

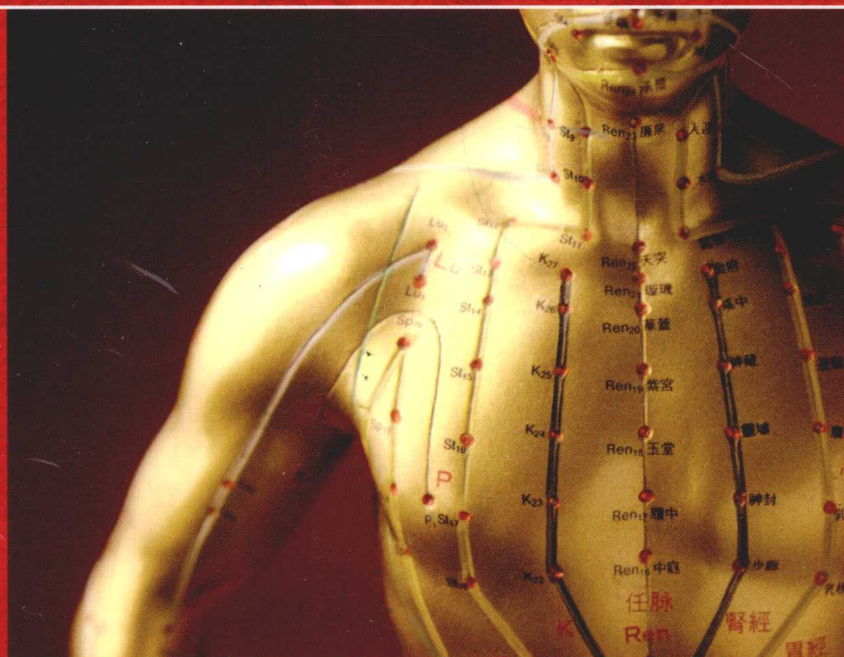
# International Acupuncture Textbooks

China Beijing International Acupuncture Training Center  
Institute of Acupuncture and Moxibustion,  
China Academy of Chinese Medical Sciences

# Diagnostics of Traditional Chinese Medicine

· **Advisor:** Cheng Xinnong

**•Editors:** Zhu Bing, Wang Hongcai



人民軍醫出版社

PEOPLE'S MILITARY MEDICAL PRESS



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# **Diagnostics of Traditional Chinese Medicine**

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**Advisor** Cheng Xinnong

**Chief Editors** Zhu Bing, Wang Hongcai

**Deputy Editors** Hu Xuehua, Huang Hui, Yu Min, Wang Huizhu

**Members of the Editorial Board**

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Yu Min, Zhu Bing, Zhang Nan, Zhang Yi

 **人民軍醫出版社**  
PEOPLE'S MILITARY MEDICAL PRESS

Beijing

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## 图书在版编目(CIP)数据

中医诊断学=Diagnostics of Traditional Chinese Medicine:英文/朱兵,王宏才  
主编.-北京:人民军医出版社,2009.9

国际针灸教材

ISBN 978-7-5091-2933-3

I.中… II.①朱…②王… III.中医诊断学-教材-英文 IV.R241

中国版本图书馆CIP数据核字(2009)第155839号

---

策划编辑:黄建松 文字编辑:王惠珠 黄晖 余敏 责任审读:王宏才

出版人:齐学进

出版发行:人民军医出版社 经销:新华书店

通信地址:北京市100036信箱188分箱 出编:100036

质量反馈电话:(010)51927290,(010)51927283

邮购电话:(010)51927252

策划编辑电话:(010)51927300-8057

网址:[www.pmmp.com.cn](http://www.pmmp.com.cn)

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印、装:三河市春园印刷有限公司

开本:787mm×1092mm 1/16

印张:13 字数:287千字

版、印次:2009年9月第1版第1次印刷

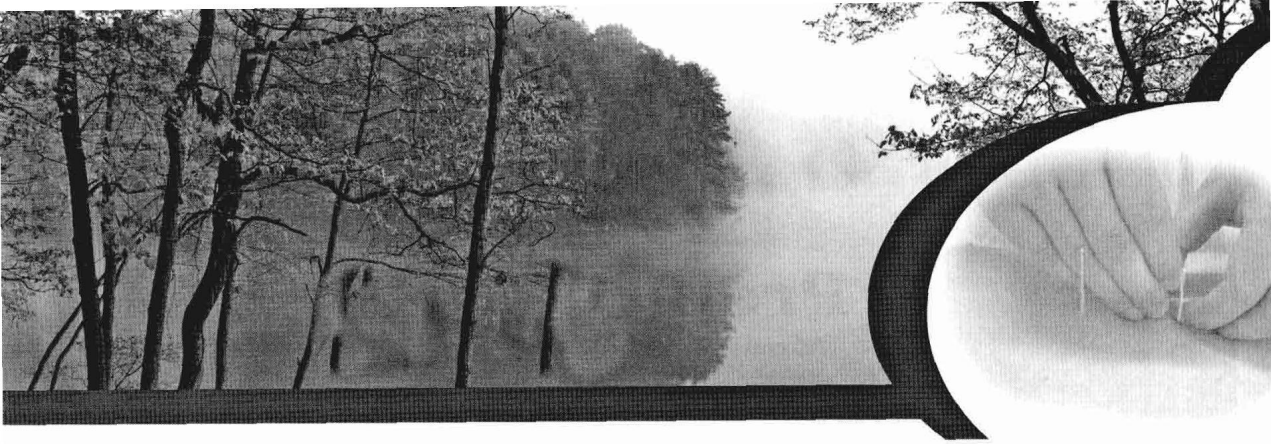
印数:001~800

定价:60.00元

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## **China Beijing International Acupuncture Training Center**

China Beijing International Acupuncture Training Center (CBIATC) was set up in 1975 at the request of the World Health Organization (WHO) and with the approval of the State Council of PRC. Since its foundation, it has been supported and administered by WHO, the Chinese government, State Administration of Traditional Chinese Medicine (SATCM) and China Academy of Chinese Medical Sciences (CACMS). Now it has developed into a world famous authoritative training organization.

Since 1975, aiming to popularize acupuncture to the world, CBIATC has been working actively to accomplish the task, “to perfect ways of acupuncture training and provide more opportunities for foreign doctors” , assigned by WHO. More than 30 years’ experience has created an excellent teaching team led by the academician, Prof. Cheng Xinnong, and a group of professors. The multiple courses here are offered in different languages including English, German, Spanish, Japanese, etc. According to statistics, so far CBIATC has provided training in acupuncture, Tuina Massage, Chinese traditional medicine, Qigong, etc. for over 10,000 medical doctors and students from 106 countries and regions.

The teaching programs of CBIATC including three-month and various short courses are carefully and rationally worked out based on the individual needs of participants. Characterized by the organic combination of theory with practice, there are more than ten cooperating hospitals for the students to practice in. With professional teaching and advanced services, CBIATC will lead you to the profound and wonderful world of acupuncture.

Official Website: [www.cbiatc.com](http://www.cbiatc.com)

Training Support: [www.tcmoo.com](http://www.tcmoo.com)



## Preface

More than 2000 years ago, a Chinese doctor named Bianque saved the life of a crown prince simply with an acupuncture needle. The story became one of the earliest acupuncture medical cases and went down in history. Perhaps since then, people have been immersed in fantastic reveries about the mystery of acupuncture and kept on studying it. In 1975, at the request of the World Health Organization, an acupuncture school was founded in Beijing, China, namely China Beijing International Acupuncture Training Center. As one of the sponsor institutions, the center compiled a text book of Chinese Acupuncture and Moxibustion for foreign learners and had it published in 1980 and reprinted repeatedly afterwards, which is of profound far-reaching influence and has been adopted as a “model book” for acupuncture education and examination in many countries, and played a significant role in the global dissemination of acupuncture at the present time.

Today, for the purpose of being “authentic and professional”, we have compiled a series of books entitled Chinese Acupuncture Series to introduce incisively the basic theories of traditional Chinese medicine (TCM) and acupuncture-moxibustion techniques, which is characterized by inheriting and developing the characteristics of the original text book of Chinese Acupuncture and Moxibustion; presenting authoritatively the systematic teaching materials with concise explanation based on a core syllabus for TCM professional education in China.

In addition, just as the same plant might have its unique properties when growing in different geographical environments, this set of books may reflect our experience accumulated in 30-years of international acupuncture training with its own style.

In order to let the book come out in time for the occasion of the 2009 Frankfurt International Book Fair, our scheduled time for preparation has been shortened by half. Though the whole team has worked hard to guarantee the quality, errors and omissions may still exist. We sincerely hope that the readers will oblige us with corrections.

Zhu Bing, Wang Hongcai



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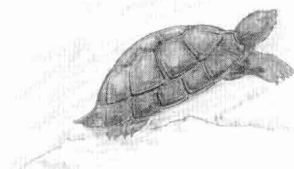
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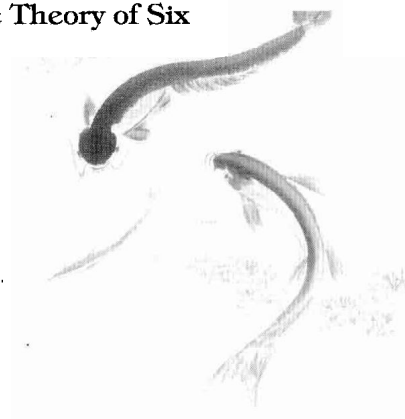
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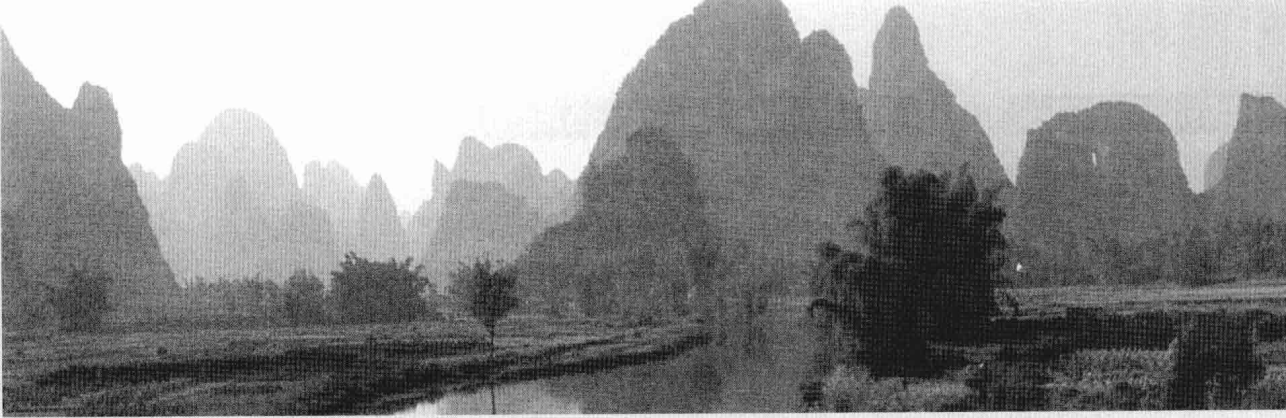
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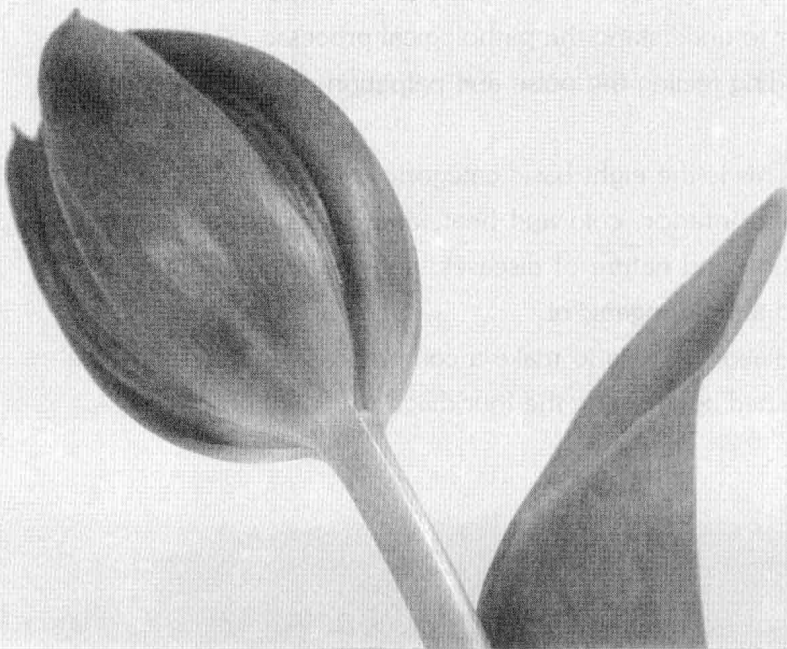
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# **Chapter 1**

## **Introduction**



# **I. Concept of diagnostics of TCM**

Guided by the theory of Chinese medicine, Diagnostics of TCM is to study how to differentiate and diagnose diseases. It is a bridge between the basic theories and treatments in the system of TCM.

## **II. Content of diagnostics of TCM**

1. Diagnostic methods: Inspection, auscultation and olfaction, inquiring, and palpation.

1.1 Inspection: This is an observation of the doctor with his eyes on the systemic and regional changes in the patient's vitality, colour, appearance, secretions and excretions.

1.2 Auscultation and olfaction: Namely listening to the speech, respiration, and cough, and smelling the odours of the patient.

1.3 Inquiring: Asking the patient or the patient's companion about the disease condition in order to understand the pathological process.

1.4 Palpation: Including feeling the pulse and palpation of different parts of the patient's body.

2. Eight principles: This is the eight basic categories of syndromes, namely, yin and yang, exterior and interior, cold and heat, and deficiency and excess, used to analyze the location and nature of diseases, and the relative strength of the pathogenic factor and antipathogenic qi.

3. Syndrome differentiation: This is to make a comprehensive analysis of the symptoms and signs obtained by applying the four diagnostic methods.



Differentiation of syndromes according to the theories of eight principles  
 Differentiation of syndromes according to the theory of aetiology

applicable for all clinical treatments

Differentiation of syndromes according to the theory of qi, blood & body fluid  
 Differentiation of syndromes according to the theory of zangfu organs

applicable for diagnosing the endogenous diseases

Differentiation of syndromes according to the theory of six meridians  
 Differentiation of syndromes according to the theory of wei-defense, qi, ying-nutrient and xue-blood  
 Differentiation of syndromes according to the theory of Sanjiao

applicable for diagnosing the acute febrile diseases

Each method has its own features and lays stress on a particular aspect while connects with and supplements the others.

#### 4. How to write case report

This is the basic skill which should be mastered by the clinical doctors.

### III. Principles of diagnostics of TCM

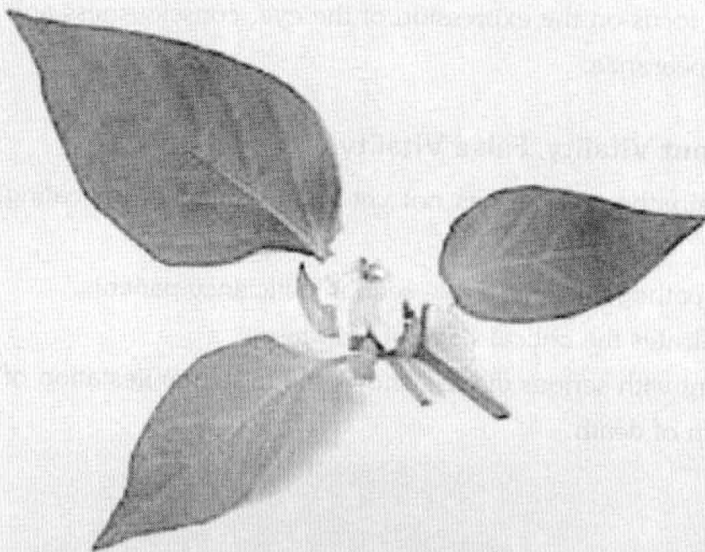
1. To examine the whole pathological changes and the environment conditions of the patient.
2. To differentiate the syndromes and seek for causative factors.
3. To use the four diagnostic methods in combination for a comprehensive analysis.





## **Chapter 2**

# **Diagnostics**



## I. Inspection

Inspection is to diagnose with observation on the whole body including the excreta of the patients to understand his pathological changes. Inspection includes the observation of vitality, colour, and appearance and so on.

### 1. Observation of the vitality

#### Shen-Vitality

Broad meaning: General manifestation of the vital activities of the human body. Shen refers to Life.

Narrow meaning: Spiritual activities. Shen refers to Spirit.

Material basis

Shen comes from the congenital essence. It depends on the nourishment of acquired essence after birth and the support of normal functions zangfu organs.

Significance of observation of vitality

To understand the strength of antipathogenic qi of human body and severity of disease.

Observation of vitality focus on the expression of the eye, consciousness and spirit, complexion, and appearance.

#### With Vitality, Without Vitality, False Vitality

With Vitality: The antipathogenic qi has not yet been damaged, indicating that the disease is mild.

Less Vitality: The antipathogenic qi is weak, seen in deficiency patients.

Without Vitality: It indicates the critical stage of a disease.

False Vitality: A patient with serious disease shows the false manifestation of good vitality, being the sign of death.



	Manifestations	Significance
With Vitality	Normal appearance and colour, lustrous complexion, keen response, a sparkle in the eyes, full consciousness with normal speeches and movements, and even respiration.	Healthy. Even though diseased, it is mild with a good prognosis.
Less Vitality	Listlessness, forgetfulness, sleepiness, low voice, tiredness, slow in movement.	Weakness of functions of zangfu organs. Mild disease with a good prognosis.
Without Vitality	Emaciation with diseased complexion, slow in response, without sparkle in the eyes, not full consciousness, abnormal speeches and movements (delirium, involuntary movement of fumbling and picking at the bed or clothes), and respiration.	Failure of functions of zangfu organs, poor prognosis.
False Vitality	Suddenly with malar flush, sparkle in the eyes, and good appetite.	Failure of yin to control yang causing yang floating out, showing a false phenomenon of "getting better", being a critical sign of separation of yin and yang.

### Abnormal mentality:

**Depressive mental disorder:** Manifested by dejection, reticence or incoherent speech, laughing and crying. Mostly caused by stagnation of phlegm–qi misting the mind.

**Manic mental disorder:** Manifested by shouting, restlessness and violent behaviors. Mostly caused by excessive yang disturbing the mind or blood stasis misting the mind.

**Epilepsy:** Manifested by falling down in a fit, loss of consciousness, foam on the lips, screams with eyes staring upward, and convulsions. Mostly caused by liver wind bringing the phlegm upward to mist the mind or phlegm fire disturbing the heart.

## 2. Observation of the colour

The colour and luster of the face are observed.

The colour and luster of the face are the outward manifestations of qi and blood of the zangfu organs. So the observation of the colour and luster is helpful for diagnosing.

The discolourations includes blue which suggests the liver disease, red which suggests the heart disease, yellow which suggests the spleen disease, pale which suggests the lung disease, and dark grey which suggests the kidney disease.

The corresponding areas of zangfu on face:

People of different races have different skin colours. However, a lustrous skin with natural colour is considered normal. A normal coloured and lustrous face implies the person is in good health with abundant qi and blood and good functions of zangfu organs.

**Host colour:** For example, the wood people have the face in blue, the earth people have the face in yellow, the fire people have the face in red, the metal people have the face in pale, and the water people have the face in dark grey.

**Guest colour:** For example, the face should be in slightly blue in spring, slightly red in summer, slightly yellow in late summer, slightly pale in Autumn, and slightly dark grey in winter.

Both host and guest colours are normal physiological phenomena.

**Diseased colours:** It refers to those too dark or bright, or not changed with life conditions.

**Normal or abnormal:**

**Normal**—bright with luster—mild disease, no failure of zangfu organs, still with stomach—qi—good prognosis.

**Abnormal**—dark and dry—severe disease, failure of zangfu organs, exhaustion of stomach—qi—poor prognosis.

**Plain Questions:** Green like a bird's green feather, red like a cock-comb, yellow like the belly of a crab, white like lard, and black like the feather of a crow are thought to be the alive colours. Green like the dead grass, red like stagnated