for treating disease most effectively is arrived at.