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**Review of oriental medicine regarding vision care**

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*Pacific University*

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Abstract
Review of oriental medicine regarding vision care

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Review of Oriental Medicine Regarding Vision Care

Peter O. Im

A thesis submitted to the faculty of the College of Optometry Pacific University Forest Grove, Oregon for the degree of Doctor of Optometry May, 2000

Advisor: Robert L. Yolton, PhD, OD
Review of Oriental Medicine regarding Vision Care
By Peter O. Im

Introduction
This paper will be a review of how oriental medicine is learned and used with an emphasis on vision care. Furthermore, a comparison to western medicine will be added when appropriate, but the overall content of this article will not be a direct comparison and contrast of the two systems for such task will require this article to become several volumes of books. The depth and complexity of oriental medicine will become more apparent after reading this article. There will be a lot of useful information as well as trivial information that I found informative and interesting. I hope the reader enjoys as well as be more inform in regards to oriental medicine. However, this paper will not be a cookbook of how to use oriental medicine...for that; there is 3 years of required post-baccalaureate study at an accredited school of oriental medicine.

Background to Oriental Medicine
Chinese medicine from a western perspective is characterized by mysticism and criticism. Understanding the vision aspect of oriental medicine is impossible without knowledge of how this intriguing system works. The fundamental knowledge must be understood before comparing oriental medicine with western medicine. It has been written that it is impossible to compare oriental medicine with western medicine for the two systems are vastly different. Henceforth, it is an extreme undertaking to find such literature that compares the two systems. The most important concept that a western educated practitioner must realize is that oriental medicine cannot be directly compared with western medicine. Oriental medicine is a system, which is complete on its own with its own foundations, reasoning, theories and techniques. Therefore, it does not have the same foundations as western medicine, and to explain each similarities and differences between the two systems will be far beyond the scope of this article. The western practitioner must understand that oriental medicine is a system of balance, and does not work in the same manner as western medicine and that oriental medicine does not allow the western medicine treatment methods to work within oriental medicine system; For oriental medicine is set in its tradition and structure of more than 2000 years. Oriental medicine is a system of health care based on clinical anecdote rather than scientific experimentation. Therefore, all diagnoses and treatments in oriental medicine do not have scientific explanations. Treatments should be followed without question, for they have been proven by prior clinical practice. It is important to understand that a single Western diagnosis of a disease would generate various diagnoses of medical disharmonies (disease) within the framework of Chinese medicine. In turn, one diagnosis of a patient’s condition would create various diagnoses in the eyes of Western Doctors.

To review oriental medicine in regards to vision care it is very difficult, because unlike western medicine, oriental medicine does not treat specific body part alone. For example, in western medicine if a patient has a bacterial conjunctivitis a western doctor may treat with antibiotic eye drops. However, a doctor of oriental medicine will treat the patient as a whole and may give herbs and acupuncture at various acupuncture points in the patient’s body to treat the patient (to get rid of the unbalance aspect of the patient’s energy field, overall health, or “Qi” meridians).
“Chinese medicine started studying disharmony to understand harmony.”
Understanding something considered in harmony is impossible. Understanding disharmony leads to many ideas to understanding harmony. That which is not disharmonious must be harmonious is the way oriental medicine works. It is humanly possible to prove what is disharmonious while impossible to prove that which is harmonious. In the west, this problem of unexplainable and explainable are divided into religion and science. A theory is a viewpoint that is held highly by scientists in the world, but it is quickly discarded if proven to have a flaw. While in religion a belief is a belief that no one can dispute. Therefore, scientific experimentation is the basis of patient care in the west, while patient care in the East was developed from thousands of years of clinical trials developed from the belief system of Taoism.

In Chinese philosophy, Taoism, the Tao gives birth to Yin and Yang. “Change and transformation are the only outstanding for the Chinese; things (A and not A, this and that) can simultaneously be and not be. Yin and Yang produce each other, imply each other, and finally are each other”. To explain it simply, the Tao is considered a symbol of One, Universe, one being, one entity, and/or the human body. Tao contain both yin and yang the polar opposites of each other. For example, hard and soft, light and dark, hot and cold, etc...

A doctor trained in western medicine learns to care for his patients by learning anatomy and physiology, then pathophysiology and pharmacology. A doctor of oriental medicine learns philosophy (energy fields/ Meridians) and physiology, then anatomy, then acupuncture and herbal therapy.

In western medicine, patient’s illnesses are treated by the cause of the diseases. However, in Oriental medicine, a distinct and separable cause is unimportant; the relationships within a pattern are crucial; Any one factor is, finally, another piece of the whole. Therefore, the complete/whole patient is treated, never for the cause, but for his or her unique configuration of signs and symptoms. “The idea of causality in Chinese medicine is ultimately a means for identifying and qualifying the important relationships between environment, emotional character, personal life style, and health and illness”. In Chinese medicine, as in Chinese philosophies, one cannot understand the whole until one knows the parts and cannot understand the parts without knowing the whole. Learning a detail, A, for instance, is not worth much until the full circle of Chinese medicine has been traveled, at which time A will show itself to be rich and useful. The part can only be known when the whole is apparent. This dialectic, this circularity, is a kind of catch – 22, but it is also a central aspect of the medicine’s artistry.” It makes sense in oriental medicine a person’s illnesses could be related to some other aspect of that person’s body and treating the person, as a whole being will be effective. However, in western medicine treating one part of the body can most of the time treat the patient’s symptoms, signs and cause of the patient’ illness. For example, in optometry/ophthalmology treating the eyes with antibiotics can clear up the signs, symptoms, and alleviate the cause of a bacterial infection.
Chinese medicine practitioners, when asked, about the causes of disharmony in a person, they respond with 1) environment; 2) emotional outlook; and 3) way of life; these are the causes of illnesses. In other words, a person who is one with himself and his environment is in harmony and in good health. This idea of being healthy by being one with the environment is an idea that is practiced by both western and eastern practitioners. For example, doctors in the west always preach to their patients to not smoke and try to live in a cleaner environment. Secondly, having low levels of emotional stress has been linked with good health and is also an emphasis of western doctors. Thirdly, a clean way of life is emphasized. For example, the western doctors discourage all smoking, drinking alcohol excessively, putting illegal drugs into the body, and not exercising regularly. Lastly, however, oriental medicine practitioners seem to do use the three ideas above as their main focus to preventing and keeping a person in good health, while western practitioners emphasize the above three things as a treatment on the side. For western practitioners will wait for the patient to actually show symptoms and signs of an illness before initiating active treatment.

Fundamentals of Oriental Medicine

Five Elements
According to Chinese medicine, five fundamental elements exist in the human body: 1) Fluids, 2) Blood, 3) Jing, 4) Qi, and 5) Shen. Each of the five elements is considered Yin or Yang. For example, Fluids are considered Yin, Qi is Yang, Shen is Spirit, Jing is Yin and the root of life, Blood is Yin. A healthy individual has a perfect balance of his five elements or more correctly his body is in harmony with himself and his universe. A practitioner of oriental medicine must have this basic knowledge of the five elements for a patient may appear to have excesses or insufficiencies of one or more of the above elements, which can cause various illnesses.

Organs
The human organs represented in oriental medicine are not the same as the organs represented in western medicine. In western medicine the organs of the human body are studied as anatomy and physiology. However, in oriental medicine the organs are studied as philosophy, physiology and then anatomy. For example, anatomy of western medicine has actual shape and form, and from that anatomy comes the physiology of that organ; however, in oriental medicine the organs are viewed by their functionality in relation to other organs. The philosophy aspect of oriental medicine in this context can be understood through learning of “5 yin organs” and “6 yang organs” and the “Curious organs.” The 5 yin organs are: 1) Heart (pericardium), 2) Lung, 3) liver, 4) kidney, and 5) spleen, which are more vital for Chinese medicine. The 6 Yang organs are: 1) Gallbladder (bile), 2) Bladder, 3) Triple burner*, 4) Stomach, 5) Small Intestine, and 6) Large intestine. The Curious organs, which are the Brain, Marrow (spinal cord and blood marrow), and bone, blood vessels, uterus, gall bladder (which break down impure foods). Any disharmony to one or a combination of these organs can cause the body to become unbalanced. In western perspective, this indicates that the patient has some type of illness.

*"The majority of Chinese physicians agree that the ‘Triple burner has a name but no shape.’ It is more of a relationship between the organs that regulate water (Lung, Spleen, kidneys, but also include small intestine and the
bladder. The Triple burner does not exit as an entity outside these organs, but rather it is the pathway that makes these organs a complete system.\textsuperscript{1}

Excesses and Insufficiencies
Within an organ there can be excess or insufficiencies due to Yang, Yin, Qi, Shen, Jing, or other "pernicious influence."\textsuperscript{1} Examples of excess or insufficiencies are as follows: The first is "insufficient blood for storing...especially the liver insufficiency of blood will cause rough and dry eyes."\textsuperscript{1} The second is the loss of ability to store blood will cause heavy menstrual bleeding.\textsuperscript{1}

It is an important idea to learn that unbalance due to excess or insufficiency can cause a healthy person to become sick.

The Six Pernicious Influences
The six pernicious influences are: 1) wind, 2) cold, 3) fire or heat, 4) dampness, 5) dryness, 6) summer heat. Because of tradition, the six pernicious influences are also called the six evils.\textsuperscript{1,2} Pernicious influences can also be external and internal. Externally pernicious influences can cause more acute illnesses, while internally pernicious influences can cause more chronic illnesses.\textsuperscript{1,2}

This concept of pernicious influence must clearly be understood. Pernicious influence is an element that can unbalance a person’s health, and originates from the environment or the person’s own body because of disruption of the person’s energy field/protection Qi.\textsuperscript{1} Pernicious influence is a natural part of the environment, yet becomes harmful when the body has an inappropriate relationship to it.\textsuperscript{1}

Protective Qi
Another belief difference between Western Medicine and Oriental medicine is that in the west doctors believe that the Skin is the organ that is encountered first against harmful microbial. However, in the Oriental medicine, the “body’s strong protective Qi” is encounter first with the invading influence.\textsuperscript{1} Henceforth, Chinese believe that strong pernicious influence could cause sickness by degrading the protective Qi of a person’s body.\textsuperscript{1,2} Thereby making the patient more susceptible to disease. This belief will change a treatment approach by an oriental medicine doctor verses a western trained doctor. A western trained doctor will always think of the skin as the first line of defense to an infective and treat the patient accordingly, while an oriental schooled doctor will try to help replenish and strengthen the person's protective Qi to prevent disease.

Qi and the Yin and Yang
The healthy body is a balance of yin and yang.\textsuperscript{1} Yin and Yang are part of Qi, yet Qi is a separate energy aspect of a person’s health.\textsuperscript{1} A network of activities of complementary forces that generate and limit one another sustains a healthy body.\textsuperscript{1} Thus, the Qi moves the blood, but also holds it in place; the heart stores shen (spirit) and also moves blood; The spleen rules ascending Qi, and the stomach rules the descending Qi; the liver rules spreading Qi, and the kidneys rule storage of Qi; the lungs rule circulating and descending of Qi; the kidneys govern the grasping of Qi.\textsuperscript{1} Henceforth, when the balance of yin and yang lose adjustment, the body may then be susceptible to the harmful effects of a pernicious influence.\textsuperscript{1}
Example of Pernicious Influence

Pernicious influence may affect the body in the following ways:

Example 1) “Wind: External wind is characterized by sudden onset, as are all the external pernicious influences it is often accompanied by fever (a sign of conflict between external influences and normal Qi). Fear of drafts, sweating, sudden Headaches, stuffed nasal passages, itchy and sore throat. Usually accompanied by another influence. External wind often resembles what medicine describes as the onset of an infections and contagious disease.”

Example 2) “Internal wind usually accompanies a chronic disharmony, frequently, though not exclusively, of the liver is responsible for smooth movement in the body, and thus is especially susceptible to irregular movement.”

Example 3) “External cold is characterized by fear of cold, chills, mild fever, headaches, body aches, decreased sweating with cold disharmonies.”

Example 4) “Internal cold is characterized by the patient craving warmth, and need of more sleep. Internal cold is related to kidneys. Kidneys have the life gate fire and are the source of the body’s Yang.”

Example 5) “For heat* and fire**, patients show characteristics of high fever, headaches (since heat rises) swollen and sore throat, dry mouth, great thirst, desire for cold, occasional bloody sputum, skin eruptions, irritability, or delirium. More fever, more headaches, less body aches, less or no chills.”

*Heat is considered by Chinese medicine, usually as external pernicious influence.

**Fire is usually considered by Chinese medicine, usually as internal pernicious influence.

Example 6) “Internal heat and fire develops from disharmonies of the yin and yang of the various organs.”

Three Treatment methods of Oriental Medicine

The three major treatment modalities in Oriental medicine are Acupuncture, herbal medicine, and Moxibustion.

Acupuncture

“Classical therapy recognizes about 365 acupuncture points on the surface meridians of the body.” Over the years, new methods have been brought about, least 2000 points for the total universe (the body). “Location of acupuncture points are now described using modern anatomy, while, in classical literature, uses easily defined, yet precise, bodily land marks such as creases, bony prominences, hairlines, and places where the skin changes in color and textural quality. Each acupuncture point has a defined therapeutic action. Typical treatment entails the insertion of five to 15 needles.”

*Nei Jing is one of the major reference texts in Oriental medicine. It is the “Bible of Chinese medicine.”

In the early 1970’s newspaper headlines were making reports of major operations performed without medical anesthesia. Western surgical specialists have witnessed many of these surgeries. Western scientists have suggested two theories of how acupuncture works:
1. Stimulation from the needles jams the lower nerve bundles in the CNS so that other pain signals (those from incisions) cannot reach the brain. The gating mechanism is thought to transmit more sensory pain information as the proportion of small diameter (a delta or C) fibers firing exceeds the amount of large diameter (a-beta) fiber activity. Melzack considers acupuncture a form of hyper-stimulation analgesia, where the acupuncture pain relief is thought to be due to this phenomenon of inhibition of pain by stimulation of large fiber activity.

2. In 1977, experimental neurology reported “that there is an increase in pain threshold equated with analgesia. Which can be blocked by naloxone (a morphine antagonist). Thus, implying the presence of endorphins; and that, depending on the frequency of stimulation, at least two different hormonal induced systems may be involved.”

Dr. Pomeranz has further supported the theory of endorphins relatedness by experiencing with strains of mice deficient in opiate receptors with acupuncture. Using dextronaloxone, the stereoisomer of the active compound Levonaloxone, which does not fit into the receptor site and does not block the analgesic effect of acupuncture, produced additional evidence.

Herbal Treatment
Coptis herb and Scutellena herb have antibacterial properties, which inhibit growth of streptococcus. It seems that oriental medicine uses more natural process of using herbal medicine, while in the west medicine are synthesized in to pills and solutions for easier consumption.

See Appendix 1E, 2A and 2B, for selected herbal treatments for the human eye.

Moxibustion
The primary “moxa,” or heating substance is mugwort (artemisia vulgaris). The action of the needles or of Moxibustion affects the Qi and blood in the meridians, thus affecting all the substances and organs. In the process of Moxibustion an acupuncture needle with an herbal medicine and a burning incense type of material attached on top of the needle is placed into a therapeutic acupuncture point. Then the incense type herbal medicine is lit with fire/heat then the fire is put out. Then a glass cup is placed over the needle, which creates a vacuum which treats the patient’s meridian.

*Meridians are pathways where Qi or life force energy travels. They are extremely intricate network in a person’s body.

Refer to Appendix 1A, for sample diagrams.

The Four Examinations
Oriental medicine physicians use four techniques to examine a patient. They call this the “four exams.” The four exams are 1) Looking, 2) Listening and smelling, 3) Asking, 4) and touching. The physician completes each of the examinations, gathering signs to weave into the final diagnosis. Chinese use the word “complaint” to indicate both sign and symptom, which is used as separate clinical meaning in western medicine. The word “Signs” in Chinese medicine only means sign regarding the Chinese medicine’s view of dysfunctional area of the body. Some signs—like those of the pulse or tongue are more
important than others, and are given greater weight. These four techniques bring the bodily landscape into focus. Henceforth, helping the oriental medicine doctor to find a diagnosis and plan of treatment. “Some signs – like headaches or blood in the urine – are looked on more as complaints beneath which a disharmony is lurking and are given little diagnostic weight.” This is very different in western medicine. If a western-schooled doctor found out that his patient had blood in the urine the doctor would assume that there was some internal organ (kidney or related structure) problem, which would warrant a higher priority in the patient’s diagnosis and treatment. Refer to Appendix 1B, for details of the four examinations.

Pulse Taking
Taking the pulse is such an important feature of Chinese medicine that Chinese people often speak of going to the doctor as “going to have my pulse felt”... “pulse taking contain extreme subtlety and complexity that bespeaks an art.” Pulse taking requires thorough training, great experience, and the gift of sensitivity. Although a pulse can be felt at various points on the body, Chinese medicine emphasizes taking it at the radial artery near the wrist.

According to Chinese medicine, disharmonies in the body leave a clear imprint in the pulse. Refer to Appendix 1C for picture of pulse being taken and Appendix 1D for details of pulse taking.

Patterns of Disharmony
Chinese medicine recognizes many patterns of disharmony. All of them, however, can be preliminarily grouped into what are known as the Eight Principle Patterns. The Eight Principle Patterns are composed of four pairs of polar opposites Yin/Yang, Interior/Exterior, deficient/excess, and cold/ heat. These Eight Principle Pattern are actually a concrete subdivision of Yin and Yang.

* Eight principle patterns is called “Ba Gong Biean Bian Zheng.”
* “Ba” = 8
* “Gong” = guiding principles, essentials, or parameters.
* “Bian-zheng” = distinguishing patterns.
* “Bian” = distinguish, recognize, or clarify.
* “Zheng” = evidence, proof, emblem and in a different form, symptom or ailment.

The work of a Chinese physician, therefore, is to distinguish patterns, not syndromes, by recognizing the state of bodily disharmony within the domain of signs and symptoms. The process of Chinese medicine is the process of weaving together the elements and recognizing a pattern in myriad of signs. For the Chinese, patterns are sufficient and are the ultimate guiding conception for diagnosis and treatment. The construct of the Eight Principle Patterns allows the physician to begin to recognize how the yin and yang tendencies of the body may be in disharmony. The Eight Principle Patterns are the major categories into which all patterns of disharmony are grouped. For the Chinese, they are the guidelines, the net that help to capture human reality. They define a disharmony in the most general way, but, as has been shown, they can also be endlessly combined and refined to describe a disharmony more precisely.

Refer to Appendix 1F and 1G, for list of various disharmonious patterns.
APPENDIX 1
All information in appendix 1 is cited from the textbook, THE WEB THAT HAS NO WEAVER by Ted J. Kaptchuk. For further detailed information regarding Qi meridians of the various organ systems, various pulses in EKG format, and detailed information on the disharmonies please refer to the above textbook.
APPENDIX 1A-a
Figure of Liver meridian
APPENDIX 1A-b
Figure of Gall Bladder meridian
The Heart Meridian has three branches, each of which begins in the Heart (1). One branch runs downward through the diaphragm (2) to connect to the Small Intestine. A second branch runs upward from the Heart along the side of the throat (3) to meet the eye. The third branch runs across the chest from the Heart to the Lung (4), then descends and emerges in the underarm. It passes along the midline of the inside of the upper arm (5), runs downward across the inner elbow, along the midline of the inside of the forearm (6), crosses the wrist and palm (7), and terminates at the inside tip of the little finger, where it connects with the Small Intestine Meridian.
APPENDIX 1A-d
Figure of Triple burner meridian

The Triple Burner Meridian
APPENDIX 1B

Four Examinations

The important aspect Looking*
1) Tongue – Material of the tongue itself, coating of the tongue, shape and movement.
2) Facial Color.
3)
4) Bodily secretions and excretions.
5) General appearance, including the patients' physical shape, patients' manner, behavior, state of the patient's shen.

Order of importance to the Chinese doctor...they are 1st tongue, 2nd facial color, 3rd secretions and excretions, and 4th appearance.

For example, whenever there is mucus observed by looking, it implies dampness a condition of illness in Chinese medicine.

**“These pieces, or elements of patterns of disharmony, can include a wide range of data—style of movement, sensations of warmth, pain, facial color, mood, qualities of the tongue or pulse, and information are put together and create the image of a disharmony”.

Yin and Yang aspect of the four examinations

Listed below is a brief guideline of classifying Yin signs from Yang signs regards to the “looking, listening, asking, and touching examinations.”

Looking:
Yin signs: “quiet; withdrawn; slow, frail manner; patient is tired and weak, likes to lie down curled up; no spirit; excretions and secretions are watery and thin; tongue material is pale, puffy, and moist; tongue moss is thin and white.”
Yang signs: “agitated, restless, active manner; rapid, forceful movement; red face; patient like to stretch when lying down; tongue material is red or scarlet, and dry; tongue moss is yellow and thick.”

Listening:
Yin Signs: “voice is low and without strength; few words; respiration is shallow and weak; shortness of breath; acrid odor.”
Yang signs: “voice is coarse, rough, and strong; patient is talkative; respiration is full and deep; putrid odor.”

Asking:
Yin signs: “feels cold; reduced appetite; no taste in mouth; desires warmth and touch; copious and clear urine; pressure relieves discomfort; scanty, pale menses.”
Yang signs: “patient feels hot; dislikes heat or touch; constipation; scanty, dark urine; dry mouth; thirst.”

Touching:
Yin signs: “frail, minute, thin, empty, or otherwise weak pulse.”
Yang signs: “full, rapid, slippery, wiry, floating, or otherwise strong pulse.”
APPENDIX 1C

Figure of pulse taking Chinese style
APPENDIX 1D
Details of Pulse taking Chinese style
The first 18 pulse types are of 28 classical pulses are the most important. People in Oriental medicine call this the “Indicators of the primary disharmonies.” The most common distinction between pulses that are made by practitioners of Chinese medicine are depth (the level at which the pulse is perceptible), speed, width, strength, overall shape and quality, rhythm, and length.

Depth
1) Floating pulse (Fu Mai) – Signifies external pernicious influence. Excess Yang characteristics or Insufficient Yin.
2) Sinking or deep pulse (Chen Mai) – Internal disharmony. Excess Yin.

Speed
1) A slow pulse (Chi Mai) – Pulse is fewer than 4 beats per respiration. Sign of cold retarding movement of insufficient Qi (Yin Qi).
2) A rapid pulse (Shu Mai) – More than 5 beats per respiration. Heat is accelerating the movement yang of blood (Yang blood).

Width
1) Thin pulse (Xi Mai) – Yin type.
2) Big pulse (Da mai) – Yang pulse

Strength
1) Empty pulse (Xu mai) – Deficient Qi and blood.
2) Full pulse (shi mai) – Sign of excess Yang.

Shape
1) Slippery pulse (Hua mai)—Excess dampness or mucus and Yang within Yin condition.
2) Choppy pulse (se mai) – Opposite of slippery pulse. Deficient blood or Jing. Congealed blood a choppy pulse is irregular rhythm.
3) Wiry Pulse (xuan mai) – Sign stagnation in the body related to a disharmony that implies the flowing and spreading function of the liver and gallbladder.
4) Tight pulse (Jin mai) – Excess cold and stagnation. A Yang within Yin condition.

Length
1) Short pulse (duan mai) – Yin condition. A deficient Qi.
2) Long pulse (chang mai) – excess yang.

Rhythm
1) Knotted pulse (jie mai) – sign of cold obstructing the Qi and blood, though it may also indicate Deficient Qi, Blood, or Jing. “Sign that heart is not ruling the blood” is a yin condition.
2) Hurried pulse (cu mai) – sign that heat agitating the Qi and blood.
3) Intermittent pulse (dai mai) – associated with heart, or signifies a serious disharmony, or exhausted state of all the organs. A Yin condition
Moderate pulse
1) Moderate pulse (Huan Mai) – normal healthy balanced pulse. Normal is depth, speed, strength, and width. Quit rare, and pulse discussions list it as secondary.

Other ten classical pulse types are conditions and refinements of the previous eighteen and are generally considered less important. They are, however, readily discernible by the experienced physician and are useful in determining precise shades of significance in a diagnosis.

Other pulses
1) Flooding pulse (hong mai) – signifies heat has “yin within yang”. Inquired the fluids and yin of the body.
2) Minute pulse (wei mai) – signifies extreme deficiency yin.
3) Frail pulse (ruo mai) – signifies a more extreme Deficient Qi condition because the Qi cannot even raise the pulse. A yin condition.
4) Soggy pulse (ru mai) – sign of deficient blood or Jing and sometimes of dampness. A yin condition.
5) Leathery pulse (ge mai) – deficient blood or Jing. A yin condition.
6) Hidden pulse (ifu mai) – if strong it is a sign of cold obstructing the meridians. If weak, it signifies deficient yang that cannot raise the pulse. A yin condition.
7) Confined pulse (lao mai) – obstruction due to cold. Yang within yin.
8) Spinning bean or moving pulse (dong mai) – occurs in cases of heart palpitations, intense fright, fever, or pain. A yang condition.
9) Hollow pulse (kong mai) – deficient blood, often seen after great loss of blood. A yin condition.
10) Scattered pulse (san mai) – kidney yang exhausted and “floating away”. A yin condition.

An important idea to remember is that, so far these descriptions are some of the more common signs and symptoms that a Chinese style physician uses to perceive a pattern. It must be repeated that we have described only the pieces of the patterns—and that for Chinese thought and medicine pieces have no meaning outside of the whole. Any of the above pulse types mentioned here could have a different meaning, depending on the rest of the patient’s configuration. For example, the sign of thirst or a dry tongue points to heat or Deficient Yin. This sign has this meaning because it usually appears in a configuration with other Heat signs. But if the person with a dry mouth feels cold, is pale, tired, weak, emotionally flat and low-keyed, has a pale tongue and a slow, weak pulse, the dryness changes its meaning: It becomes a sign of extreme Deficiency with an inability to raise Water. The context, define the piece. Seeing the part simultaneously with the whole is one aspect of the artistry of Chinese medicine. There are no straight lines—no “this” means “that”—just cloudlike patterns that continuously change their shape.
**Correlation of Pulses and Lung Disharmony**

<table>
<thead>
<tr>
<th>Pulse</th>
<th>Pattern of Lung Disharmony</th>
</tr>
</thead>
<tbody>
<tr>
<td>Floating and tight</td>
<td>Exterior/ Cold/ Wind</td>
</tr>
<tr>
<td>Floating and rapid</td>
<td>Exterior/ Hot/ Wind</td>
</tr>
<tr>
<td>Slippery</td>
<td>Mucus Obstructing</td>
</tr>
<tr>
<td>Thin and rapid</td>
<td>Deficient Yin</td>
</tr>
<tr>
<td>Empty</td>
<td>Deficient Qi</td>
</tr>
</tbody>
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**Correlation of Pulses with Kidney, Liver, Heart, and Lung Disharmonies**

<table>
<thead>
<tr>
<th>Pulse</th>
<th>Pattern of Disharmony</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frail and slow</td>
<td>Kidneys not Grasping Qi</td>
</tr>
<tr>
<td></td>
<td>(Affecting Lung Qi)</td>
</tr>
<tr>
<td>Wiry</td>
<td>Liver Invading Lungs</td>
</tr>
<tr>
<td>Choppy and intermittent</td>
<td>Congealed Heart Blood</td>
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<tr>
<td></td>
<td>Obstructing Qi of Chest</td>
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</tbody>
</table>
Sample of Dry eye condition: From THE WEB THAT HAS NO WEAVER.

1) Herbs like Lycium (nourishes the liver blood)*.
2) Acupuncture point "liver 3" (tai-chong, Great pouring).
3) Acupuncture point "Gallbladder 37 (Guang-ming, bright light)
After a number of treatments, alleviate the condition.

* Lycium alone does nothing for the eyes in western perspective, but combination of various other
herbs it has marked effect on disease characterized by dry eyes.

"The liver opens into the eyes."

All of the yin and yang organs contribute the purest part of their energy to the
eyes, creating the brightness or awareness that characterizes harmonious spirit.

The liver, however, has a special relationship to the function of the eyes. The
"Nei Jing" says, ‘when the liver is harmonized, the eyes can distinguish the five
colors.’ And when the liver receives blood, the eyes can see.” The five colors are
white, yellow, red, blue-green, and black.8

Fire in the liver may follow the meridian and generate redness in the eyes.

It is interesting to see that the practitioners of oriental medicine view the eyes as
being one of the most critical organs in the human body. As do the western­
schooled practitioner view the eyes as also very important.
APPENDIX 1F
Patterns of Various Disharmonies

Listed below are names of various patterns* cited from The Web That Has No Weaver. Some with brief explanations, but most are just the name of the disharmonies. For details refer to the Book "The Web That Has No Weaver by Ted J. Kaptchuk.

*There are vast lists of combination of patterns of illnesses in Oriental medicine. However, for this article only the names of these patterns will be listed. For more detailed information on each pattern please refer to the various text in oriental medicine.

Patterns of Qi and Deficient Yang, Patterns of Blood and Deficient Yin. “Disharmonies of the blood and Qi give rise to the changes of the hundred diseases.”

1) Patterns of deficient Qi (qi-xu-zheng) and deficient Yin (yang-xu-zheng).
2) Patterns of deficient Qi (qi-xu-zheng) and deficient Yang (yang-xu-zheng).
3) Patterns of Stagnant Qi (qi-zhi-zheng).
4) Patterns of deficient Blood (xue-zu-zheng) and deficient Yin (yin-xu-zheng).
5) Patterns of Congealed blood (xue-yu-zheng) excess blood.
6) Patterns of Hot blood (xue-re-zheng) excess/heat/pattern.
7) Patterns of Pernicious Influences.
8) Patterns of heat pernicious influences (re-xie-zheng) and External dryness (wai-zao-xie-zheng) An excess yang condition

Exception: the only major exception is internal excess fire, which is usually a liver disharmony.

Pattern of wind pernicious influence. (feng-xie-zheng).
Excess yang is usually seen as acute conditions.
Exterior wind/cold (wai-feng-han-zheng).
External wind/heat (wai-feng-re-zheng).
Wind penetrating the meridians (feng-xie-ru-jing-luo-zheng).
“If wind obstructs the flow of qi in the meridians, paralysis may occur”

Pattern of cold pernicious influence. (han-xie-zheng).
Presented as excess cold and excess yin.
Pattern of cold blockage (han-bi) severe pain in joints and flesh and spasms and contractions as well as by the other signs of cold patterns like pulse, moist tongue, and slow tight pulse.
Cold pain (han-tong-zheng) a severe abdominal pain.

Pattern of Damp pernicious influence (shi-xie-zheng)
All damp pernicious influence affect the spleen.

Pattern of mucus (tan-zheng) and excess yin.
Specialty of dampness.
Mucus is development of dampness.
Wind mucus (feng-tan-zheng)
A combination of wind and mucus.
“mucus lingering in the meridians (tan-liu-Jing-lo-zheng) display such signs as numbness in the limbs or relative soft, mobile swellings, lumps, or tumors (such as goiters, lymphadenopathy, and sebaceous cysts accompanied by specific mucus signs.”

Patterns of inferior (li-zheng) and Exterior disharmony (biao zheng).
It may be seen that the signs of a pattern of exterior disharmony are identical with those indicating an external pernicious influence, while the signs of an interior disharmony are those of an internal Yin/Yang disharmony.

Pattern of Deficiency (xu-Zheng) and Excess disharmony (shi-zheng).
If a patient has insufficient condition then it is a deficient pattern. If the patient has an acute condition that is caused by pernicious influence then it is an excess pattern.

Patterns of cold (han-zheng) and Heat (re-zheng).
When Yang Qi is insufficient or Cold Pernicious Influence is affecting the body then it is a pattern of cold. When Heat Pernicious Influence is affecting the body or insufficient yin or fluids leading to preponderance of Yang, then it is a pattern of Heat.

Pattern of Yin (yin-zheng) and Yang disharmony (yang-zheng).
When a combination of interior condition and deficient condition and cold is influencing the body then it is a Yin pattern. Yin = Interior + Deficient + Cold.

When a combination of exterior and excess and heat is influencing the body then it is a Yang condition. Yang = Exterior + Excess + Hot.

Yang aspect predominates—that is, whether the pattern is one of Yin within Yang.

Yin aspect predominates— that is, whether the pattern is Yang within Yin.

Pattern of excess/ heat.
Pattern of Deficiency/ heat.
Pattern of Excess/ cold.
Pattern of Deficiency/ cold.
Pattern of True heat / illusionary cold.
Pattern of Cold/ illusionary heat.
Pattern of internal/external, deficient/ excess, cold and hot.

It is possible for opposite patterns to exist simultaneously.

One pattern of disharmony can often change into another pattern.
APPENDIX 1G
Patterns of organ disharmony

Heart disharmonies.
The primary function of the heart is to rule the blood and shen. These substances are therefore commonly involved in pattern of heat disharmonies.

Patterns of deficient heart blood (xin-xue-xu) and deficient heart yin (xin –yin-xu).
Both these patterns are associated with an insufficient amount of blood or yin to nourish the heart and shen. The actual symptoms of these two patterns are deceptively similar. They commonly include heart palpitations, forgetfulness, insomnia, excessive dreaming, disturbed sleep, and a feeling of unease. These symptoms are thought of as the blood or yin unable to embrace the Qi or Yang.

Deficient heart blood is often associated with deficient spleen Qi because the spleen produces the blood, while deficient heart yin is usually related to deficient kidney yin since the kidney are the source of the yin of the organs.

“When western doctors examine patients exhibiting these patterns, they often find cardiovascular disorders characterized by tachycardia, arrhythmia or anemia, hypertension, hyperthyroidism, depressive neurosis, and extreme malnutrition”.

Pattern of Deficient Heart Qi (Xin-qi- Xu) and deficient heart yang ( xin-yang-xu)
Deficient heart Qi displays the general signs of deficient qi weak pulses, pale tongue, lethargy, heart palpitations and muddled shen. Irregular pulse (like knotted or intermittent), Heart Qi and associated with blood movement.

Deficient heart yang displays the same signs often with greater severity and shows signs of the “appearance of cold.” (A slow and much weaker pulse and smaller, moist tongue, etc...).

“Western doctors who examine patients displaying these patterns often observe cardiac insufficiency, coronary arteriosclerosis, angina pectoris, nervous disorders, general bodily weakness, and depressive neurosis.

Patterns of congealed Heart Blood. (Xin-Xue-Yu).
Will manifest Yang signs of stabbing pain and purple face and tongue, along with such yin signs as lassitude, palpitations, and shortness of breath. The pulse is likely to be in between yin and yang, for example, choppy or wiry. In Western terms the patient will be suffering from angina pectoris, pericarditis, or coronary artery disease.”

Patterns of cold mucus confusing the heart openings (Han-tan-mi-xin-qiao) and mucus fire agitating the heart (tan-huo-rao-xin)
Characterized by thick tongue moss, a slippery pulse, and abnormal behavior, sometimes accompanied by drooling since cold mucus is yin, behavior signs associated with this pattern might include an inward, restrained, foolish blackouts. The pulse might be slow as well as slippery, and the tongue moss would be white. Since hot mucus is relatively yang, (hyperactivity) agitation, aggressive behavior, incessant talking, and perhaps violent lashing out behavior, accompanied by other heat signs, such as rapid pulse and yellow moss.

Often mucus disharmonies of the heart, maybe seen to correspond to western categories of mental illness. At other times other disharmonies correlate with such western disease entities as encephalitis and grain negative sepsis, when they affect cerebral functions, or apoplexy, or epilepsy.

Lung disharmonies.
The Lung rule the outside of the body, and of all the yin organs, they are the most sensitive to external pernicious influences. For this reason, the lung is called “the tender organ.” Because there is a close relationship between the lungs and Qi, this organ is particularly sensitive to disharmonies of deficient Qi. Lung disharmonies also commonly involve deficient yin.

The pattern of Cold Violating the Lungs (han-xie-fan-fei). This is an external cold pernicious influence pattern that especially affects the lungs. Contained external cold signs like chills, slight fever, head and body aches, and lack of perspiration. Thin white tongue moss, and a floating, tight pulse. Accompanied by lung disharmony symptoms such as stuffy or runny nose, asthma, or a cough with thin, watery sputum. In the west, patients with this pattern would often be diagnosed as suffering from the common cold, acute or chronic bronchitis, bronchial asthma, or emphysema.

The pattern of Heat clogging the lungs (re-xie-yong-fei). This pattern manifests the usual signs of an external heat pernicious influence such as fever, slight chills, perspiration, thirst, constipation, dark urine, red tongue with dry yellow moss, and fast pulse. Western doctors would say common cold, acute or chronic bronchitis or pulmonary abscess.

The Pattern of Mucus Dampness hindering the lungs (tan-shi-zu-fei). Common signs include full, high-pitched coughing, wheezing, or asthma with copious phlegm, chest and flank distention and soreness; increased difficulty in breathing shen lying down (since it is even harder for lung Qi to descend when the body is horizontal); thick, greasy tongue moss that is either white or yellow depending on whether the obstructing mucus is cold or hot; and a slippery pulse (the major sign of mucus dampness). In the west this pattern would be perceived most often as chronic bronchitis or bronchial asthma.

The pattern of deficient lung yin (fei-yin-xu)
Occur when chronically deficient yin, usually of the kidney, affect the yin of the lung.

Deficient lung qi (fei-qi-xu)
This pattern usually occur either as the result of an External Pernicious Influence remaining in the lungs for a long period and injury the Qi (an excess condition turning into one of deficiency) or because of various internal disharmonies that affect the lungs. The signs of this pattern are exhausted appearance and spirit, low voice and lack of desire to talk, and weak respiration. In western terms such symptoms might point to emphysema, chronic bronchitis, pulmonary tuberculosis, or allergies.

These two theoretical guidelines below are used like a guideline like doctors use procedure guides. However, only with actual practice can a Chinese Doctor become adept at the art of pulse taking. The Pulse is the strongest avenue of a patient’s diagnosis.

Spleen disharmonies.
The central tasks of the spleen are 1) ruling the transformation of food into Qi and blood and 2) governing the blood. Internal disharmonies of the spleen are usually linked to an insufficiency of spleen Qi to perform these activities. Because the spleen is especially sensitive to dampness, its patterns of excess tend to involve dampness. Such disharmonies are usually internally generated.

Patterns of deficient spleen Qi (pi-qi-xu) and deficient spleen yang (pi-yang-xu).
Deficient spleen Qi is associated with such spleen specific signs as poor appetite (insufficient Qi to transform food) slight abdominal pain and distention that are relieved by touching (insufficient Qi to move food) and loose stools (insufficient Qi to complete digestion).

Deficient spleen yang is a deeper and more serious disharmony than that of efficient spleen Qi.

In the west these symptoms and signs would be diagnosed as chronic disease as gastric or duodenal ulcers, gastritis, enteritis, hepatitis, dysentery, or hepatitis.

Pattern of spleen Qi sinking (pi-qi-xia-xian)
This is a subcategory of deficient spleen Qi and deficient spleen yang and occurs when the qi cannot perform into function of retaining things in their proper place.

Pattern of spleen unable to govern the blood (pi-bu-zong-xue)
Another subcategory of deficient spleen Qi or yang occurs when the yang Qi of the spleen cannot hold the blood in place. Various kinds of chronic bleeding results blood in the stool, bloody nose, chronic subcutaneous hemorrhaging, excessive menses, uterine bleeding. In western medicine, the patterns of spleen
unable to govern the blood would commonly appear as functional uterine bleeding, bleeding hemorrhoids, hemophilia, or henoch-schonlein purpura.

Pattern of dampness distressing the spleen (shi-kun-pi).
Most spleen disharmonies are patterns of deficiency. The spleen likes dryness and dislikes dampness...in this situation, fluids are not properly transformed and dampness builds up in the spleen; thus, the pattern is one of deficiency turning into excess. “Thick greasy tongue moss is also a crucial sign here, it nearly always points to excess.” In western terms, these signs and symptoms lead to the diagnosis of chronic gastroenteritis, chronic dysentery, and chronic hepatitis.

External dampness obstructing the spleen (wai-shi-zu).
This pattern is similar to dampness distressing the spleen, but is less common and occurs when dampness is an external pernicious influence. The patient usually has a acute sudden onset and occasionally, a low fever.

Damp heat collecting in the spleen (pi-yun-shi-re).
This pattern is also associated with eating fatty foods and excessive alcohol consumption. Sings of dampness will be present as well as the sings of heat, and in addition, the movement of bile can be obstructed, causing jaundice and a bitter taste in the mouth. A western physician examining a patient with the patterns of damp heat collecting in the spleen might diagnose acute gastric inflammation, acute hepatic infection, cholecystitis, or cirrhosis of the liver.

Turbid Mucus disturbing the head (tan-zhuo-shang-rao)
This is a development of damp spleen patterns. The patient suffers from severe dizziness, rather than a feeling of heaviness in the head, because mucus is heavier than dampness. Very greasy tongue moss is a predominant sign of this pattern. In western terms, this pattern is often part of such disorders as hypertension and menieres disease.

Liver disharmonies.
One important function of the liver is to rule “flowing and spreading.” This organ oversees the flow of interdependent bodily processes the way the commander of an army ground troops.

The organ most associated with headaches is the liver, because liver Qi often rises when the liver is in disharmony.

Liver disharmonies led to stagnation.
Stagnation characteristics develop excess and heat. The liver is the yin organ more involved with excess heat disharmonies and internal heat (fire). Internal wind pernicious influences are also after generated in the liver. Liver fire easily ascends and can affect the head and eyes. Spleen need dryness liver needs moisture (which is dependent on kidney yin and Jing), for its smooth sprinkling activity. A dry disharmonious liver can easily lead to patterns of heat. Liver Qi
lacks moisture can lead it to “jump” or “fly off the handle.” (Cause common emotional sign of liver disharmony). The liver, because of its relation to moisture, is very dependent on its yin aspect. This, in turn, brings us to the liver’s other main function, storing the blood, which is the major yin substance and the “mother of Qi.”

Pattern of constrained liver Qi (gan-qi-yu-jie).
Pattern of Liver fire blazing upward (gan-huo-shang-yan).
Pattern of Liver yin (gan-yin-xu).
Pattern of Liver yang ascending (gan-yang-shang-kang).
Pattern of liver wind moving internally (gan-feng-nei-dong)
Pattern of deficient liver blood (gan-xue-xu)

A chronic eye problem such as retinitis is cause by deficient liver blood.

Pattern of cold stagnating in the liver meridian (han-zhi-gan-mai).
This pattern arises when cold obstructs the liver meridian. Patients are affected in the groin area. Signs include pain and distention in the lower side and groin; a swollen scrotum, which feels as if it were being pulled downward; moist tongue with white moss; deep, wiry slow pulse; and discomfort relieved by heat. In the west this pattern would be seen as one type of hernia (a term used in both Western and Chinese medicine) or as a urogenital disorder such as pelvic inflammatory disease.

Kidney disharmonies.
The kidneys store Jing, or essence, and since the body cannot have too much jing, patterns of kidney disharmony tend to be ones of deficiency. In addition because the kidneys are considered the root of the yin and yang, all the organs, disharmonies of the kidneys are rarely isolated. Of all the pattern of disharmony, they are most often linked to disharmonies of other organs, either preliminary to those disharmonies or as a final consequence of them.

Pattern of deficient kidney yang (shen-yang-xu).
Pattern of deficient kidney yin (shen-yin-su).
Pattern of deficient kidney Jing (shen-jing-bu-zu).
APPENDIX 2

All information in appendix 2 is cited from “THE ENGLISH-CHINESE ENCYCLOPEDIA OF PRACTICAL TRADITIONAL CHINESE MEDICINE. Ophthalmology.” By higher education press, Beijing, China. For more exact details of various diseases that affect the various structures of the eyes please refer to the above textbook.

The following are couple of examples of how oriental medicine approach and use herbal combinations for specific diseases that affect the eyes.

Appendix 2A

Example one: P. 104 to 107 of Ophthalmology 17, Encyclopedia.

**Acute Epidemic Conjunctivitis**

Acute epidemic conjunctivitis is characterized by acute onset and high infectiousness, edema and congestion of the bulbar conjunctiva. It is caused by enterovirus or adenovirus. It is termed Tian Xing Chiyan in TCM.

Etiology and Pathogenesis

The disease is due to affection of epidemic pathogenic factors, which travel upward along the lung channel and attack the eyes. If the epidemic pathogenic factors attack the eyes directly, or, if they are combined with excessive heat of the lung and stomach and then jointly attack the eye, the disease will also occur.

Clinical Manifestations

There are photophobia and lacrimation, headache, pain of the orbit, red swollen eyelid, congestion and edema of bulbar conjunctiva, petechial or patchy subconjunctival hemorrhage. The eye secretion is mucous and comparatively scanty. There is spotted infiltration on the superficial layer of the cornea, which is absorbed slowly. The lymphoglandulae auriculares anteriores are swollen.

Type and treatment

1. Internal Treatment

   Type of invasion of epidemic pathogenic factors.
   Symptoms and signs: Photophobia, lacrimation, foreign body sensation, congestion and edema of bulbar conjunctiva, headache, pain of the orbit, aversion to wind, lassitude, floating pulse, reddened tongue with thin, whitish coating.
   Therapeutic Method: Expelling wind and epidemic pathogenic factors, clearing away heat and toxic material.
   Recipe: Modified *Puji Xiaodu Yin* (31)
   Ingredients:
Radix Isatidis 30 g
Lasiosphaera seu Calvatia 9 g
Fructus Arctii 9 g
Herba Menthae 9 g
Flos Chrysanthemi 9 g
Radix Bupleuri 9 g
Radix Platycodi 9 g
Cortex Mori Radicis 9 g
Fructus Forsythiae 15 g
Rhizoma Coptidis 6 g
Radix Scutellariae 9 g
Rhizoma Smilacis Glabrae 15 g
Radix Glycyrrhizae 9 g

Administration: Decoct the above drugs in water for oral dose. One dose daily.

Type of excessiveness of noxious heat.
Symptoms and signs: Photophobia, lacrimation, epiphora with hot sensation, edema of the eyelid, marked congestion and edema of the bulbar conjunctiva, subconjunctiva hemorrhage, preauricular lymphhoodon swelling with tenderness, thirst with desire for drink, constipation, full and forceful pulse, reddened tongue with dry and yellow fur.
Therapeutic Method: Clearing away heat and toxic materials and expelling epidemic pathogenic factor.

Recipe: Modified *Qingwen Baidu Yin*

Ingredients:
- Gypsum Fibrosum 30 g
- Rhizoma Anemarrhenae 9 g
- Radix Glycyrrhizae 9 g
- Rhizoma Coptidis 9 g
- Radix Scutellariae 9 g
- Fructus Gardeniae 9 g
- Fructus Forsythiae 12 g
- Radix Paeoniae Rubra 9 g
- Cortex Moutan Radicis 9 g
- Radix Rehmanniae 12 g
- Rhizoma Platycodi 9 g
- Folium Isatidis 6 g
- Herba Menthae 9 g

Administration: Decoct the above drugs in water for oral dose. One dose daily.

2. Other therapies
   1. Apply eye drops of 1% huangginsui drops to the eye.
   2. Decoct 15 g Radix Isatidis or Folium Isatidis in water and filtrate the decoction. Wash the eyes with the filtrated decoction.
3. Pricking for blood letting out. Select three of the posterior auricular veins. After routine disinfection, prick them with a three-edged needle to let five drops of blood out, once a day.
Open Angle Glaucoma
Open angle glaucoma, which is also called simple glaucoma, is characterized by pathological increase of the intraocular pressure and an open anterior chamber angle. As it progresses slowly with slight symptoms, it is not easy to detect it at the early stage. The disease is usually found in young adults, and males are affected more often than females. It corresponds to Qingfeng Neizhang in TCM.

Etiology and Pathogenesis
Emotional depression of a person may cause stagnation of the liver Qi that will turn into fire. When the fire goes upward to attack the eyes, the disease occurs. Or, if a person suffers from retention of dampness due to hyperfunction of the spleen, phlegm will originate from the retention and form phlegm stagnation which will further convert into fire. When the fire moves upward to attack the eye, the disease is caused. Besides, deficiency of the liver and kidney, a condition called consumption of primordial Yin, will result in asthenic fire, and attack of the eye by the fire will lead to the disease.

Clinical Manifestations
At the early stage there is almost no symptom, but slight distention feeling in the eyes, headache and iridization may occur due to overwork or emotional upset. As the disease progresses, vision diminishes and visual field shrinks gradually and blindness will occur finally. Clinical examination shows that there is no change in the anterior part of the eye. The cupping of the disc of the fundus becomes wider and deeper. The cup disc ratio is above 0.5. The blood vessels are pushed to the nasal side, some of which look like bending knees, with nerve fiber layer defect. At the late stage the optic disc is pallor and look like a cup. The anterior chamber angle is wide. The intraocular pressure is elevated and its undulation amplitude is large within twenty-four hours.

Type and Treatment
1. Internal Treatment
Type of fire due to stagnation of Qi.
Symptoms and signs: Slight distention feeling in the eye, iridization, headache, dizziness, fullness in the chest and hypochondria, reddened tongue with yellow fur, and wiry, small pulse.

Therapeutic Method: Clearing away heat and relieving the liver.
Recipe: Modified Danzhi Xiaoyao San
Ingredients:
Radix Bupleuri 9 g
Cortex Moutan Radicis 9 g
Fructus Gardeniae 9 g
Poria 9 g
Type of combined attack of fire and phlegm.
Symptoms and signs: There are all the eye symptoms of open angle glaucoma, accompanied with dizziness, bitter taste and dry throat, fullness in the chest and hypochondria, irritability, reddened tongue with yellow and greasy fur, and smooth, rapid pulse.

Therapeutic Method: Clearing away heat and removing phlegm.
Recipe: Modified *Lingyang Jiao San*
Ingredients:
- Pulvis Cornu Saigae Tataricae 3 g
- Flos Chrysanthemi 12 g
- Semen Cassiae 12 g
- Fructus Viticis 12 g
- Radix Ophiopogonis 12 g
- Poria cum Ligno Hospite 12 g
- Radix Paeoniae Rubra 12 g
- Semen Plantaginis 12 g
- Canlis Bambusae in Taeniam 9 g
- Rhizoma Pinelliae 9 g
- Arisaema cum Bile 9 g
- Radix Glycyrrhizae 9 g

Administration: Decoct the above drugs in water for oral dose, once a day.

Type of deficiency of the liver and kidney.
Symptoms and signs: There are all the eye symptoms of open angle glaucoma, together with insomnia, amnesia, soreness and weakness of lins and knees, dizziness, tinnitus, red tongue with little coating, small and rapid pulse.

Therapeutic Method: Nourishing the liver and kidney.
Recipe: Modified *Qiju Dihuang Tang*
Ingredients:
- Fructus Lycii 12 g
- Flos Chrysanthemi 12 g
- Rhizoma Rehmanniae Praeparatae 12 g
- Radix Paeoniae Alba 12 g
Radix Codonopsis Pilosulae 12 g
Poria cum Ligno Hospite 12 g
Rhizoma Alismatis 9 g
Semen Plantaginis 9 g
Rhizoma Gastrodiae 9 g

Administration: Decoct the above drugs in water for oral dose, once a day.

2. Other therapies
   1. Using 1% Canlis Erycibes Fluid to instill in eyes, three times daily.
   2. Using 2% Semen Arecae Fluid to instill in eyes, three times daily.
   3. Using the same acupuncture treatment as for acute angle closure glaucoma.
      1. Acupuncture Treatment: The commonly used points are Jingming, Sibai, Chengqi, Qiuhou, Hegu, Taichong and Fengchi, choose four points for needling, once a day.
      2. Auriculo-Acupuncture: Search for sensitive points and use them in coordination with the points eye 1, eye 2, liver, etc. for needle-embedding or Semen Vaccaria plaster mounting until the remission of the symptoms.
Acknowledgement:

Most of the information in this article originated from the textbooks
1) The Web That Has No Weaver by Ted J. Kaptchuk.
2) THE ENGLISH-CHINESE ENCYCLOPEDIA OF PRACTICAL TRADITIONAL CHINESE MEDICINE. Ophthalmology. By higher education press, Beijing, China.
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1) Kaptchuck, Ted J. THE WEB THAT HAS NO WEAVER. Understanding Chinese medicine.


6) Shanghai first medical hospital clinical handbook of antimicrobial medicine [82], p. 77-78.
