

NOT FOR SALE

THE WAYS OF YUAN SHI DIAN

Dr. Chang, Chao-Han



原始點
Yuan Shi Dian

Published by
C.G.H. MEDICAL FOUNDATION

Mission Statement and Principles of Promoting Worldwide Adoption of C.C.H. Medical Foundation

1. C.C.H. Medical Foundation (“the Foundation”) Mission Statement:

- 1.1 Yuan Shi Dian (“YSD”) is based on the principle of “People the Foremost, Patient the Teacher”. It started from zero without preconceived notions, was drawn bit by bit and evolved from practical performance on people. YSD is a type of natural medicine that is “safe and effective, simple and environmentally friendly, non-pharmaceutical and non-invasive”. Its specific approaches are Antui (按推) of Yuan Shi Tong Dian (原始痛點), replenishment of Internal and External Heat Sources, coordinated with appropriate exercise, proper rest and a good state of mind and such, so as to improve Tishang (體傷) and Heat Energy Deficiency, enable the body to restore to normal functioning and achieve the goals of self-healing and resolving Symptoms and Signs. YSD contributes to the collaborative efforts made by all disciplines of medicine in order to resolve the Symptoms and Signs of diseases and illnesses of all mankind.
- 1.2 The Foundation’s mission is to voluntarily educate people worldwide with YSD concepts. Further, it aims to improve the current medical culture, help streamline medical expenses in every country and region, and resolve human suffering from diseases and illnesses.
- 1.3 The Foundation is not a hospital or clinic. Upon educating the public on YSD concepts, the decision-making power of medical treatment and health maintenance is held by the individuals themselves who would have complete autonomy in their choice to practice.
- 1.4 To preserve the neutrality of medicine, the Foundation is not political or involved with any religious activity. When legally permissible, the Foundation is agreeable to establish a friendly and equal partnership with other organizations of the world. Any collaboration thus established would be based on mutual respect, equal status, and constructive discussions. The Foundation hopes to spread the seeds of YSD to all corners of the world, to resolve all suffering from diseases and illnesses of the present generation and leave a path for living and survival to guide future generations.

2. Principles of Promoting Worldwide Adoption:

- 2.1 All research and development and related information pertaining to YSD will be shared with the public through the internet, lectures, handbooks, DVDs and other methods. The Foundation, through lawful means, will also promote YSD in different regions or countries. It will train volunteers to help local populations to regain health. The Foundation will collect case studies and publish on the Foundation's official websites for the public's self-study and reference.
- 2.2 To broadly disseminate YSD and preserve its integrity, only the Foundation is authorized to announce any information on YSD. The Foundation will not authorize any third party to give public lectures, or produce audio/video recordings. All YSD centers shall broadcast only the educational videos released by the Foundation. Users and promoters of YSD are required to follow the Principle of "*Yuan Shi Dian along the Spine and Seven Regions of the Body*". They are not permitted to add, subtract, tamper, edit or include other theories and personal opinions which would create confusion and make it difficult for future generations to distinguish its authenticity. YSD centers trained, assessed and accredited by the Foundation must follow the aforementioned rules and regulations.
- 2.3 The Foundation is a legal non-profit organization. Its finances are subject to supervision and assessment by government agencies. The Foundation strives to make its balance sheets and other financial statements transparent and public. They will be available for examination by donors and other entities. The Foundation strives to do its best and live up to the public trust and support bestowed by its benefactors.

Preface

The Journey of My Heart

With this finalized version of "*The Ways of Yuan Shi Dian*" in front of me due to be released, it is as though the fruit of painstaking efforts from constant pondering day and night, which has been in my embrace for more than ten years, has finally been born. I am gratified and to each and every one of my dear friends who had helped me along the way, I am profoundly grateful!

Eleven years passed in the blink of an eye since the Yuan Shi Dian small pamphlet version in 2006 was first published and has continuously been revised until now. Looking back, a multitude of feelings surged.... I was a traditional Chinese medicine practitioner who only wanted to live an ordinary life. But my life has been rewritten due to my wife's cancer!

Towards the end of 2001, my wife was confirmed to suffer from breast cancer. An instant cloud of sorrow and gloom enveloped the whole family. We listened and followed expert advice. In 2002, under the circumstances at which the Western medical doctor claimed it would be infallible, she entered the hospital for surgery twice. In half a year or so, not only did the cancer recur locally, it metastasized to distant areas. Even crueler was the doctor's judgment, with certainty, of impending death within one to two years. This was a huge shock and blow to me. As a traditional Chinese medicine practitioner, watching my loving wife's condition worsened with no power to do anything was like a knife cutting through my heart. I continued to try exhaustively a great deal of expensive Chinese medicine and acupuncture to no avail. As she was barely kept alive, the suffering from the illness was unbearable, in despair, she was admitted into a hospice in 2003.

One time, my wife's groin area was swollen with pain; I tried to give her a full-body massage. When I massaged the buttocks area, she reacted strongly. After two to three days of continuous massages, not only did the pain stop, the swelling also disappeared. I finally realized that the tender areas cannot be pressed. We must find a switch elsewhere, that is, "for any illness and pain, there is a fixed root point elsewhere; as long as the root point is treated



appropriately, the pain will disappear!”. This also means that by finding all the switches, I could resolve the pain of my wife’s whole body. I was overjoyed with this significant discovery. From then on, I set foot on the long journey of finding “Yuan Shi Dian”.

Frankly, it took me a full five years to complete this meticulous, in-depth and thorough research on “*Yuan Shi Dian along the Spine and Seven Regions of the Body*”. The reason is each point must be searched from the entire body, verified repeatedly on the patient and can only be concluded after working on many cases. Before the answer was found, it was like a boat sailing in the vast ocean in the dark of night where the direction of shore was completely unknown. Day and night I was exploring alone, but racing against time. In the face of all this, it really was torment. Occasionally, I was depressed, but the thought that this is about my wife’s health and even her life, no matter how tough it was, I had to hold on! I knew this day will eventually come. But when confronted with my dear wife’s death in 2004, it was heart-wrenching and for a long time I could not control and calm myself down. I was thinking I could not even save the person I loved the most, how can I still be a doctor? Is there any meaning to staying alive? Once, in a moment of despair, I had suicidal thoughts. But I remembered what my wife once said: “My pain was greatly reduced by the switches you found. I believe this method will help a lot of cancer patients. I hope you will continue to research and develop.” It is these words that inspired me and drove me out of the dark cloud of depression. I then made a wish and vowed that in this lifetime, I must resolve “cancer”, the major disease of the century, to prevent the tragedy of decimation and bereavement befalling on other families.

After the locations of Yuan Shi Dian were firmly established, I decided to close my clinic and set up a foundation in Taipei to fully devote to education and promotion. From the very beginning, I insisted that Yuan Shi Dian be promoted for public welfare, so that people can learn and understand the Yuan Shi Dian method to help themselves and benefit others without financial pressure.

My hope is also to transform the social customs and traditions, “to insert a stream of pure water” into society, so that people’s relationship with one another is more harmonious and future generations can benefit.

Indeed, this method was initially developed to conquer cancer, but later from sufficient clinical evidence, it has been proven that Yuan Shi Dian not only can treat cancer but all kinds of difficult, complicated and incurable diseases and illnesses, even acute cases, emergency rescue and such. It exhibits its characteristics of safety, effectiveness and repeatability in all aspects.

In order to help people understand easily, through empirical evidence as the basis, Yuan Shi Dian continuously substantiates and improves at the theoretical level, and ultimately establishes a brand new system of medicine that encompasses both medical treatment and health maintenance. Yuan Shi Dian proves that the real solution to diseases and illnesses is the body’s self-healing power. In daily life, as long as one appropriately practices Antui, makes beneficial use of Internal and External Heat Sources, exercise, rest and maintains a positive state of mind etc., this self-healing power will be stimulated and enhanced. More commendable is that in this process, there is no need for invasive tools or pharmaceuticals. By merely focusing on improving the body’s constitution, the result of modifying the Cause to change the Effects and improving the Cause to resolve diseases and illnesses can be achieved. I believe this type of life-oriented natural medicine which transforms “complexity to simplicity” and “back to nature” is the best path to avoid diseases and illnesses, and safeguard health.

Yuan Shi Dian was developed and derived from my concepts of “People the Foremost, Patient the Teacher” (以人為本·以病為師), started from zero without preconceived notions; it is from innovation through practical performance and breakthrough through exploration. Therefore, it is my hope that everyone can set aside personal opinions, start from scratch, approach and learn with an open mind. Apply Yuan Shi Dian to daily living with flexibility in

order to achieve the goals of health maintenance and the radical cure of diseases and illnesses. Further, I look forward to everyone's hard work and mutual effort so that everyone can move towards the path of health, avoid suffering and achieve happiness!

Chang, Chao-Han

張 劍 漢

YSD TERMINOLOGIES

YSD terminologies are very special in their connotations which are different from words treated as their synonyms by those who have no knowledge of YSD. This may lead to misunderstanding and even serious mistakes in their practice. Therefore, some particular terminologies of YSD are put into a stable manner as in the “Pinyin” (spelled sounds) of Chinese characters in Roman alphabet. Each “Pinyin” in the Roman alphabet has an initial capitalized letter.

Antui 按推 Hands-on Technique of press and rub.

Cause 因 Tishang (bodily impairment) and Heat Energy Deficiency which influence the functioning of the body and are the causes of diseases, illnesses and senescence. All Symptoms and Signs of diseases and illnesses, and senescence exhibited in abnormal forms and abnormal indexes are due to Tishang (from the aspect of the malfunctioning of the body’s tissues and organs) and Heat Energy Deficiency (from the aspect of insufficient body energy to adequately supply what is needed for the normal functioning of tissues and organs). Cause is like a seed, Cause will influence Effect. Effect is like a fruit and Contributing Factors are like sunlight, air, water and soil. Both the Cause and Contributing Factors must come together to change the Effect. YSD emphasizes on treating the Cause. That is, through improving Tishang and Heat Energy Deficiency, they in turn boost the body’s innate immunity and self-healing power, and achieve the goals of prevention and healing of diseases and illnesses as well as health improvement.

Contributing Factor 緣 Factor that affects the Cause (Tishang and Heat Energy Deficiency). Contributing Factors can be divided into favorable Contributing Factors for medical treatment and health maintenance (proper Antui of Yuan Shi Dian, appropriate use of Heat Sources, proper exercise and rest, correct concepts, good state of mind, etc.) and Contributing Factors Detrimental to Health (misconceptions, lack of exercise, stress, anger, staying up late, exhaustion, improper surgery, trauma, burns, environmental pollution, chemical venom, poison gas, poison, various types of bacteria, viruses and the like).

Effect 果 Effects are diseases and illnesses manifested as Symptoms and Signs, and senescence exhibited in abnormal forms and abnormal indexes, all caused by Tishang and Heat Energy Deficiency.

External Heat Source 外熱源 External Heat Sources include sunlight, moxibustion, heat packs, electric blankets, electric heaters, electric blowers, far infrared rays, heat pads, ginger powder, ginger powder paste, fresh ginger paste, warm ginger soups, warm ginger juice (fresh ginger juiced and heated), etc.

Heat Energy 熱能 A major factor in sustaining life. The normal functioning of tissues and organs requires adequate energy as the driving force, known as Heat Energy. The effect of Heat Energy and the functioning of the tissues and organs are interdependent and synergistic.

Heat Energy Deficiency 熱能不足 The Cause that can indirectly lead to an Effect (disease, illness and senescence) by affecting Tishang. At all times, the body is functioning, going through changes and expending Heat Energy. When one is sick, more Heat Energy will be expended and the body constitution becomes colder. As such, the internal Heat Energy of the body will only be insufficient and will not be excessive.

Heat Source 熱源 The source used to improve Heat Energy Deficiency.

Internal Heat Source 內熱源 Internal Heat Sources include diets and Chinese medicines of warming and hot nature.

Local Tishang 本處體傷 Local bodily impairment which leads to “Signs” related to tissue damage appearing on the surface of the body. Local Tishang may also lead to “Symptoms” subject to identification through Antui on the corresponding Yuan Shi Tong Dian to observe if the “Symptoms” improved. If there is no improvement, these Symptoms are not associated with Yuan Shi Tong Dian but are caused by Tishang of the affected areas. This Tishang of the affected areas is also known as Local Tishang. If there is improvement, these Symptoms are not associated with the affected areas but are caused by Yuan Shi Tong Dian, also called Remote Tishang.

Location of Tishang 體傷位置 The location of bodily impairment, either remote or local. The exact location of Tishang of Symptoms must be identified through Antui on the corresponding Yuan Shi Tong Dian and observe if the Symptoms improve in order to confirm whether it is Remote or Local. It absolutely cannot be identified visually or based on perception alone. The location of Tishang for “Signs” related to tissue damage appearing on the surface of the body is certainly caused by Local Tishang and can be identified visually.

Principal Switches 大開關 Yuan Shi Dian that integrate diagnosis, treatment and health maintenance.

Remote Tishang 他處體傷 Remote bodily impairment which leads to most of the “Symptoms” related to feelings of discomfort, subject to identification through Antui on the corresponding Yuan Shi Tong Dian to observe if the “Symptoms” improved. If there is improvement, these Symptoms are not associated with the affected areas but caused by Yuan Shi Tong Dian, also called Remote Tishang; if there is no improvement, these Symptoms are not associated with Yuan Shi Tong Dian but are caused by Tishang of the affected areas. This Tishang of the affected areas is also known as Local Tishang.

Recovery of Tishang 修復體傷 Restoration of bodily impairment.

Sign 狀 The word "Sign" used in YSD theory to represent "zhuàng" (狀) in Chinese character is very special in its connotation which is different from the conventional meaning of the word "Sign". "Signs" related to tissue damage appearing on the surface of the body mainly include wound and skin diseases such as traumatic swelling, broken skin, bleeding, red eyes, mouth ulcers, furuncle, fester, thermal burns, chemical burns, acne, psoriasis, eczema, rash, bed sore, etc., are caused by Local Tishang. "Signs" can be identified visually.

Symptom 症 The word "Symptom" used in YSD theory to represent "zhēng" (症) in Chinese character is very special in its connotation which is different from the conventional meaning of the word "Symptom". "Symptoms" related to feelings of discomfort such as pain, soreness, numbness, itching, bloating, congestion, prickling, dizziness, bitter taste, burning sensation, hectic fever, bearing-down sensation, etc., are mostly due to Remote Tishang. "Symptoms" related to dysfunction whereby feelings of discomfort are more concrete, such as insomnia, dysphoria, anorexia, fever, asthma, hyperhidrosis (excessive sweating), runny nose, myopia, tinnitus, deaf, discharging ear, facial nerve paralysis, cough, vomiting, diarrhea, constipation, difficulty in urination, leucorrhea, cramp, trigger finger, etc., can be due to either Local Tishang or Remote Tishang. "Symptoms" related to poor stamina which indicate that life is fragile or in danger, such as slow and weak movements, abnormal fatigue, paralysis, muscular atrophy, dramatic weight loss, soft and weak voice, lack of luster on face, cold limbs and body, fear of cold, shivering, edema, etc., are mostly due to Local Tishang.

Tishang 體傷 Impairment of body systems which directly results in Effects (diseases and illnesses manifested as Symptoms and Signs, and senescence exhibited in abnormal forms and abnormal indexes). Our body is made up of Heat Energy and various tissues and organs. It needs Contributing Factors such as air, food, water, etc. to function. All the tissues and organs of the body work together and complement each other, driven by Heat Energy and aided by multiple Contributing Factors to sustain the living body. When this interdependent and cooperative functional relationship is disrupted by Contributing Factors detrimental to health, it will lead to Tishang as a result of the improper functioning of tissues and organs, and Heat Energy Deficiency, that is, insufficient body energy to sustain the normal functioning of tissues and organs, thus causing Symptoms and Signs.

Treating the Cause to Solve Symptoms and Signs 從因解除症

One of the characteristics of YSD : Use non-invasive external treatment method to treat Remote Tishang ---- Antui Yuan Shi Tong Dian to resolve Symptoms, in conjunction with Wenfu; use the internal treatment methods of medicine and diet of a warming and hot nature, as well as in daily life, relax the mind, emphasize exercise, rest and other health maintenance

measures. All these methods are carried out synergistically to improve Heat Energy Deficiency, increase physical stamina and elevate the body's intrinsic vital Qi/positive energy or self-healing power in order to restore the body's normal functionality. External and internal treatment methods are coordinated; Tishang and Heat Energy Deficiency are addressed simultaneously; treatment and health maintenance complement and supplement each other with the goals of safeguarding life as primary and resolving Symptoms and Signs as secondary.

Wenfu 溫敷 A method used to improve Heat Energy Deficiency by using External Heat Sources which include sunlight, moxibustion, heat packs, electric blankets, electric heaters, electric blowers, far infrared rays, heat pads, ginger powder, ginger powder paste, fresh ginger paste, warm ginger soups, warm ginger juice (fresh ginger juiced and heated), etc. Antui must be followed by Wenfu using Heat Sources.

YSD An abbreviation for “Yuan Shi Dian” as a whole including the principles, ideals, goals, theories, techniques, methods and technologies.

Yuan Shi Dian 原始點 The original corresponding points which were empirically verified as “root cause locations” of Symptoms of diseases and illnesses. They are located at a series of fixed points on the body. Each Yuan Shi Dian covers specific areas of the body; together, they act on the entire body. Yuan Shi Dian are Principal Switches that integrate diagnosis, treatment and health maintenance.

Yuan Shi Dian Along The Spine and Seven Regions of the Body

一條脊椎及七處原始點 Yuan Shi Dian located along the spine (neck, upper back, lower back and sacral vertebrae) and seven regions of the body (head, shoulder, elbow, dorsum of hand, hip, ankle and dorsum of foot). Each Yuan Shi Dian has clear coverage, together, they cover the entire body.

Yuan Shi Tong Dian 原始痛點 The tender points found in the areas of Yuan Shi Dian in the course of Antui. If there are Symptoms, Antui of Yuan Shi Tong Dian can distinguish whether the Tishang is Remote Tishang or Local Tishang. Symptoms can be improved if they are caused by Remote Tishang. If there are no Symptoms, Antui of Yuan Shi Tong Dian is a preventive measure.



原始點
Yuan Shi Dian

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CHAPTER 1:

HANDS-ON TECHNIQUE



1. Rules on Antui Location, Pressure, Duration and Frequency

Yuan Shi Dian are mostly beside the bones and systematically located along the spine (neck, upper back, lower back and sacral vertebrae) and seven regions of the body (head, shoulder, elbow, dorsum of hand, hip, ankle and dorsum of foot). Each Yuan Shi Dian has clear coverage, together, they cover the entire body. When practicing, one merely needs to know the Yuan Shi Dian that corresponds to the location where the Symptom appears and proceed to Antui the corresponding Yuan Shi Dian to identify the Yuan Shi Tong Dian that needs to be treated, without having to differentiate the medical names of diseases and illnesses (refer to **【The Yuan Shi Dian Location and Coverage Diagram】**).

Basic principles of locating Yuan Shi Tong Dian along both sides of the spine:

Key Points	Location of Symptom	Yuan Shi Tong Dian
Front locate from back	Symptoms at the front of the torso	Locate Yuan Shi Tong Dian from the back, along both sides of the spine.
Side locate from middle	Symptoms on the side of the spine	Locate Yuan Shi Tong Dian from the middle, along both sides of the spine.
Lower locate from upper	Symptoms on the spine	Locate Yuan Shi Tong Dian from the upper, along both sides of the spine.

After the Yuan Shi Tong Dian has been identified, the Antui pressure should be from gentle to heavy in order to determine the most appropriate pressure. The optimal pressure is with slight feeling of pain; too heavy resulting in severe pain will easily cause harm, while too gentle with no pain at all is ineffective. For people with poor stamina, Antui should be even gentler and may only be treated by using the finger pulp or the heel of the palm. The duration of Antui depends on the person's condition and is difficult to prescribe. It may be a few seconds or twenty to thirty minutes. For people with poor stamina, longer time is required due to the aforementioned reason. But regardless of the time taken, cease Antui when the Symptoms have been alleviated. Meanwhile, focus on supplementing Internal and External Heat Sources. For people with severe diseases and illnesses, accurate and dexterous Antui can be done twice a day; for people with mild Symptoms, Antui once every 2 to 3 days or can Antui daily for health maintenance. Antui each point

for about 3 seconds, back and forth 2 to 3 times. In conclusion, the pressure, duration and frequency of Antui depend on the person's condition and should be within the person's tolerance level.

The Hands-on technique should adhere to the following three principles:

1. The Safety Principle:

Antui must not be too heavy, too long and too frequent.

2. The Effectiveness Principle:

Location must be accurate, cease as soon as it is effective.

3. The Economic Principle:

The practitioner uses the most effortless way, allowing the person being Antui to endure minimal pain and minimal depletion of stamina while achieving effectiveness in resolving Symptoms.

Points to be noted and considered:

★ Wenfu on the affected area is allowed but do not Antui. However, if the affected area happens to be the corresponding Yuan Shi Dian of another Symptom, in order to address that Symptom, the corresponding Yuan Shi Tong Dian of this affected area should be Antui first and then Antui the Yuan Shi Tong Dian that overlaps this affected area. Do not Antui if the Yuan Shi Dian has wounds or swellings.

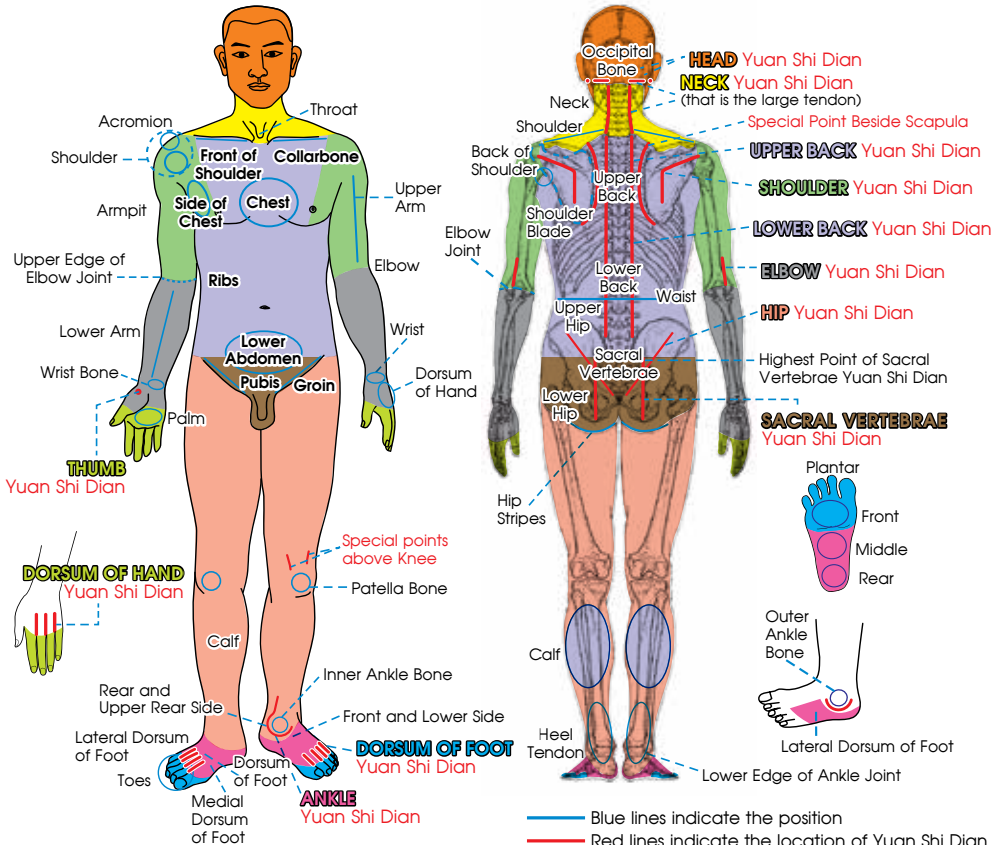
★ Only very few people for whom Yuan Shi Tong Dian cannot be found on the Yuan Shi Dian corresponding to the Symptom, if so, can extend the search upwards.



2. Yuan Shi Dian Location & Coverage Diagram

(Everyone's bone position and shape vary. The locations of Yuan Shi Dian in this diagram are for reference only.)

Researched and developed by Dr. Chang, Chao-Han
Compiled by Dr. Liu, Chun-Yi



Color marking for the location where the Symptoms appear and the corresponding Yuan Shi Dian that should be Antui.

● Orange	Antui Head Yuan Shi Dian
● Yellow	Antui Neck Yuan Shi Dian
● Light Purple	Antui Upper/Lower Back Yuan Shi Dian
● Green	Antui Shoulder Yuan Shi Dian
● Brown	Antui Sacral Vertebrae Yuan Shi Dian
● Light Orange	Antui Hip Yuan Shi Dian
● Pink	Antui Ankle Yuan Shi Dian
● Blue	Antui Dorsum of Foot Yuan Shi Dian
● Grey	Antui Elbow Yuan Shi Dian
● Yellowish Green	Antui Dorsum of Hand Yuan Shi Dian

Steps and guidelines to follow when using this diagram

1. Identify the color marking the position where the Symptom appears. Example: Chest pain --- in light purple.
2. Antui the Yuan Shi Dian that corresponds to this color. Example: Light purple --- Antui Upper Back Yuan Shi Dian.
3. Wenfu the corresponding Yuan Shi Dian (generally for 3 hours, up to 24 hours for persons with severe Symptoms).
4. Firmly believe in Cause, Contributing Factors and Effect of diseases and illnesses, diet and medicine of warming and hot nature, ginger soup, appropriate exercise, proper rest and good state of mind.



3. Yuan Shi Dian Location & Coverage

Concepts are more important than Hands-on Technique. Therefore, Hands-on Technique must be guided by the theories and concepts of Yuan Shi Dian in conjunction with the application of Heat Sources, only then can the most effective results be achieved. For Hands-on Technique, the accuracy of the location of Yuan Shi Dian is primary, the Antui technique secondary. Yuan Shi Dian are mostly located beside the bones. Even though it is called “Dian” (point), it actually connects into lines. Therefore, just Antui along the red lines shown and need not be bound by the exact number of points. Clinically, Yuan Shi Tong Dian identified along the path for each Yuan Shi Dian, could be a single point or multiple points, or link to form a segment or throughout the whole path. The following diagram and text merely indicate the location of each Yuan Shi Dian and its coverage. Hands-on Technique involves elbow, heel of palm, knuckle, finger pulp, fist intensity, angle, speed, amplitude and so forth, and the same must be coordinated with body posture. Therefore, the practitioner should watch the instructional videos on Hands-on Technique, seek guidance and rectification from senior volunteers repeatedly and only then can one acquire proficiency in the Hands-on Technique. However, the learning process is endless. Even an experienced practitioner must be proficient in theory and should not be complacent, misleading others and oneself.

Note 1:

“Standing position” is used as a reference for the following descriptions. When measuring location using fingers, it should be based on the fingers of the person who is being Antui.

Note 2:

When treating Symptoms appearing on the head, neck and torso, Yuan Shi Tong Dian of both sides are required to be Antui. For Symptoms appearing on the four limbs, it is merely required to Antui the relevant Yuan Shi Tong Dian of the particular side (ipsilateral) that corresponds to the Symptoms. Antui must be followed by Wenfu using Heat Sources.



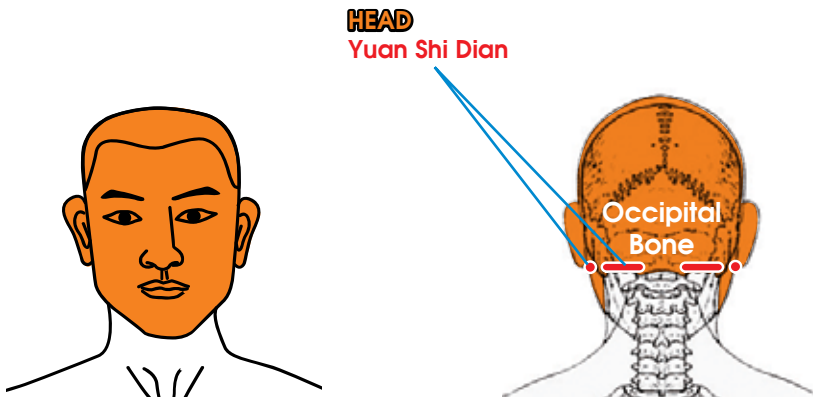
(i) Head Yuan Shi Dian

Position

As shown by the red dots and lines in the diagram, divided into two sections, Yuan Shi Dian behind the ear and Yuan Shi Dian on the lower edge of the occipital bone; the former being primary and the latter secondary. Yuan Shi Dian behind the ear is located behind the earlobe at the upper end of the suture between the mastoid bone and mandible, close to the back of ear. Yuan Shi Dian on the lower edge of the occipital bone is located at the area where the occipital bone meets the neck, divided into left and right symmetrical horizontal lines, starting from the concave area after the mastoid bone that joins with the lower edge of the occipital bone, in a horizontal direction along the lower edge of the occipital bone and extending to the large tendon beside the cervical spine of the upper neck area on the same side. The height should align with the level of Yuan Shi Dian behind the ear.

Coverage

The whole head, as shown in the ORANGE area marked in the diagram.





Press thumb
against index finger



◎ **Wenfu Pack :**

Filled with red beans, can
use microwave to heat up
and reuse repeatedly



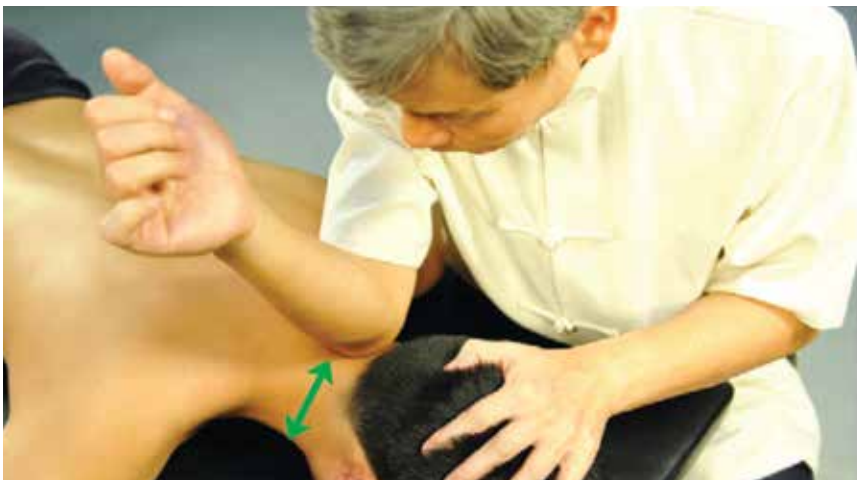
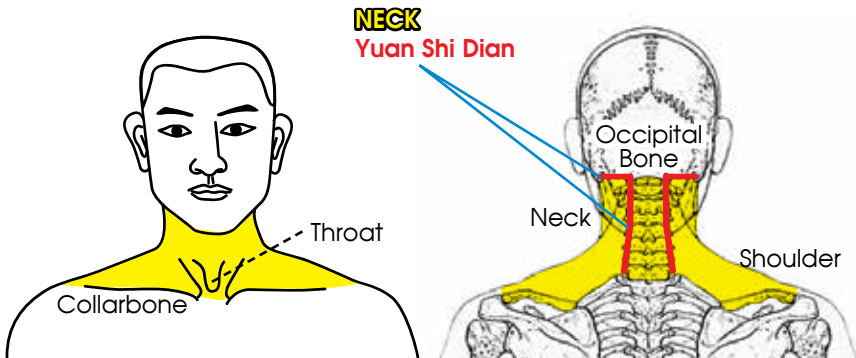
(ii) Neck Yuan Shi Dian

Position

As shown by the red lines in the diagram, divided into two sections, horizontal and vertical sections. Horizontal section is part of the Head Yuan Shi Dian which is the Yuan Shi Dian on the lower edge of the occipital; vertical section is located on both sides of the cervical vertebrae, starting from the highest point of the large tendon beside the cervical spine at the lower edge of the occipital bone (within the hairline), continuing vertically along the tendon and ending at the junction between the neck and shoulder.

Coverage

From neck and shoulder to the collarbone, as shown in the YELLOW area marked in the diagram.





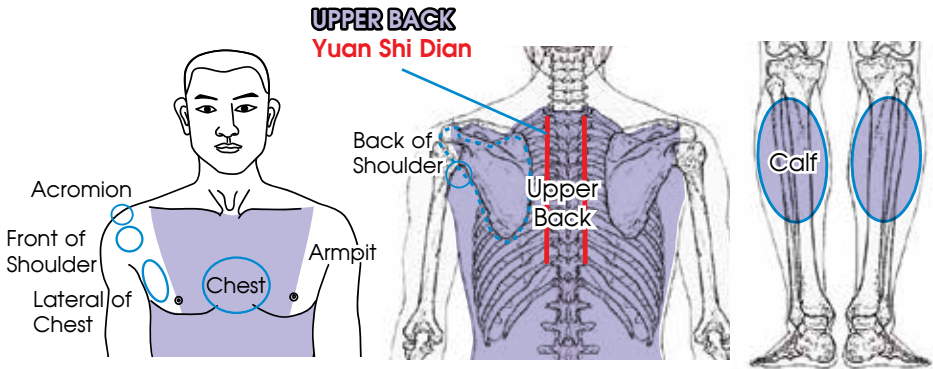
(iii) Upper Back Yuan Shi Dian

Position

As shown by the red lines in the diagram, located parallel to both sides of the spine, right and left sides being symmetrical. Place one finger on the midline of the spine (ridges of the bone), and then one-finger width beside it, start from the junction between the neck and shoulder, proceed downward to the middle of the back.

Coverage

The upper torso (excluding the collarbone, acromion, shoulder, front of shoulder, armpit, and lateral of chest) and the calf as shown in the LIGHT PURPLE area marked in the diagram.





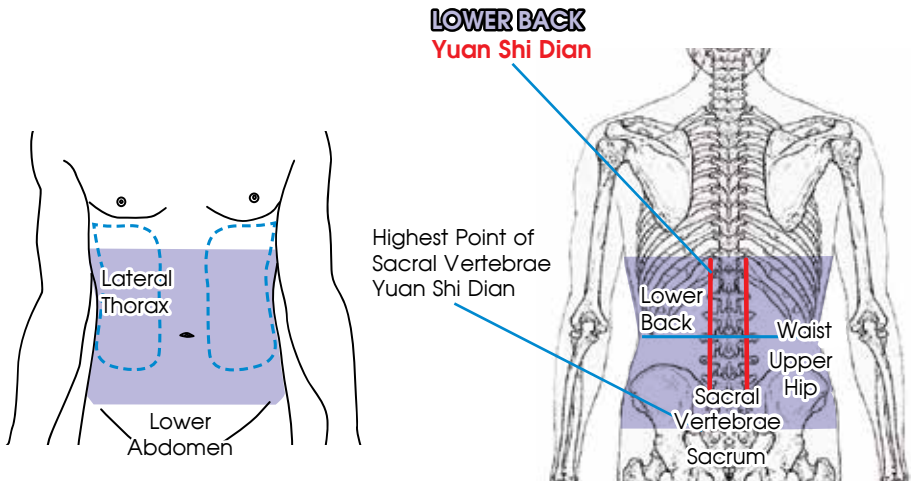
(iv) Lower Back Yuan Shi Dian

Position

As shown by the red lines in the diagram, located parallel to both sides of the spine, right and left sides being symmetrical, continuing from the point of the upper back, extending downward with the same width to the upper edge of the iliac bone. (It is the continuation of the Upper Back Yuan Shi Dian; the division into upper and lower back is for ease of practice).

Coverage

The lower torso to the highest point of Sacral Vertebrae Yuan Shi Dian as shown in the LIGHT PURPLE area marked in the diagram.





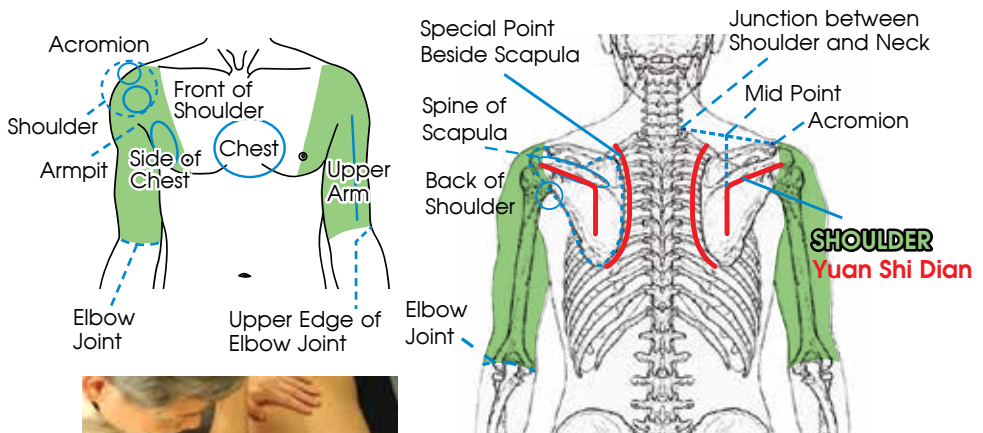
(v) Shoulder Yuan Shi Dian

Position

As shown by the red lines in the diagram, can be divided into horizontal and vertical sections. Horizontal section is located close to the lower border of the spine of scapula, from its lateral end point goes inward until the center of shoulder (midpoint of the joining line between the junction of shoulder and neck, and acromion), and ends at the point where it intersects with the vertical line from the center of shoulder. Vertical section continues from the end point of the horizontal section, turns vertically and continues downward to the level of the armpit.

Coverage

Acromion, front of shoulder, armpit, lateral of chest and upper arm to the upper edge of the elbow joint. As shown in the GREEN area marked in the diagram.



◎Special Point Beside Scapula:

Located along the medial border of the scapula as shown by the red line of arc shape in the diagram. Start from the superior angle of the scapula (beside the bone) and end at inferior angle of the scapula (beside the bone).



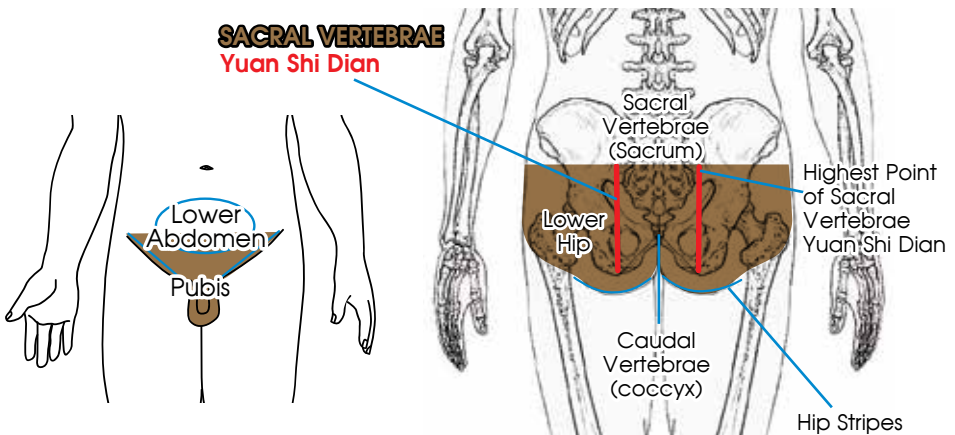
(vi) Sacral Vertebrae Yuan Shi Dian

Position

As shown by the red lines in the diagram, close four fingers together, use the index finger to press on the midline of sacrum in order to align the base of the index finger with the coccyx. Take the point beside the ring finger and above the tip of the little finger as the reference point, then adjust slightly to find a depression. From this point, if the bone can be felt when pressing upward and inward, this is then the highest point of Sacral Vertebrae Yuan Shi Dian. From the highest point, proceed downward to the ischium.

Coverage

Lower hip (below the highest point of Sacral Vertebrae Yuan Shi Dian and above the hip stripes), and the lower abdomen (front), as shown in the BROWN area marked in the diagram (Provided by Dr. Chao, Hsing-Rong).





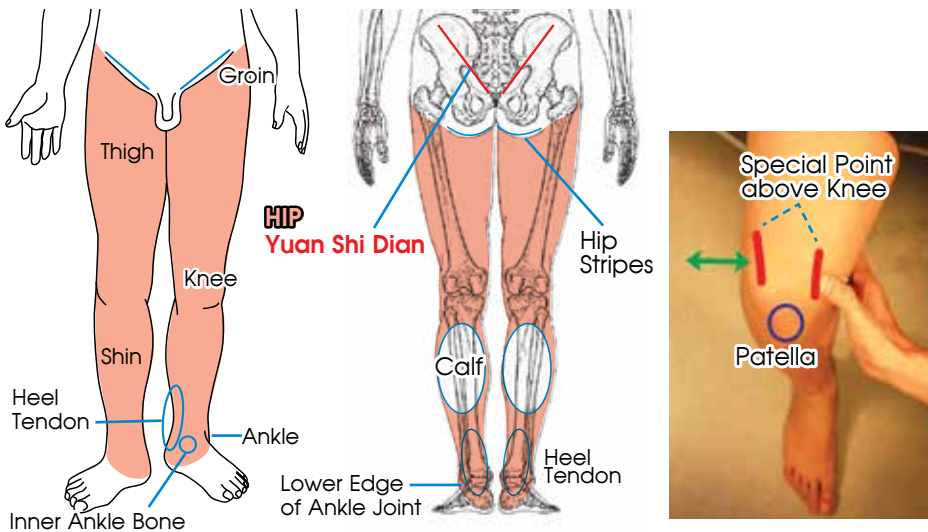
(vii) Hip Yuan Shi Dian

Position

As shown by the red lines in the diagram, located on the buttocks symmetrically in V shape. Move inward from the upper edge of the outer ilium, press slightly downward until a bone ridge is felt, take the side of this bone as the highest point and the lowest point is located beside the coccyx. The path that connects these two points is the location of Hip Yuan Shi Dian. When Antui with the elbow, one will be able to feel that the inner part of the elbow is beside the bone.

Coverage

From hip stripes and groin to the lower edge of the ankle joint as shown in the LIGHT ORANGE area in the diagram.



Special Point Above Knee: Mainly covers the knee patella, also helps with knee joint problems. There are two sections: inner and outer; start respectively from the side of the bone above the knee joint, along the inner muscle which is four-fingers width from the front midline of the thigh, and along the outer muscle which is three-fingers width from the front midline of the thigh, proceed upwards approximately the length of half finger respectively.



(viii) Ankle Yuan Shi Dian

Position

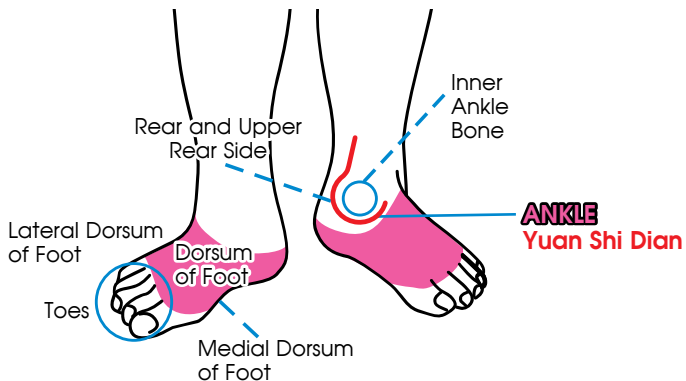
As shown by the red lines in the diagram, divided into two parts, inner ankle and outer ankle, the former being the primary and the latter supplementary. Yuan Shi Dian of inner and outer ankle are located at the lower edge of the ankle bone, each of which is a semicircle facing upward. The points on the inner ankle may also extend upward along the posterior tibia for about an index finger length.

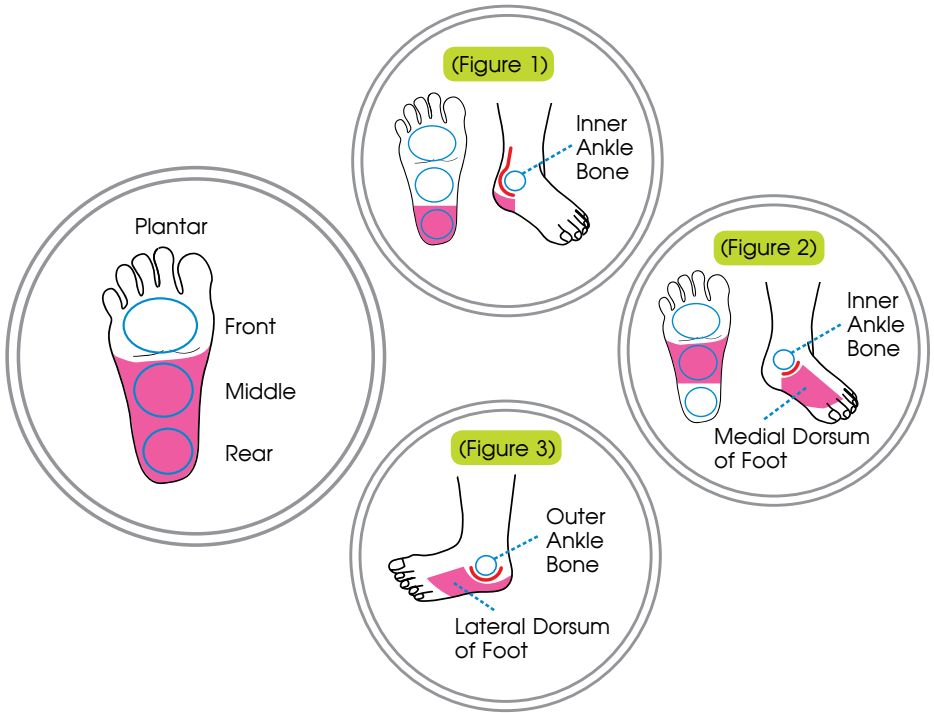
Coverage

The lateral and medial dorsum of foot (take the midline of dorsum of foot as the approximate boundary) and the middle and rear of plantar (take the vertical line from the medial and lateral malleolus as the boundaries; the rear portion is the heel of foot) as shown in the PINK area marked in the diagram.

It can be further subdivided by taking the point straightly below the lateral malleolus and medial malleolus as boundaries to divide the inner and outer Ankle Yuan Shi Dian into two sections, then :

- ★ The rear part of the inner ankle primarily manage the heel of foot and the rear part of the outer ankle as supplementary (figure 1).
- ★ The front part of the inner ankle primarily manage the middle of plantar and the medial dorsum of foot (figure 2).
- ★ The front part of the outer ankle primarily manage the lateral dorsum of foot and supplementary to the middle of plantar (figure 3).







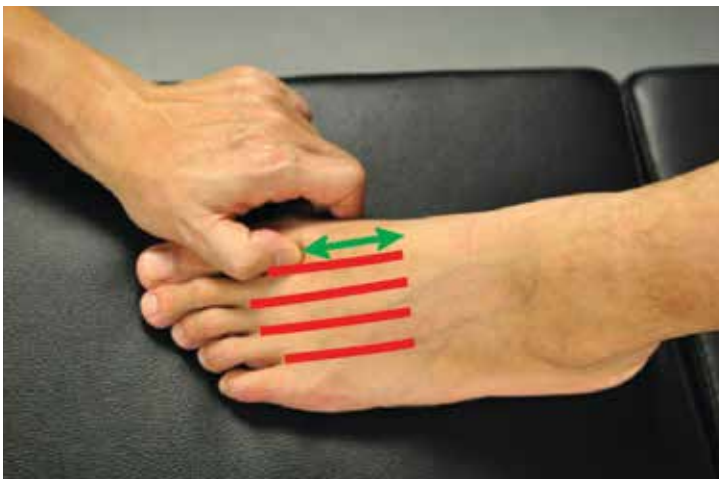
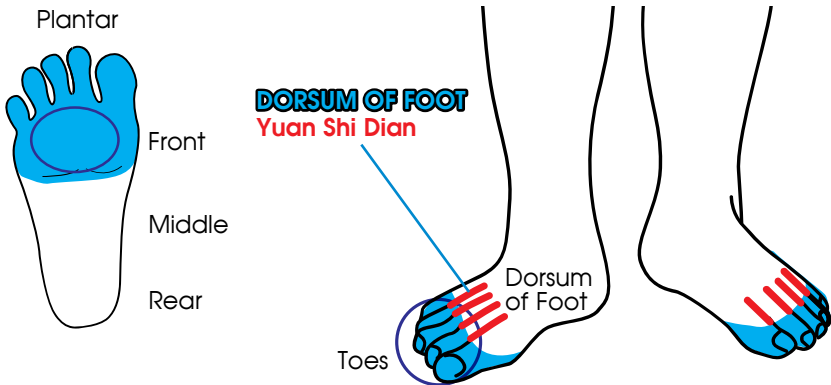
(ix) Dorsum of Foot Yuan Shi Dian

Position

As shown by the red lines in the diagram, there are four lines on the dorsum of foot. Each line starts from the junction between two adjacent toes, passes by the gap between the two adjacent metatarsophalangeal joint and continues upward along the suture of metatarsal (lumbrical) until the end of it.

Coverage

The front of plantar to the tip of toe that corresponds to the Dorsum of Foot Yuan Shi Dian as shown in the BLUE area marked in the diagram.





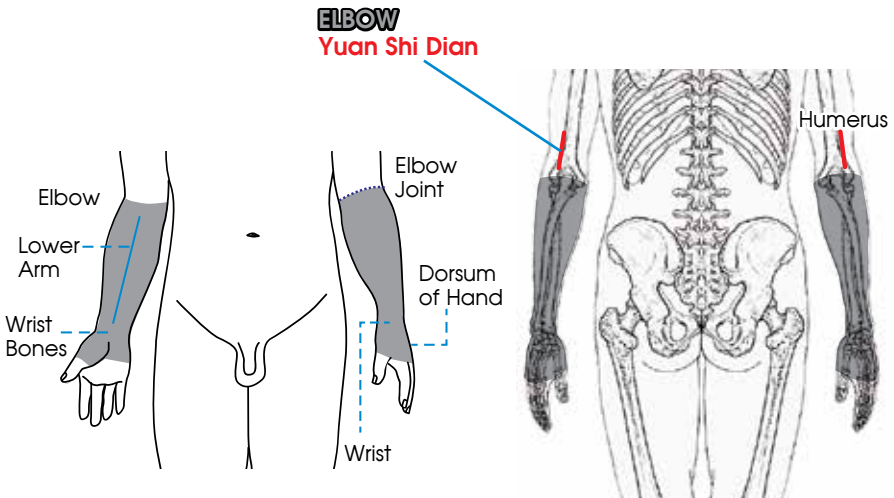
(x) Elbow Yuan Shi Dian

Position

As shown by the red line in the diagram, start from the concave of the upper front part of the elbow joint, move upward along the humerus about the length of an index finger; a few may possibly extend further up.

Coverage

Below the elbow joint, including elbow, lower arm, wrist, heel of palm, dorsum of hand as shown in the GREY area marked in the diagram below.





(xi) Dorsum of Hand Yuan Shi Dian

Position

As shown by the red lines in the diagram, there are three lines on the dorsum of hand. Each line starts from the junction between two adjacent fingers, along the gap between the adjacent fingers and continues upward along the suture of palm (limbrical) until the end of it.

Coverage

From palm of hand to the fingers that corresponds to the Dorsum of Hand Yuan Shi Dian as shown in YELLOWISH GREEN area marked in the diagram.



DORSUM OF HAND
Yuan Shi Dian

Fingers

Position

In addition, there is Thumb Yuan Shi Dian, located at the lateral thenar, beside the bone of the base of metacarpal bone which is proximal to the carpometacarpal joint of the thumb.

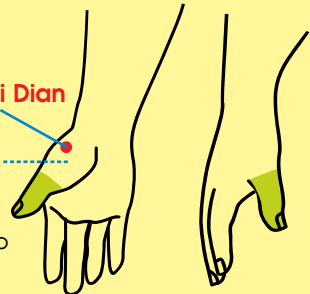
Coverage

The 1st and 2nd segment of the thumb as shown in YELLOWISH GREEN area marked in the diagram.



THUMB
Yuan Shi Dian

Thenar
Thumb



CHAPTER 2:

THEORY



(A) Summary

Yuan Shi Dian (YSD) started from zero without preconceived notions. Each concept was drawn bit by bit and evolved from practical performance on people. At the initial stage of research and development, the importance of Internal Heat Source was first established. Then, “Yuan Shi Dian along the Spine and Seven Regions of the Body” was concluded. Later, the significance of External Heat Source was discovered. Based on this foundation, YSD became a health therapy that combined and synchronized diagnosis and treatment. Further, by applying the concepts of “Cause, Effect and Contributing Factors”, a framework to explain the theory of the cause of diseases and illnesses, as well as the principle of diagnosis and treatment was formulated. YSD has been continuously improved in clinical practices through verification, breakthrough, enrichment and enhancement. A brand new medical system which integrates medical treatment, health maintenance and the underlying theory at a high level was established.

“You reap what you sow”. All things in the universe are bound by the law of cause and effect. For example, seeds cannot grow into flowers and bear fruits without external conditions such as soil, sunlight, water and air etc. The seed is comparable to the “Cause”. External conditions such as soil, sunlight, water and air etc. are “Contributing Factors”. The fruit that comes into being is the “Effect”. This is the commonly known concept of “Cause, Contributing Factors and Effect”.

The course of birth, aging, illness and death is the inevitable path of life. In the process, along with Tishang and Heat Energy Deficiency, the changes of our body tend towards developing either diseases and illnesses or senescence. Medicine should resolve the Symptoms and Signs of diseases and illnesses, rather than abnormalities from senescence. To clarify the origin and relationship between Symptoms and Signs of diseases and illnesses, and abnormalities from senescence, the aforementioned framework of Cause, Contributing Factors and Effect can be applied. Cause, Contributing Factors and Effect are hypothetical terms that are mutually dependent for their existence. So, for convenience of expression, diseases, illnesses and senescence are first established as Effects, then Cause and Contributing Factors are conferred as the two counterparts.

Diseases and illnesses are manifested as Symptoms and Signs. Symptoms refer to feelings of discomfort and poor stamina. Signs refer to tissue damage appearing on the surface of the body. All Symptoms and Signs

are caused by Tishang and Heat Energy Deficiency. Tishang can be further divided into Remote Tishang and Local Tishang. Tishang can directly lead to Symptoms and Signs. Heat Energy Deficiency can indirectly lead to Symptoms and Signs by affecting Tishang.

Senescence is exhibited in abnormal forms and abnormal indexes, collectively known as abnormalities. Although abnormalities are due to the same Cause as diseases and illnesses, they are not diseases and illnesses themselves.

Contributing Factors can be divided into favorable Contributing Factors for medical treatment and health maintenance as well as detrimental Contributing Factors harmful to health. Favorable Contributing Factors, such as proper Antui of Yuan Shi Dian and appropriate use of Heat Sources etc., can help the body to resolve Symptoms and Signs and improve stamina. Detrimental Contributing Factors, such as trauma, stress, and fatigue etc., will harm the body, lead to Symptoms and Signs, and impair stamina. Some detrimental Contributing Factors, such as falls, burns, etc., can directly cause Tishang thus lead to Symptoms and Signs; others such as stress, fatigue, etc., will expend Heat Energy and indirectly cause Tishang thus lead to Symptoms and Signs. To repair Tishang and resolve Symptoms and Signs, the body will consume Heat Energy at an accelerated rate. Hence, being ill will cause Heat Energy to be even more deficient.

Diagram of the Origin of Diseases, Illnesses and Senescence

Effect

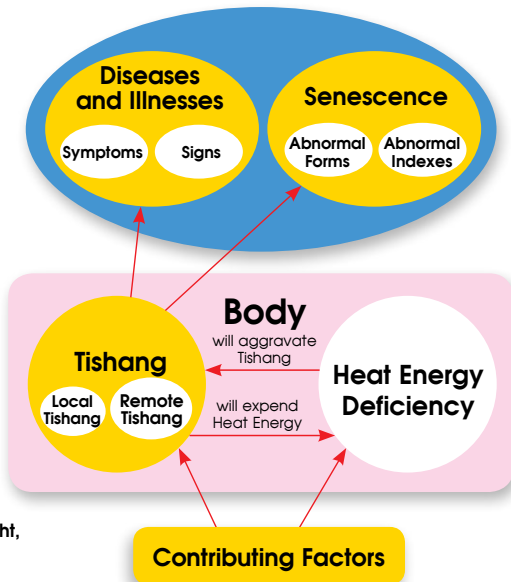
Effect is like a fruit.
An Effect does not produce another Effect.

Cause

Cause is like a seed.
Cause will influence Effect.

Contributing Factors

Contributing Factors are like sunlight, air, water and soil. Contributing Factors will influence Cause.



For the Cause to influence the Effect, it must be aided by Contributing Factors. Similarly, for Contributing Factors to influence the Effect, it must be through the functioning of the Cause. Neither the Cause nor Contributing Factors alone can affect the Effect. Both the Cause and Contributing Factors must come together to change the Effect.

In diagnosis, one must not erroneously treat Contributing Factors as the Cause. For instance, treat the common cold or heat stroke, a Contributing Factor, as the Cause of Symptoms and Signs, thus causing confusion between external Contributing Factors with internal Cause; or reverse the cause-effect relationship (倒果為因), such as taking abnormalities (Effects) as the Cause of Symptoms and Signs, and assume that a single Symptom or Sign can have multiple Causes (一症多因) or an Effect can generate another Effect (果生果); or where there were no diseases and illnesses originally, treat abnormalities as if they were diseases and illnesses, thus increasing the number of patients. Likewise, in treatment, one must not only address Contributing Factors and ignore the Cause, that is, ignore the importance of the functioning of the body (Cause), but emphasize that diet and medicine and Antui (Contributing Factors) have healing effects, and assert that Contributing Factors are cures for Effects.

As for treatment methodology, one should focus on treating the Cause by utilizing various favorable Contributing Factors to improve Heat Energy Deficiency and Tishang. In addition, one should nurture “a big heart with a big wish”, maintain a reflective mindset, conduct introspections and eliminate detrimental Contributing Factors. Modifying the Cause will lead to change in Effect (因變果轉), therefore, it will not be difficult to treat diseases and illnesses under these principles. However, if one only pursues Effects but neglects the Cause, the consequences will be unpredictable. Only wise ones would make sensible decisions for themselves.

(B) Yuan Shi Dian (YSD) Compatibility with the Essence and Wisdom of Traditional Chinese Medicine and Classical Western Medicine

The most representative of the wisdom of classical traditional Chinese medicine (TCM) is the following sixteen Chinese characters in the book “Inner Canon of the Yellow Emperor” (*Huangdi Neijing* 黃帝內經) written over 2,000 years ago:

“正氣存內，邪不可干” - “When the body is abound with vital Qi, it cannot be invaded by exogenous pathogens”; and

“邪之所湊，其氣必虛” - “If pathogens invade and occupy the body, Qi-deficiency is bound to ensue”

When Heat Energy is sufficient, tissues and organs are functioning smoothly with no Tishang, it indicates the body is abound with vital Qi (正氣存內). That is, the body does not have the Cause of diseases and illnesses. When the body is in such a state, even if pathogens (Contributing Factors) are present, they cannot invade the body (邪不可干) because the Cause is not present to collaborate with those Contributing Factors. Conversely, if pathogens are able to invade and the body becomes ill, it must be due to Heat Energy Deficiency and the existence of Tishang.

With regard to therapeutic principles, TCM emphasizes “syndrome differentiation treatment to consolidate the constitution and reinvigorate the body” (辨證論治·固本培元). In other words, through the analysis of the body constitution whether in excess or in deficiency, along with the differentiation of hot and cold nature of diet and medicine, apply the appropriate remedies to strengthen the vital Qi (body resistance), improve the body’s Heat Energy Deficiency, thus restore the balance of body functions, help the body to avoid the threat of diseases and illnesses, and achieve the goal of self-healing.

Representing classical Western medicine is Hippocrates (460 BC-377 BC), an ancient Greek medical saint who is regarded to as the “Father of Western Medicine”. Below are a few of his famous classical quotes:

1. “Natural forces within us are the true healers of disease.”
2. “The natural healing force within each of us is the greatest force in getting well.”
3. “It is more important to know what sort of person has a disease than to know what sort of disease a person has.”

Hence Hippocrates’ core medical ideology was also based on the body’s natural healing power which emphasized the application of measures that could help the body’s natural self-healing and that “treating the person” was more important than “treating the disease”. This is compatible with the ideology of “People the Foremost” and “treatment based on syndrome differentiation”.

Therefore, from the perspective of ideological roots, both classical TCM and Western medicine seek from within and centered on “the body’s innate immunity and self-healing power”. YSD approached from the practical perspective through empirical studies and clinical practices, discovered that no single therapy or medicine alone can cure any disease or illness. All methods are merely helpful Contributing Factors. Ultimately, we have to seek internally via the functioning of our body. That is, through improving Heat Energy Deficiency and Tishang, they in turn boost the body’s

innate immunity and self-healing power, and achieve the goals of prevention and healing of diseases as well as health improvement. This unique discovery coincides with the wisdoms of classical TCM and classical Western medicine.

Particularly valuable is the application of “Yuan Shi Dian along the Spine and Seven Regions of the Body” which possesses the merits of both Meridian and Ashi pressure points. Its simple external treatment method consisting of Antui on Yuan Shi Tong Dian in combination with Wenfu can resolve Symptoms of diseases and illnesses promptly. It can also maintain and strengthen physical health before the occurrence of diseases and illnesses, causing diseases and illnesses to be eliminated so that the TCM’s ideal of “A top-notch doctor is able to treat disease before its onset” (上工治未病) is no longer a pipe dream. In addition, with the innovation and breakthrough of Antui and the use of Internal and External Heat Sources, YSD further proves that heat-related Symptoms and Signs do not indicate a hot type of body constitution. As such, TCM’s diagnostic and treatment system of syndrome differentiation and “1st acupuncture, 2nd moxibustion, 3rd medication” have been comprehensively simplified, enhanced and transformed, and a remarkably effective non-pharmaceutical and non-invasive YSD health maintenance method was formed.

In summary, both classical TCM and classical Western medicine emphasize the natural vital Qi (inner positive energy) or self-healing power of the body. If there is a lack of effective practical methods in the past, thus causing the medical profession to have gradually forgotten this inward emphasis and has turned outward to aggressively seek the efficacy of medication and surgery, then, with the emergence of YSD, a simple but effective way to enhance positive energy and stimulate self-healing power which in turn help to restore the body’s normal functionality promptly, has finally been provided. The goals of health maintenance, life nurturing and even the healing of diseases and illnesses are achieved. Therefore, YSD is truly representative of the wisdom and essence of TCM and classical Western medicine. It is a bold exploration in medical development to reverse course from complexity to simplicity.

(C) Unique Characteristics of Yuan Shi Dian (YSD)

A complete system of medicine must consist of medical treatment and health maintenance. However, the development of medicine to date has been less than ideal in many respects. For example, medicine, in its development, tends to focus on resolving Symptoms and Signs, but overlooks the importance of health maintenance which improves the patient’s stamina; or it artificially segregates medical treatment from health

maintenance, so that the two components not only cannot coordinate closely with each other but drift further apart. In fact, without health maintenance, the effect of medical treatment alone will not last, like a tree without roots. On the other hand, health maintenance decoupled from medical treatment is impractical and can hardly resolve Symptoms and Signs by itself, like a flower not bearing fruits.

Medical diagnosis and its treatment are often disconnected and contradictory. This has evolved to such a degree, for example, that one is healthy and normal but physical examinations show abnormalities; or one is in unbearable agony with illness, but test results are normal. Or even if one suffers from Symptoms of diseases and illnesses with abnormalities detected, after taking medication or undergoing surgery, the abnormalities returned to normal, but the Symptoms of diseases and illnesses may not necessarily improve. The reason for such disconnects and contradictions is that abnormal forms and indexes detected by medical equipment belong to Effects rather than the Cause, thus will not lead to other Symptoms of diseases and illnesses. Therefore, regardless of whether abnormalities as Effects are conversely treated as Cause or treated as diseases and illnesses, it will not improve Symptoms caused by Remote Tishang. Further, disassociation in time between diagnosis and treatment has existed since ancient days. All these issues are reflected naturally in the divergence between theories and clinical results as well as contradictions among different theories. The emergence of YSD ultimately unifies medical treatment, health maintenance and the underlying theory at a high level.

In diagnosis, medicine exists due to the presence of Symptoms and Signs from diseases and illnesses. Therefore, the assessment of one's health condition should be based on "the existence or absence of Symptoms and Signs of diseases and illnesses". If there are Symptoms and Signs to treat, identifying the Cause and application of treatment must be coordinated. That is, through observation of Symptoms exhibited in the changes in stamina and manifestations of other Symptoms and Signs, infer the degree of Heat Energy Deficiency from the level of stamina and the severity of Symptoms and Signs, so as to improve Heat Energy Deficiency and strengthen stamina; and identify the locations of Tishang by Antui on Yuan Shi Tong Dian corresponding to the Symptoms, in order to improve Remote Tishang and resolve Symptoms. The former is under the category of health maintenance; the latter is a form of external treatment under the category of medical treatment. Although both have to be addressed simultaneously during treatment, in diagnosis, because the hot type of body constitution does not exist, one should not differentiate the hot or cold type of body constitution based on Symptoms and Signs, and also should not identify

the locations of Tishang of Symptoms and Signs based on Heat Energy Deficiency.

These standpoints are compatible with TCM's internal therapy that conducts syndrome differentiation and treatment (辨證論治) according to deficiency-excess and cold-heat (虛實寒熱) principles because its deficiency-excess syndrome differentiation (虛實辨證) is to determine the degree of coldness of the body constitution by observing the relative strength of stamina. Its cold-heat treatment (寒熱論治) is to differentiate the medicinal properties of diet and medicine so as to treat the coldness of the body constitution.

As for TCM's external therapy, it infers the treatment location of Remote Tishang from the locations of Symptoms, followed by the applications of acupuncture and Tuina etc. on these locations. This is similar to Antui of Yuan Shi Tong Dian. Since Remote Tishang is the direct Cause of Symptoms of diseases and illnesses, and the main goal of external therapies, such as acupuncture and Antui etc., is to stimulate the specific locations of Remote Tishang in order to improve Symptoms, finding the locations of the tender points of Remote Tishang that cause the Symptoms is the key to achieving effective treatment. The reason YSD can accurately pinpoint the locations of the tender points of Remote Tishang is that it verifies and searches the Yuan Shi Tong Dian by Antui on the Yuan Shi Dian regions corresponding to the affected areas and through mutual interactions between both parties. This interactive process is diagnosis as well as treatment.

In treatment, the characteristics of YSD are "Identifying the Cause and Applying Treatment" (辨因施治) and "Treating the Cause to Solve Symptoms and Signs" (從因解除症狀). It uses non-invasive external treatment method to treat Remote Tishang, Antui Yuan Shi Tong Dian to resolve Symptoms, in conjunction with Wenfu, the internal treatment methods of medicine and diet of a warming and hot nature, as well as in daily life, relax the mind, emphasize exercise, rest and other health maintenance measures. All these methods are carried out synergistically to improve Heat Energy Deficiency, increase stamina and elevate the body's intrinsic vital Qi/positive energy or self-healing power in order to restore the body's normal functionality. External and internal treatment methods are coordinated; Tishang and Heat Energy Deficiency are addressed simultaneously; treatment and health maintenance complement and supplement each other with the goals of safeguarding life as primary and resolving Symptoms and Signs as secondary. By identifying the Cause and applying treatment this way, the safety and effectiveness of treatment can, therefore, be significantly enhanced.

YSD is derived from “doing”. Its theory is built on the basis of empirical results with proven safety, efficacy and repeatability, concluded and refined. An all-out effort to ensure the theory’s consistency with clinical practice is strived for. That is, what is said must be achievable so that it is consistent, not self-contradictory and conflicting.

In short, YSD is a safe, effective, simple, environmentally friendly, non-pharmaceutical and non-invasive natural way towards healthy living. It departs from appearances and explores the origin, relinquishes the Effect and treats the Cause, and reverses course from complexity to simplicity. At heart, it calls for love and compassion towards all beings. It is easy to learn, use and disseminate. Not only does it allow the general public to promptly become a master of their own health, it can also significantly reduce consumption of medical resources and environmental pollution, leaving future generations a pristine environment and a path for living and survival.

(D) The Positioning of Yuan Shi Dian (YSD)

The philosophy of YSD is that of believing in the self-healing potential of the human body; hence it respects nature, reveres life, complies with nature and safeguards life. The mission of YSD is to break down sectarian barriers, integrate all the valuable heritage from various medical disciplines, innovate through practical performance, explore the ways of healthy living with universal significance, resolve the agony of diseases and illnesses of mankind, and further reverse course from complexity to simplicity to allow people to have sovereignty over their own health.

YSD embraces and believes in the body’s innate immunity and self-healing power. It believes that any remedy, be it medical or non-medical, cannot directly cure diseases and illnesses, but only acts as a Contributing Factor that stimulates and boosts the immune system and self-healing power which allows the body to restore normal functioning and regain health. Therefore, the body is the only master of health; it deserves our respect and protection from damage. Neither medical practitioners nor medical measures should go beyond their capacity to interfere with the natural forces within the body. This is the universal truth of health maintenance and medicine, and the wisdom and essence of classical TCM and classical Western medicine. YSD is consistent with this east-west common ancient wisdom, will allow it to flourish based on its unique characteristics of “Identifying the Cause and Applying Treatment” (辨因施治).

YSD emphasizes on treating the Cause. Because Antui of Yuan Shi Tong Dian can directly improve Symptoms of diseases and illnesses caused by

Remote Tishang, and the rest of the YSD methods can improve Heat Energy Deficiency and achieve the result of modifying the Cause to change the Effects and improving the Cause to get rid of diseases and illnesses, so from the perspective of the results of treatment, YSD seems to belong to medical treatment. Yet, its diagnostic and therapeutic measures are non-invasive and do not rely on pharmaceuticals. It emphasizes on treating the Cause only and does not discuss curing diseases and illnesses. It does not engage in medical behavior, therefore, is not medical treatment. Instead, from the perspective that appropriate exercise, proper rest and good state of mind in daily life are strongly emphasized in order to improve stamina, it is more like health maintenance. With its approach that unifies diagnosis and treatment into an integrative process and its methods to improve Tishang and Heat Energy Deficiency, synergistically addressing Symptoms and Signs as well as stamina, YSD completely possesses the essence of both medical treatment and health maintenance.

With respect to the YSD method of treating the Cause, in terms of medical treatment, its efficacy on Symptoms and Signs of diseases and illnesses is not only timely, but long-lasting and eradicated. Further, YSD can be used as emergency rescue for heart attacks, strokes and other acute cases. In terms of health maintenance, the improvement of Heat Energy Deficiency and enhancement of stamina not only can maintain health, strengthen the body and achieve the effects of preventing and curing diseases and illnesses, but can also achieve the goals of slowing down the pace of senescence and increasing longevity.

Therefore, from the perspective that YSD possesses the essence of both medical treatment and health maintenance, it fully deserves to be described as medicine. Whether this new discipline which can be assimilated into daily life without medical behavior but possesses the substance of medicine, shall be classified as medical treatment or health maintenance, or even a new school of medicine that encompasses both and expands to broader territory, is a matter of opinion. People can judge and time will tell.





02. Identifying the Cause

Life is sustained by the functioning of the body's tissues and organs. The normal functioning of tissues and organs requires adequate energy as the driving force, known as Heat Energy. Hence all diseases and illnesses are due to issues concerning two aspects: The issue of Tishang from the aspect of the malfunctioning of the body's tissues and organs, and the issue of Heat Energy Deficiency from the aspect of insufficient body energy to adequately supply what is needed for the normal functioning of tissues and organs. In short, all Symptoms and Signs of diseases and illnesses are caused by Tishang and Heat Energy Deficiency. Tishang can directly lead to Symptoms and Signs, while Heat Energy Deficiency can indirectly lead to Symptoms and Signs by affecting Tishang.

Although ordinary Symptoms and Signs are not fatal, severe Symptoms and Signs, however, indicate severe Tishang. In order for the body to recover from severe Tishang, more Heat Energy will be expended and severe Heat Energy Deficiency can be life-threatening. Conversely, severe Heat Energy Deficiency can further worsen Tishang and aggravate Symptoms and Signs, resulting in a vicious cycle. As such, Tishang and Heat Energy Deficiency influence each other, and together, they affect the state and condition of the diseases and illnesses. Therefore, in order to treat diseases and illnesses, resolving Tishang and improving Heat Energy Deficiency must be addressed simultaneously.

Although Heat Energy Deficiency and Tishang cannot be treated separately, determining which of the two is the primary cause of diseases and illnesses is the most important diagnostic method to determine the principle of treatment. As Heat Energy Deficiency is reflected in poor stamina and Tishang is exhibited in Symptoms and Signs, the primary cause can be determined by analyzing the following two conditions:

1. Are there any Symptoms of poor stamina, such as slow and weak movements, abnormal fatigue, paralysis, muscle atrophy, dramatic weight loss, weak voice, lack of luster on face, cold body and limbs, fear of cold, shivering, edema and such?
2. Are Symptoms and Signs caused by Local Tishang?

If any of these two conditions is present, it indicates the main cause of the disease or illness is Heat Energy Deficiency. The primary treatment should be applying Heat Sources to improve Heat Energy Deficiency with Antui to resolve Tishang as secondary. Conversely, if none of the two

conditions is present, it indicates Tishang is the main cause of the disease or illness. The primary treatment should be Antui to resolve Tishang with applying Heat Sources to improve Heat Energy Deficiency as secondary.

To identify the Location of Tishang for Symptoms and Signs, Symptoms and Signs should be treated differently. "Signs" related to tissue damage, are certainly caused by Local Tishang and can be visually verified. However, the Location of Tishang for "Symptoms" could be either local or remote and must be identified through Antui on the corresponding Yuan Shi Tong Dian to observe if the "Symptoms" improved ---- if there is improvement, these Symptoms are not associated with the affected areas but caused by Yuan Shi Tong Dian, also called Remote Tishang; if there is no improvement, these Symptoms are not associated with Yuan Shi Tong Dian but are caused by Tishang of the affected areas. This Tishang of the affected areas is also known as Local Tishang. Thus, in terms of Symptoms, treatment through Antui on Yuan Shi Tong Dian occurs before the diagnosis of identifying the Location of Tishang for Symptoms. Therefore, this process is treatment as well as diagnosis.

Assessment of recovery time for Symptoms and tissue damage caused by Local Tishang:

1. General Symptoms and Signs: about 1 to 7 days.
2. Severe burns, chemical or toxic burns, muscle swelling or tearing: about 10-30 days.
3. Muscular decay or necrosis, bone fractures, organ damage: about 1-3 months. In more severe cases: about 3-6 months. If no improvement after 6 months of treatment, it is considered an intractable case.

This shows that diagnosis is required in the process of treating Symptoms and Signs caused by Local Tishang.

Most of the Symptoms of diseases and illnesses are caused by Remote Tishang and have nothing to do with the affected areas, that is, the local areas. As such, whether it is the ancient Meridian acupoints, Ashi Points or the research and development of Yuan Shi Dian, all such endeavors are to resolve Remote Tishang. Thus, if one were to treat the Cause to resolve Symptoms, the identification of the Location of Tishang is crucial. Only after the Location of Tishang is identified can the principle of applying External Heat Source be determined. That is, for cases caused

by Remote Tishang, Wenfu on Yuan Shi Tong Dian should be primary and on the affected area, secondary; conversely for cases caused by Local Tishang. Therefore, if medical treatment does not comprehend that Symptoms of diseases and illnesses can be caused by Remote Tishang or identify the Location of Tishang incorrectly, it will go astray, prolong or even worsen the condition of the diseases and illnesses.

It is true that the identification of the Location of Tishang is important, but even if this step is dispensed with, the condition of the diseases and illnesses and the relative severity of Symptoms and Signs can still be diagnosed through observations, inquiries and comprehension of Symptoms exhibited in changes in stamina and other manifestations of Symptoms and Signs.

Improvement and deterioration of health condition are determined primarily by observing the changes in stamina. Needless to say, the foremost goal of medical treatment is to preserve life, resolving Symptoms and Signs is secondary. Stamina reflects not only the state of Heat Energy, but is synonymous with one's self-healing ability and immunity, and is also a symbol of vitality. Therefore in judging the state of an illness or treating diseases and illnesses, improvement in Symptoms related to stamina is far more important than improvement in other Symptoms and Signs. In other words, regardless of whether the Symptoms and Signs have improved after treatment, if stamina gradually improves, it indicates recovery is in progress and eventually peril will turn into safety and suffering from the diseases or illnesses will be avoided. Conversely, if the Symptoms and Signs improved or even disappeared, but stamina is diminishing, then it is not a good sign. Beware of sudden deterioration of health condition. Therefore, if one exercises persistently every day to improve stamina, it will not only enhance longevity, but will also help repair Tishang and resolve Symptoms and Signs when one gets sick. Even when one suffers no illness, it can also help to maintain health and prevent diseases and illnesses.

As to abnormal forms and indexes revealed in test results detected by medical instruments, they are categorized as Effects. Not only do they not reflect the actual conditions of Heat Energy Deficiency and Tishang, they bear no relationship to Symptoms exhibited in the changes in stamina and other manifestations of Symptoms and Signs. Therefore, they cannot serve as the basis for treating the Cause to resolve Symptoms and Signs in treatment, or be regarded as proof of the condition and relative severity of the diseases and illnesses in diagnosis. But in cases of targeting the Effects directly to treat abnormalities, acute traumas or other Symptoms and Signs caused by Local Tishang, test results can be used as references.

The relative severity of the Symptoms and Signs of diseases and illnesses is determined primarily by observing their manifestations:

1. Symptoms that occur in localized areas in the four limbs, such as pain in buttocks, legs, knees, ankles, shoulders, arms, elbows and wrists etc.; if occur infrequently and also of short duration, would be a case of mild Symptoms. Due to that Symptoms are localized and infrequent, it indicates that Tishang is mild, and its influence on Heat Energy is minor. Also, since the Symptoms occur at the limbs, they are not life-threatening and therefore considered a mild case.
2. Symptoms and Signs that occur at multiple locations at the head and body, such as high fever, headaches, aphthae, chest tightness, cough, abdominal pain and constipation etc.; if occur frequently or of long duration, would be a severe case. Due to that Symptoms and Signs occur at multiple locations frequently or of long duration, it indicates that Tishang is severe and greatly influences Heat Energy. Also, since Symptoms and Signs are occurring at the head and body, they can be life-threatening, and therefore considered a severe case.
3. In summary, the relative severity of Symptoms and Signs and its level in between mild and severe can be determined by comparing the scope of the Symptoms and Signs (localized or multiple areas), location (limbs or head and body) and time (duration and frequency) with a mild case. If all three aspects follow the pattern of a mild case, it is categorized as mild. If two aspects follow the pattern of a mild case, it is categorized as mild leaning towards severe. If only one aspect follows the pattern of a mild case, it is categorized as severe leaning towards mild. If all three aspects differ from the pattern of a mild case, it is categorized as severe.
4. Regardless of the relative severity of the Symptoms and Signs, if there are Symptoms related to poor stamina, it is a case of severe disease and illness. After experiencing severe disease and illness, if the condition is such that stamina declines and continues to weaken further and further, this indicates that Heat Energy is greatly depleted and a dangerous situation emerges. Even if there is no immediate threat of life, it is unlikely that recovery will take place in a short period of time. Faced with such predicament, every step has to be taken with caution. Any mistake will make the situation worse, and can be fatal. For detailed practical methods, refer to the Chapter **【Treatment of Severe Diseases and Illnesses】**.
5. If the aforementioned situation has deteriorated to the stage with manifested Symptoms of steep decline in stamina such as loss of appetite, dramatic weight loss, general weakness, exhaustion, generalized edema,

etc., this indicates that Heat Energy is almost completely depleted and life is threatened. If conditions of gasping and difficulty in breathing emerge with immediate risk of death, the methods in 【Treatment of Severe Diseases and Illnesses】 should still be followed, Antui the Upper Back Yuan Shi Tong Dian. If Antui is of no effect, whether life is in danger or close to death, do not continue to Antui. Instead, replenish with Heat Sources and even provide oxygen therapy, blood transfusion, removing fluids and so on. After such treatment, wait patiently and observe the changes quietly.

6. If one exhales only through the mouth without inhaling, eyes are dull and inattentive, and unable to express oneself, the indication is that Heat Energy is completely depleted, stamina is exhausted, and life is ending. What should be done at this time is not to try to resuscitate, but to alleviate pain and suffering with Wenfu, and help to maintain a clear mind. If able, adeptly guide according to the person's beliefs or habits to let go of worldly concerns, or recall the good deeds that had been accomplished in life so that the heart and mind are joyful and at peace, that would be a great help on deathbed. In this way, rescue procedures like CPR, insertion of tracheotomy tube, electrical shock, etc., which are financially wasteful and pointlessly increase the suffering of the dying, can be avoided.





03. Treating the Cause

All Symptoms and Signs of diseases and illnesses are caused by Tishang and Heat Energy Deficiency. Therefore, for diseases and illnesses, regardless of any triggering factors (Contributing Factors), medical names and etiologies (Effects) based on diagnosis, whether they are classified as mild or severe, chronic or acute, internal or traumatic, the treatment method is the same: Antui Yuan Shi Tong Dian and apply Internal and External Heat Sources. Internal Heat Sources include diets and Chinese medicines of warming and hot nature. External Heat Sources include sunlight, moxibustion, heat packs, electric blankets, electric heaters, electric blowers, far infrared rays, heat pads, ginger powder, ginger powder paste, fresh ginger paste, warm ginger soups, warm ginger juice (fresh ginger juiced and heated), etc. This theory also applies to many animals.

Acute conditions such as drug or food poisoning, damage caused by poisons, poisonous gas and bacteria or viruses, burns, concussions, strokes, heart attacks, acute abdominal pain (intestinal adhesions/obstructions, stones, appendicitis and other inflammations) and fetal deaths etc. can be treated using YSD by "Treating the Cause to Solve Symptoms and Signs."

For an illness only known by its medical name, such as mountain sickness, diabetes, hypertension, infertility, leukemia, etc., but one does not know how to treat, regardless of how easy or difficult it is to treat, locate and treat the Yuan Shi Tong Dian that correspond to the locations of the Symptoms along with applying Internal and External Heat Sources to achieve the healing effect. If Symptoms are absent, one can treat from the Yuan Shi Tong Dian along the Spine and Seven Regions of the Body in conjunction with the use of Internal and External Heat Sources to achieve the goal of preventing diseases and illnesses before their onset.

If Symptoms and Signs are caused by Local Tishang, even though one may treat the Effects by treating the affected area, but to be prudent, it is better to start with treating the Cause. That is, greatly emphasize the use of Internal and External Heat Sources; coordinate with exercise, proper rest and state of mind adjustment to improve stamina. One may also Antui Yuan Shi Dian to help with the recovery of Local Tishang indirectly. If such approach of treating the Cause to resolve Symptoms and Signs indirectly is ineffective, it would not be too late to revert to treating the Effect to resolve Symptoms and Signs directly.

Symptoms and Signs resulting from acute traumas, such as joint dislocations,

severed limbs, bone fractures, stab wounds by foreign body, and profuse bleeding etc. which require specific medical procedures of diagnosis and treatment can be treated directly with Western medicine, except for joint dislocations which can be treated with traditional Chinese medicine.

From the above, it can be seen that apart from specific Symptoms and Signs from acute traumas and diseases/illnesses caused by Local Tishang where treating the Cause is not effective, both of which can be treated by Western medicine, YSD is suitable for treating all other Symptoms and Signs of diseases and illnesses. The scope of YSD treatment is very consistent with traditional Chinese medicine, but differs from Western medicine. Western medicine is proficient in treating acute trauma and can also treat diseases and illnesses caused by Local Tishang. However, it does not differentiate between "senescence" and "diseases and illnesses". It treats abnormalities from senescence of the body as diseases and illnesses, thus increases the number of patients for no reason. Moreover, Western medicine does not have the concepts of Remote Tishang and Heat Energy. So even though treating the Effects may bring some improvement to Symptoms caused by Remote Tishang, as well as improving poor stamina and tissue damage which are indirectly caused by severe Heat Energy Deficiency, it would be difficult to achieve a cure. These types of diseases and illnesses must be treated by treating the Cause, Antui Yuan Shi Tong Dian in conjunction with the use of Internal and External Heat Sources, only then can a radical cure be effected.





04. Effects

Effects refer to diseases and illnesses manifested as Symptoms and Signs, and senescence exhibited in abnormal forms and abnormal indexes. All Effects are caused by Tishang and Heat Energy Deficiency. The medical names and etiologies of diseases and illnesses in Western medicine are named after the different characteristics of Effects, therefore, they have already been included in Effects thus will not be listed separately.

Diseases and illnesses will be accompanied by Symptoms and/or Signs whereas senescence will be accompanied by abnormalities. Symptoms, Signs and abnormalities can be felt or seen. Symptoms and Signs are concrete manifestations of diseases and illnesses whereas abnormalities are manifestations of senescence. Diseases and illnesses are abstract terms for all Symptoms and Signs, and senescence, an abstract term for abnormalities.

Symptoms and Signs can be further separated into "Symptoms" ("zhèng" (症)) and "Signs" ("zhuàng" (狀)). "Symptoms" refer to feelings of discomfort (including dysfunction) and poor stamina, while "Signs" refer to tissue damage appearing on the surface of body. Like abnormalities, a Symptom or Sign does not lead to another Symptom or Sign. Conventionally, whether they are Symptoms or Signs, they have been collectively termed as "zhèng zhuàng" (症狀) in Chinese characters to describe all Symptoms and Signs of diseases and illnesses, but "Symptoms" and "Signs" often originate from different Tishang.

Abnormalities can also be further separated into abnormal forms and abnormal indexes. Abnormal forms are abnormalities that can be seen and/or touch, but have yet to reach the stage of tissue damage; and also abnormalities inside the body detected by medical instruments. Abnormal indexes are indexes outside the normal range as detected by medical instruments. They are neither Symptoms nor Signs and would not lead to other Symptoms or Signs. Therefore, abnormalities are not diseases and illnesses and also do not have any causal relationship with diseases and illnesses.

"Symptoms and Signs" : "Symptoms" related to feelings of discomfort such as pain, soreness, numbness, itching, bloating, congestion, prickling, dizziness, bitter taste, burning sensation, hectic fever, bearing-down sensation, etc., are mostly due to Remote Tishang. "Symptoms" related to dysfunction whereby feelings of discomfort are more concrete, such as insomnia, dysphoria, anorexia, fever, asthma, hyperhidrosis (excessive sweating), runny

nose, myopia, tinnitus, deaf, discharging ear, facial nerve paralysis, cough, vomiting, diarrhea, constipation, difficulty in urination, leucorrhea, cramp, trigger finger, etc., can be due to either Local Tishang or Remote Tishang. "Symptoms" related to poor stamina which indicate that life is fragile or in danger, such as slow and weak movements, abnormal fatigue, paralysis, muscular atrophy, dramatic weight loss, soft and weak voice, lack of luster on face, cold limbs and body, fear of cold, shivering, edema, etc., are mostly due to Local Tishang.

The above classification of the location of Tishang of Symptoms is not absolute but for reference only. The exact location of Tishang must be identified through Antui on the corresponding Yuan Shi Tong Dian and observe if the Symptoms improve, in order to confirm whether it is Remote or Local. It absolutely cannot be identified visually or based on perception alone.

"Signs" related to tissue damage appearing on the surface of the body mainly include wound and skin diseases such as traumatic swelling, broken skin, bleeding, red eyes, mouth ulcers, furuncle, fester, thermal burns, chemical burns, acne, psoriasis, eczema, rash, bedsore, etc., are caused by Local Tishang. Thus, "Signs" can be identified visually.

The purpose of separating "Symptoms" from "Signs" is to show that when "Signs" disappear, "Symptoms" may not necessarily be resolved; conversely, when "Symptoms" are resolved, "Signs" may not necessarily disappear. Take pain and swelling for example, it is quite common that pain persists despite the disappearance of swelling, or swelling persists despite the disappearance of pain. This phenomenon demonstrates that "Symptoms" and "Signs" can be caused by Tishang of different locations and there is no causal relationship between the two.

"Abnormalities" : Abnormal forms of the body which can be seen and/or touch are, for example, white hair, facial wrinkles, hunchback, uneven shoulders, uneven legs, clustered nodules, hypertrophy of tendons and muscles, adhesion of tendons, tightening of tendons and bone displacement, etc. Abnormal forms inside the body which are detected by medical instruments are, for example, cancerous tumors, hysteryomas, fibromas, polypi, splenomegaly, kidney atrophy, brain atrophy, liver cirrhosis, pulmonary fibrosis, cardiovascular congestion, myocardial infarction, cerebral infarction, cerebral hemorrhage, ulcers, inflammation, adhesions, bone spurs, osteonecrosis, joint deformities, scoliosis, herniated discs and various types of stones, etc. Abnormal Indexes which are detected by medical instruments are, for example, abnormal blood pressure, blood glucose level, blood lipids, uric acid, tumor marker level, liver function index, kidney function index and cholesterol, etc.

Medicine exists due to the presence of Symptoms and Signs from diseases and illnesses. Therefore, the assessment of one's health condition should be based on "the existence or absence of Symptoms or Signs of diseases and illnesses" (症狀之有無). All abnormalities of the body are neither "Symptoms" related to feelings of discomfort and poor stamina, nor "Signs" related to tissue damage appearing on the surface of body. They cannot reflect the actual state of Heat Energy Deficiency and Tishang, and are not related to either the diagnosis of a person's physical health or the treatment of "Treating the Cause to Solve Symptoms and Signs" (從因解除症狀). Therefore, it is unnecessary to further analyze whether the abnormal forms inside the body detected by medical instruments have tissue damage.

Generally, detection of abnormalities by medical instruments often requires a person to endure hunger, fasting on an empty stomach, and may even have to bear the discomfort and risks brought about by anesthetics, endoscopy, radiation, spinal tap, puncture, surgical biopsy and so on. People hardly realize that abnormalities detected at such a high cost are neither the Cause of disease and illness nor the disease or illness itself.

One of the biggest misconceptions in medicine is to treat abnormalities as the Cause of diseases and illnesses or as the diseases and illnesses themselves. The reason why abnormalities are not the Cause of diseases and illnesses is that abnormalities, like any disease and illness, are also caused by Tishang and Heat Energy Deficiency, therefore they are Effects rather than the Cause. If abnormalities are treated as the Cause of diseases and illnesses, one would have committed two fallacies:

First, the fallacy of "a single Symptom or Sign can have multiple Causes" (一症多因), that is, the assumption that a single Symptom or Sign can be caused by multiple abnormalities, for example, the assumption that the Symptom of pain can be caused by abnormal forms like tumors, bone spurs, herniated discs, stones, ulcers, adhesions, inflammation etc., or by abnormal indexes like high uric acid, high glucose level and so forth. YSD has empirically verified that all Symptoms and Signs are directly due to Tishang, that is, Tishang being a single Cause can lead to multiple Effects manifested as Symptoms and Signs. For instance, Tishang of the Head can lead to headache, dry eyes, nasal congestion, tinnitus, toothache, facial numbness and all other Symptoms of head and face, in other words, "a single Cause can lead to multiple Symptoms and Signs" (一因多症) and not "a single Symptom or Sign can have multiple Causes" (一症多因). Furthermore, "a single Symptom or Sign can have multiple Causes", i.e. "a single Effect can have multiple Causes" (一果多因) is illogical. This can be illustrated by the following analogy: A mother (Cause) can give birth to a number of children (Effects), but a child (Effect) can never have many

biological mothers (Causes). Therefore, the viewpoint of a single Symptom or Sign can be caused by multiple abnormalities such that “*a single Symptom or Sign can have multiple Causes*”, is essentially reversing the cause-effect relationship and thus is untenable.

Second, the fallacy of “*an Effect can generate other Effect/Effects*” (果生果), that is, the assumption that a single abnormality can lead to multiple Symptoms and Signs, for instance, such assumptions as intestinal adhesion can give rise to abdominal pain and distension; ulceration appendicitis can give rise to peritonitis and septicemia; liver cirrhosis can give rise to ascites and anorexia; pulmonary fibrosis can give rise to cough or asthma; diabetes can give rise to skin ulceration and blindness; hypertension can give rise to dizziness and stroke; cerebral hemorrhage or infarction can give rise to coma, hemiplegia, or facial paralysis; cardiovascular congestion can give rise to palpitation, chest tightness and chest pain; myocardial infarction can give rise to coma and sudden death; and cancerous tumor can give rise to fatigue, sudden weight loss, pain or even death. However, just as gray hair does not give rise to headaches or dizziness and wrinkles do not give rise to itchy skin or ulceration, it is impossible for an Effect to generate other Effect/Effects. Conversely, if an Effect can generate other Effect/Effects, it would be as if a child can give birth to his/her siblings without parents, or an apple can bear other apples, or even bananas or grapes on the same tree. Wouldn't the world be in great chaos? Therefore, by assuming that an abnormality can lead to multiple Symptoms and Signs, one is upholding the viewpoint of an Effect can generate multiple Effects such that “*an Effect can generate other Effect/Effects*”, is essentially also reversing the cause-effect relationship and is baseless.

The reason that abnormalities are not diseases and illnesses is because they are neither the “Symptoms” related to feelings of discomfort and poor stamina, nor “Signs” related to tissue damage appearing on the surface of the body; rather, they are natural phenomena of senescence and degeneration under the law of nature. Because the degree of senescence and degeneration of the body differs for each individual, so differences do exist even for individuals within the same age group. Despite great efforts to improve, some of these differences may still be out of the normal standard ranges and be regarded as abnormalities. In time, with the gradual worsening of Tishang and Heat Energy Deficiency, the degree of senescence and degeneration of body will aggravate and more abnormalities will manifest; but these abnormalities are not the diseases and illnesses themselves.

It is precisely because abnormalities are not the Cause of diseases and illnesses, or the diseases and illnesses themselves, and there is no causal relationship between abnormalities and diseases/illnesses, thus abnormalities detected by medical instruments do not reflect a person's actual health condition. This is why it is commonly seen that a person is ill but the test results are normal, or a healthy person gets abnormal test results. Therefore, even though treating the Cause by improving Tishang and Heat Energy Deficiency may bring abnormalities back to normal, medicine should treat the Symptoms and Signs of diseases and illnesses, not abnormalities from senescence. If one understands this concept, one would not find ways and means to deliberately resolve abnormalities brought about by senescence and degeneration and pursue the so-called man-made "normal" standards measured by instruments. Only when an abnormal form has been affecting the normal activities of daily life and treating the Cause is ineffective may one consider treating the Effect by treating this abnormal form directly.

In conclusion, abnormalities are merely natural phenomena of senescence and degeneration. They are neither the Cause of diseases and illnesses manifested as Symptoms or Signs, nor the diseases and illnesses themselves. Medicine should resolve diseases and illnesses rather than senescence. If it takes abnormalities as the object of treatment in order to resolve Symptoms and Signs or to normalize test results, it commits the fallacies of "reversing the cause-effect relationship" and assumes that "a single Symptom or Sign can have multiple Causes" or "an Effect can generate other Effect/Effects" (倒果為因而說一症多因或果生果); as well as "treating senescence as diseases and illnesses, thus increasing the number of patients" (將衰老當成疾病而使病人變多). Such treatment not only violates the law of nature, but also falls outside the scope of medicine.





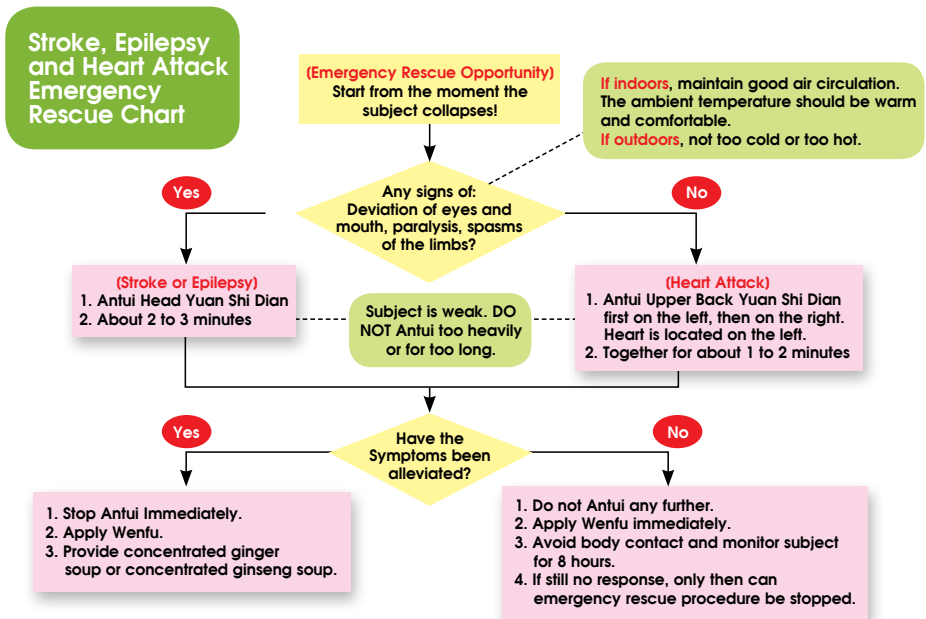
05. Emergency Rescue

Symptoms of collapsing are mostly caused by Remote Tishang, but are still subject to final confirmation by Antui on the corresponding Yuan Shi Dian to observe if the Symptoms improved. Such diseases mainly consist of strokes, epilepsy, heart attacks, and such.

The signs of a stroke are deviation of the eyes and mouth, hemiplegia or hemiparesis. The signs of an epileptic seizure are teeth grinding, convulsions or spasms. In both cases, Antui the Head Yuan Shi Dian for about two to three minutes.

The signs of a heart attack are having no facial expressions and may even include cardiac and respiratory arrest. Antui the Upper Back Yuan Shi Dian on the left side first, follow by the right side, for a total of about one to two minutes.

The purpose of emergency rescue is primarily to save life. Relieving Symptoms is secondary. As such, Antui must be gentle and appropriate. Any excessive force or too long a duration will cause excessive depletion of Heat Energy which would endanger life. Therefore, once the Symptoms have been alleviated or time is up, Antui can stop. Apply Wenfu immediately. Concurrently, maintain a quiet and peaceful environment with good air circulation. The ambient temperature should be warm and comfortable; too cold or too hot will expend Heat Energy.





06. Cancerous Tumor

It is generally accepted common knowledge that everyone has cancer cells in their body. Since cancer cells already exist in the body, why are we so relieved when they are not detected and are fearful when they are found? If we already have them, why do we still undergo physical examinations? If cancer cells already exist in the body and they are considered fatal, how can we expect to survive in their existence? Based on this premise, there is no correlation between having cancer cells and life and death.

Is it then when the cancer cells develop into a cancerous tumor, it will become life-threatening? If that is true, why do many who have cancerous tumors eventually die but still did not show the onset of cancer? If there is no onset of cancer, how can it cause death? Therefore, there is no correlation between having a cancerous tumor and life and death. If one does not die because the size of the tumor is not large enough, why are some people still alive even when the cancerous tumor grows to as large as 20 to 30 cm? There is no evidence that a cancerous tumor of a certain size will definitely cause death. Therefore, the size of the cancerous tumors bears no relation to life and death. If death did not occur because the tumors are not abundant enough, but there are many whose physical examinations showed the tumors have metastasized to various distant areas of the body, why are they still alive? There is no evidence to determine how extensive an area the tumor has to metastasize to definitely cause death. Therefore, there is no correlation between the amount of cancerous tumors and life and death. If people are still alive because their tumor marker level is considered not high enough, why are others with tumor marker level well over ten thousand still alive? There is no evidence to show how high the tumor marker level has to be for certain death. Therefore, there is no correlation between the tumor marker level and life and death.

In fact, cancerous tumors and tumor marker levels are similar to gray hair and wrinkles. They are the Effects of abnormalities. As with all other Effects of abnormalities, they are due to Tishang and Heat Energy Deficiency. They are natural phenomena along with senescence and the degeneration process in life. At most, they remind us that our metabolism is weakening and a change in lifestyle is necessary. They are not Symptoms and Signs of diseases and illnesses, and should not be regarded as diseases and illnesses; and they are not incurable diseases. No one dies because of cancerous tumors or tumor marker levels just as no one dies because of

gray hair or wrinkles. In the end, death is due to Heat Energy exhaustion, lack of stamina and organ failure. Unfortunately, cancers are continuously being exaggerated and vilified as fatal diseases to the point where some doctors would use the following to threaten and intimidate patients: If you do not accept surgery or chemotherapy, the cancerous tumor will worsen rapidly; at most, you may live a few more years, months or even days etc. So the patient is frightened to death, living in the shadow of death every day. How could that be the start of regaining health when it is essentially, the beginning of a nightmare?

Current methods of cancer diagnosis and treatment (tomography, paracentesis, biopsies, surgery, chemotherapy, radiation therapy, electrotherapy, etc.) are all destructive. For example, radiation emitted from one CT scan, depending on the affected part, is roughly equivalent to taking 100-400 x-rays. Paracentesis and biopsies are incisions at the wound and make the cancer worse. Surgery, chemotherapy and radiation therapy are even more destructive and lethal. They would cause the patient to seriously expend Heat Energy, weaken stamina instantly and may bring about organ failure and hasten death. Even if the patient is fortunate enough to survive, the body would have been seriously harmed. The cancer may rapidly recur and metastasize if the person does not try hard to change the lifestyle to improve Heat Energy Deficiency and Tishang. It is similar to breaking a piece of ice. The ice may disappear temporarily but if the temperature remains the same, the ice will re-solidify. It is the same principle. Therefore, to treat diseases and illnesses, one must treat from the Cause and not from the Effect.

Unfortunately, our medical treatment is comparable to reacting to a fire when the fire alarm sounds; it breaks the alarm instead of putting out the fire. We can imagine what the result would be. Cancer is just a signal, similar to a fire alarm, it should not be treated. Treatment, instead, is the beginning of a disaster. Moreover, as long as there is life, there will be cancer cells. Cancer cells growing into a tumor is like hair growing from the scalp and eventually turning from black to gray, it is inevitable, a part of the course of living that is inseparable. If it is unnecessary to get rid of gray hair, why kill the cancerous tumor without mercy and bring suffering to oneself? Moreover, after removing the cancerous tumor, it will regenerate and then the process repeats itself. This process will eventually exert more harm to the body and will cause a quicker death.

Therefore, to prolong life, we must be kind to the cancerous tumor. The method of treating the cancerous tumor well is not by way of surgical removal or killing it with drugs; treat to the point that one is at the last gasp or in so much pain that one wish one were dead. It is also not about abstaining from

nourishment in order to starve the cancerous tumor. It is to implement in daily living, a diet of warming and hot nature, paying attention to keeping warm, appropriate exercise, adequate rest, good state of mind and other health maintenance measures; actively improving stamina and choosing to live energetically and with enthusiasm. Only then can life be safeguarded. If there are Symptoms and Signs, they are caused by Tishang and not related to the cancerous tumor, the YSD methods can be used to treat.

One should know that the existence, size, amount of the cancerous tumor and the tumor marker level do not correlate with life and death. Instead, it is related to stamina. To determine whether conditions improved or deteriorated, it is not necessary to refer to the changes of the cancerous tumor or tumor marker level. We only need to refer to the changes in stamina. When stamina shows improvement, it represents turning from peril to safety and on the smooth path to recovery. But when stamina declines, it represents the trend is towards deterioration and danger. Therefore, we must believe in ourselves because we know best whether or not our stamina improves.

In conclusion, a cancerous tumor is an abnormal form caused by senescence and degeneration. It is not a "Symptom" related to the feeling of discomfort and poor stamina, or a "Sign" related to tissue damage that appears on the surface of the body, thus it cannot be called a disease or illness. Cancerous tumors are the Effects, not the Cause, and will not lead to other Symptoms and Signs. Therefore, cancerous tumors cannot be treated as the basis of diagnosis and the object of treatment; otherwise, it would be beyond the scope of medicine. Other Effects of abnormalities can be viewed the same way.



07. Treatment of Severe Diseases and Illnesses

Regardless of severity, Symptoms and Signs accompanied by poor stamina are “severe diseases and illnesses” (重病). When handling severe diseases and illnesses, Heat Sources should be applied first, followed by Antui. Improving Heat Energy Deficiency is primary while resolving Tishang is secondary.

1. Treatment of Tishang

After applying Heat Sources, Antui must be accurate and dexterous. If necessary, Antui can only be slow and gentle. Although Antui with slightly heavier pressure or longer time is allowed, one must be careful, which means once Symptoms have improved or deteriorated, or stamina has become poorer, Antui must stop to avoid excessive depletion of Heat Energy. Antui twice a day if the person is able to tolerate. However, the frequency of Antui can be increased for special cases.

In short, the supreme principle of treatment is “within the person’s tolerance level”, rather than, the heavier, the longer, the more frequent the better.

2. Treatment of Heat Energy Deficiency

Keep indoor environment warm, comfortable, tranquil, and well ventilated. Must coordinate with Antui of Yuan Shi Dian, exercise, proper rest and good state of mind, so that Heat Sources can be easily absorbed. The supreme principle of the Internal and External Heat Source application is “within the person’s ability to accept and absorb, and to feel warm and comfortable”, rather than, for External Heat Sources: the longer or the hotter the better; for Internal Heat Sources: the more intake or the more concentrated, the better.

(a) External Heat Sources:

Red bean bag, electric blanket, electric hot air blower, heat pad, etc. are commonly applied on areas without wounds. Ginger powder paste, ginger cream, etc. are commonly applied on scleroderma, swellings, skin diseases, etc. which are without wounds. Ginger power, moxibustion, etc. are commonly applied on small wounds. However, if a small wound is festered, substitute ginger powder with fresh ginger paste. Fresh ginger paste, far infrared rays, etc. are commonly applied on larger wounds. As for warm ginger soup or warm ginger juice, they can be applied on areas with or without wounds. The aforementioned is provided only for reference and is not absolute. For people with severe disease and illness, Wenfu is applied on a large area of the body and duration can be up to 24 hours, provided that the person feels warm and comfortable. For example, if the red bean bag is too hot or too heavy, it can be replaced

with disposable heat pads for localized Wenfu. If the weather is hot and humid, need to cool down with air conditioning first and then Wenfu.

(b) Internal Heat Sources:

Mainly include ginger soup, ginger powder and diet of warming and hot nature.

(i) Ginger soup and ginger powder

Ginger soup is made from boiling fresh or dried ginger slices. The quality of ginger is of utmost importance and must be carefully selected. Although the medicinal properties of dried ginger are better than fresh ginger, there are no hard and fast rules. No matter what kind of ingredients, amount and concentration, etc., one must take into consideration differences among individuals. The method of consumption is small quantities with frequency; sip a small amount while it is warm so that there is a steady stream of replenishment from the Heat Source. When urgent or inconvenient to boil ginger soup, ginger powder can be used instead. However, ginger powder is not easily digested and may contain traces of heavy metals, thus one must be prudent with long-term consumption.

Although there are no fixed rules, based on the person's condition and the premise that the person is able to absorb, an adult's daily dose of ginger consumption is provided as reference per the table below:

Conditions	Fresh Ginger Slices (g)		Dried Ginger Slices (g)	
	Regular Dosage	Maximum	Regular Dosage	Maximum
Mild Symptoms	50	100	5	10
Severe Symptoms/Signs	100 ~ 150	500	10 ~ 15	50
Severe Diseases and Illnesses	500 ~ 750	1500	50 ~ 75	150

The dosage should be increased gradually and ceased when it is effective. It can be lower than the regular dosage recommended. The amount of dosage to increase or decrease depends on the person's condition. For people with severe disease and illness, dosage is allowed to be increased only if the condition does not improve after full compliance of Antui, Wenfu, intake of diet of warming and hot nature, exercise, rest and good state of mind, and provided that the increased dosage can be absorbed. In case of emergency whereby the dosage needs to be increased above the maximum level, it must be done with even more prudence. Although dosage exceeding the recommended maximum level is allowed, it should not be taken long term. Once the condition has

improved or stabilized, it should be reduced gradually to regular dosage. If a person with severe disease and illness is reluctant to take concentrated ginger soup or ginger powder, or not absorbing well after consumption causing Symptoms or Signs to appear, dosage should then be reduced to the recommended quantity used for severe Symptoms or Signs, or even lesser and diluted; or add Radix Panacis Quinquefolii (American Ginseng), Radix Ginseng Albae (White Ginseng), Red Ginseng, etc., or add a small amount of licorice, dried longan or brown sugar etc. (any one of these), or replace with Red Ginseng soup to weaken the medicinal properties of the Internal Heat Source and improve the taste. In short, the supreme principle governing the amount of Internal Heat Source to use and the strength of its medicinal properties is “within the person’s ability to accept and absorb, and to feel warm and comfortable”.

It must be emphasized repeatedly that concentrated ginger soup and concentrated ginseng soup are primarily used to enhance the Heat Source of daily diet in order to meet the urgent needs of the body when a person is sick. When the body has fully recovered, the Heat Source requirement can be derived merely from reasonable diet as well as the intensification of exercises. If consumption is intended for long term health maintenance, it should be switched to diluted ginger soup, or diluted ginseng soup, or a combination of diluted ginger and ginseng soup.

(ii) Diet of warming and hot nature

The focal point of diet for people with severe disease and illness is not limited to warm and hot ingredients but to make any ingredient into delicious food of warming and hot nature. First, use less oil, less salt, less sugar and less processed products while cooking and make the best use of seasoning of warming and hot nature, such as ginger, chilli, pepper, cayenne pepper, curry, etc. Food should be fully cooked, even boiled if necessary, and consumed while it is hot. When eating, chew and swallow slowly, being too full is not advisable and meals need not be accompanied with soup. Eat more noodles dishes and nuts when hungry.

3. Appropriate Exercise

For person with severe disease and illness, Antui and uses of Heat Sources described above will eventually fail without proper coordination of the body (exercise) and mind (mood and concepts). Initial exercises should be within the person’s physical tolerance level. Excessive exercising, instead, will easily cause injuries, hence, do not overexert, do according to physical ability and increase gradually. Exercises may include stretching, calisthenics, Tai-Chi, yoga, Buddhist prostrations, hiking, climbing of stairs, push-ups, etc. The exercises which are relaxing, sustainable and calming are preferred; they should not be too strenuous; also, a few can be selected for a full-body

workout in order to exercise evenly each body part. Temperature which is too low or too high must be avoided when doing outdoor exercise. For those who may perspire easily or are afraid of cold, towels may be placed around the neck as well as the front and back of the body. It will keep the body warm and can be easily removed when wet, thus keeping the body and clothing dry at all times. In short, the main daily activities of people with severe disease and illness are exercise and rest, as well as to relax, slow down breathing, move around frequently, avoid fatigue, sleep when tired, but avoid lying down or sitting for too long, and must implement such methods persistently and consistently. When Heat Energy Deficiency gradually gets replenished, stamina strengthened and Tishang is improved, various types of Symptoms and Signs such as cold sweat, anorexia, asthma, edema, dizziness and ulceration etc. will improve naturally.

4. Proper Rest

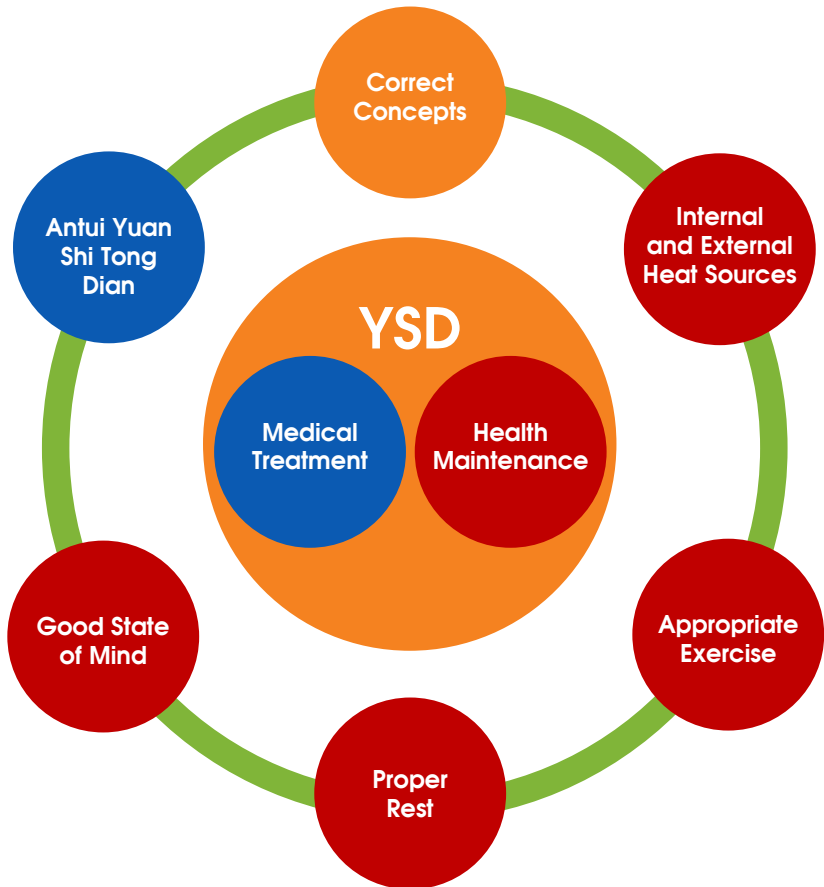
Avoid fatigue, but should not be sedentary, avoid sitting or lying for an extended period. Do not stay up late, sleep early, wake up naturally and avoid lounging in bed when awake. Abstain from sexual activities.

5. Good State of Mind

People with severe disease and illness get depressed easily. In the face of their disease and illness, they are fearful, stressed and are urgently seeking recovery. Such a tense mood would expend the already insufficient Heat Energy and would further aggravate body impairment. To keep and maintain inner peace, one must firmly believe in Cause and Effect, understand that diseases and illnesses are the Effects caused by Tishang and Heat Energy Deficiency, they are merely signals and one should not be too concerned. Let go of fearful thoughts and worries about the diseases and illnesses wholeheartedly. Even if one encounters various malignant diseases and illnesses, one should still firmly believe that "Treating from the Cause" (從因下手) is the fundamental solution. If after using YSD, Symptoms or Signs still appear, or even worsen, or stamina becomes poorer, one must reflect whether Antui, Internal and External Heat Sources and exercise were properly applied and carried out. Were the mood swings too extreme? Take corrective action readily if there is any deviation. Otherwise, if one were to use diet and medicine of cold and cooling nature or surgery for speedy recovery, it would lead to serious exhaustion of Heat Energy and could be life-threatening if one is not careful. One must also strive to be broad-minded with clear thinking, often be joyful, grateful and tolerant. Avoid huge mood swings and harboring muddled thoughts that cause oneself to be psychologically entangled. Family members should always observe, enlighten and give encouragement. It is better if one has religious faith, be kind and takes delight in helping others.

Finally, although one need not worry about the condition of disease and illness, one should not take lightly even if the condition of disease and illness improved. A person who recovers from severe diseases and illnesses is still frail, therefore should not resume normal diet and daily lifestyle immediately, but should implement health maintenance methods according to the principles described above and especially must avoid cold and coolness as well as fatigue. Beware of reoccurrences. From this basis, the amount of exercise, in particular, must be intensified; keep a relaxed heart and mind, enhance body constitution fundamentally and gradually disengage from the dependency on Heat Sources especially concentrated ginger soup.

Medical Treatment and Health Maintenance Diagram





08. Contributing Factors

The goal of medical treatment and health maintenance is to achieve good health and longevity. To accomplish this goal, it is necessary to consider the impact of Contributing Factors on the body. Contributing Factors which can help the body to resolve Symptoms and Signs and improve stamina, are known as Contributing Factors favorable in medical treatment and health maintenance. Conversely, Contributing Factors which will harm the body, lead to Symptoms and Signs, and impair stamina, are known as Contributing Factors detrimental to health.

The effect of Contributing Factors, however, is not absolute. If improperly used, Contributing Factors favorable in medical treatment and health maintenance can become Contributing Factors detrimental to health instead. For example, Antui and exercises can lead to the smooth functioning of tissues and organs; however, if excessive, they will lead to Tishang. Similarly, Internal and External Heat Sources can improve Heat Energy Deficiency, but overuse will deplete Heat Energy instead. Therefore, any Contributing Factors favorable in medical treatment and health maintenance must be applied in moderation, that is, must be within the body's tolerance level, in order to resolve Symptoms and Signs and prolong life. Otherwise, no matter how good the measures of medical treatment and health maintenance, if their application is more than what the body can endure, they will be counterproductive and become Contributing Factors detrimental to health.

1. Contributing Factors Detrimental to Health:

Misconceptions, lack of exercise, stress, anger, staying up late, exhaustion, exogenous cold, heat stroke, diet and medicine which are excessive, too cold or contaminated/deteriorated, improper surgery, trauma, burns, environmental pollution, chemical venom, poison gas (such as chemical emissions, gas, biogas, natural gas, etc.), poison (such as poisonous snakes, poisonous spiders, wasps, centipedes, poisonous scorpions, poisonous mosquitoes and other poisonous insects and poisonous plants) and various types of bacteria, viruses and the like. The aforementioned Contributing Factors detrimental to health can directly lead to Tishang or can cause more Heat Energy to be depleted and affect Tishang, thus create Symptoms and Signs. Therefore, they should be avoided.

If impairment has been caused, the treatment method would be the same: Antui and apply Heat Sources simultaneously. In more critical cases such as injury caused by burns, food poisoning, chemical venom, poison

gas, poison and special types of bacteria, viruses, etc., they will immediately lead to Tishang and create Symptoms and Signs. At this time, in order for the body to recover from Tishang, a tremendous amount of Heat Energy will be depleted instantly. Serious cases can be life-threatening. Treatment of such acute cases requires rigorous replenishment of External and Internal Heat Sources to preserve life first and foremost; appropriate Antui of Yuan Shi Tong Dian to resolve Symptoms is secondary. But both treatments should be within the person's tolerance level. If Heat Sources are excessive or too hot, or Antui is too heavy or too long, it would lead to more harm instead. Hence great caution is required.

2. Contributing Factors Favorable in Medical Treatment and Health Maintenance:

Proper Antui of Yuan Shi Dian, appropriate use of Heat Sources, proper exercise and rest, correct concepts, good state of mind, etc.... all these Contributing Factors have to be applied in daily living; only then can Symptoms and Signs be resolved and stamina improved to achieve the goal of attaining good health and longevity.

Points to be noted and considered:

1. Persons who are weak should avoid gargle and wash with cold water; they can brush their teeth by using ginger powder and gargle with warm ginger water.
2. Persons with upper limb injuries should avoid clenching fists tightly with force. Persons with lower limb pain should avoid being sedentary. Persons with lower back pain should avoid bending and carrying heavy objects. Persons with joint pain should avoid turning towards the painful direction.
3. Protect our environment and resources to ensure that the food we eat, our source of drinking water and the air we breathe will not be contaminated. Return all to nature and leave behind a pure and pristine environment for future generations.



09. Yuan Shi Dian

Yuan Shi Dian were empirically verified as “root cause locations” of Symptoms of diseases and illnesses. They are located at a series of fixed points on the body. Each Yuan Shi Dian covers specific areas of the body; together, they act on the entire body. The tender points found in these areas are called Yuan Shi Tong Dian. If there are Symptoms, Antui of Yuan Shi Tong Dian can distinguish whether the Tishang is Remote Tishang or Local Tishang. Symptoms can be improved if they are caused by Remote Tishang. If there are no Symptoms, Antui of Yuan Shi Tong Dian is a preventive measure. Therefore, one can say, Yuan Shi Dian are Principal Switches that integrate diagnosis, treatment and health maintenance.

Our body is made up of Heat Energy and various tissues and organs. It needs Contributing Factors such as air, food, water, etc. to function. Tissues include muscles, tendons, ligaments, sinews (*jin* 筋), blood vessels, blood, nerves, bones, etc. Organs include heart, liver, spleen, lungs, kidneys, small intestines, gall bladder, stomach, large intestines, bladder, womb, breasts, eyes, ears, nose, brain, and so on. All these tissues and organs work together and complement each other, driven by Heat Energy and aided by multiple Contributing Factors to sustain the living body. When this interdependent and cooperative functional relationship is disrupted by Contributing Factors detrimental to health, it will lead to Tishang as a result of the improper functioning of tissues and organs, and Heat Energy Deficiency, that is, insufficient body energy to sustain the normal functioning of tissues and organs, thus causing Symptoms and Signs.

Although the onset of Symptoms and Signs is related to the functioning of a specific tissue or organ, any specific tissue or organ, even if it has abnormalities, is not the principal Cause that leads to Symptoms and Signs. For example, the Symptoms of pain are related to nerve conduction. To maintain the function of the nerve conduction, not only do nerves have to be nourished by blood, but blood vessels, muscles and other tissues must participate in the mechanism of the body function. Even so, if the heart stops beating, nerves will not be able to transmit information. By analogy, it can be seen that participation by various organs are also needed. Besides, it would not work if there is insufficient Heat Energy to maintain the functioning of tissues and organs. This shows that the onset of pain Symptoms involves the overall functioning of the body. That is why Tishang and Heat Energy Deficiency are the principal Causes that lead to Symptoms and Signs. Antui of Yuan Shi Tong Dian can stimulate Heat Energy in the body and the functioning of various tissues and organs, and enhances the self-

healing and repairing abilities of the areas impacted, thus achieves the goal of resolving Symptoms and Signs. This has in common with the principle as to why the effect of treatment of Ashi Points (阿是穴) in traditional Chinese medicine is notable. It is also similar to acupuncture treatment on acupuncture points to create needle sensation, thus derives the efficacy of treatment. Therefore, to resolve Symptoms, the functioning of the entire body must be taken into consideration and it is not just dealing with the abnormality of a single tissue or organ.

Frequently, the Yuan Shi Tong Dian that corresponds to Symptoms may not be a single point; rather, multiple points often appear. These tender points have to be Antui to stimulate stronger functioning of the body in order to repair Remote Tishang. Although locations of specific tender points may often change, they will not go beyond the coverage of the corresponding Yuan Shi Dian. Because the range affected by the Yuan Shi Tong Dian is very clear, therefore, as long as the Symptoms within such range are caused by Remote Tishang, they will improve after Antui of the Yuan Shi Tong Dian. But once outside this range, the impact will diminish with distance until it dissipates entirely.

Consequently, Yuan Shi Dian are usually located near their impacted areas next to the bones for ease of conduction. They are close to the affected areas, thus are beneficial for resolving Symptoms. Regardless of whether a person is already ill or before the onset of illness, the process of Antui on tender points not only can quickly diagnose the location of Tishang of the Symptoms, but can also achieve the goal of resolving and preventing diseases and illnesses. Therefore, Yuan Shi Dian are not merely the “root cause locations” of Symptoms of diseases and illnesses, they are also Principal Switches that integrate diagnosis, treatment and health maintenance.



10. Meridian, Ashi Point and Yuan Shi Dian

The theory of meridian is an important theoretical foundation for traditional Chinese medicine. Furthermore, it is the core theory for external treatments in traditional Chinese medicine. It has been proven effective over two thousand years of practice. It significantly contributes to the life and prosperity of the Chinese people, has now spread all over the world, and continues to play an important role in contributing to the health of mankind. Ashi Point and Yuan Shi Dian, which differ from the line of thought of the meridian theory, emerged along the development of the meridian. Could they possibly complement the inadequacy of the meridian?

The inadequacy of the meridian theory was noticed as early as the Tang Dynasty by Sun Simiao (孫思邈), who was titled as “King of Medicine” (藥王, *Yaowang*). Once, he used the acupuncture points of the fourteen meridians to treat a patient’s leg pain. It was ineffective after treating for half a month. He then attempted to avoid the affected areas, tested inch by inch on the affected leg looking for tender points outside the meridian; he applied acupuncture on the tender points, only then was the treatment effective. However, the location of the tender points changed the following day. According to legend, the locations changed five times within seven days before the patient was finally cured.

“Ashi Point” was named after the *tenderness* of the point. Sun Simiao believed Ashi Point was more effective than meridian acupuncture point. In view of this, Ashi Point’s efficacy is greater than meridian acupuncture point because the Ashi Point is a tender point outside the affected area. It is not limited to a fixed location and is established through mutual interaction between both parties. Hence, it is contrary to meridian acupuncture point with its fixed location, unilateral inference and without requirement to confirm whether it is a tender point.

Inferring from the discovery of Ashi Point, the locations of meridian acupuncture points are concluded by the ancients through practice and the objective is also to resolve Symptoms caused by Remote Tishang. However, if one assumes that behind the meridian acupuncture points, there were some actual routes of lines crisscrossing all over the body, and then follows the meridian path to find the fixed location of acupuncture point, that would be tantamount to “*notching a moving boat in order to mark where your sword dropped into the river*”. (This idiom satirizes those who stick to rigid rules instead of taking into account the change in circumstances). Ashi Point is a breakthrough to this kind of thinking, thus its

efficacy is greater than that of meridian acupuncture point. It can be considered both a development and a subversion of the meridian theory.

The innovative thinking of Ashi Point as a breakthrough from the meridian theory can also be verified in the application of Yuan Shi Dian. Take the arm for example, in meridian, it is governed by three Yin and three Yang meridians. In Yuan Shi Dian, the Shoulder Yuan Shi Dian and Elbow Yuan Shi Dian cover the entire upper arm and forearm respectively, and without the need to distinguish routes at all.

In other words, the mode of application of Yuan Shi Dian differs from the single-line transmission of meridian. It is three-dimensional transmission covering the entire area, like a stone cast in water and ripples diffused all around, instead of a single line. As such, it is unnecessary to follow the assumption of running lines and routes, and the problem of the selection of acupuncture points along the meridian does not exist.

So what is Yuan Shi Dian's contribution subsequent to Ashi Point's discovery? The answer can be found by comparing Yuan Shi Dian with meridian acupuncture point and Ashi Point. First, all three only represent locations, but in terms of distribution, Yuan Shi Dian is the most concise, and comprised of the spine and seven regions only. The Meridian network is comprised of twelve principal meridians, the Conception and Governing Vessels, other collaterals and such; with three to four hundred acupuncture points along the path of meridian. Ashi Point has no fixed location. Second, in terms of application in diagnosis and treatment, through Antui of the Yuan Shi Tong Dian, Yuan Shi Dian can distinguish the location of Tishang of Symptoms and also resolve Symptoms caused by Remote Tishang. Meridian acupuncture point and Ashi Point do not have this methodology of combining diagnosis with treatment.

Additionally, Yuan Shi Dian can treat all the Symptoms caused by Remote Tishang within its coverage. The meridian acupuncture point has to integrate a number of fixed acupuncture points from different meridians to treat Symptoms caused by Remote Tishang. Even though Ashi Point is significantly effective in treating Symptoms caused by Remote Tishang, it is difficult to apply due to the uncertainty of location and without a fixed coverage to locate the points. Most importantly, Yuan Shi Tong Dian is also a tender point; it avoids the affected area, can only be established through Antui and mutual interaction between both parties, and as such, can achieve significant efficacy of treatment. This aspect is similar to Ashi Point but different from the meridian theory. Yuan Shi Dian has fixed coverage similar to the meridian theory but different from Ashi Point. These characteristics of Yuan Shi Tong Dian not only have resolved the

problem of the meridian with its large number of meridian acupuncture points, its unilateral identification, fixed positions and complexity in combining acupuncture points which resulted in uncertain treatment effects; at the same time, it has broken through the difficulty of applying Ashi Point which seems like “finding a needle in a haystack” that caused its inability to be used in clinical application over thousands of years. Yuan Shi Dian is able to integrate diagnosis, treatment and health maintenance. It is easy to learn, easy to use and is a greatly simplified diagnosis and treatment process. Following the innovative thinking of Ashi Point, the discovery of Yuan Shi Dian has opened up, once again, an unprecedented new frontier for Chinese medicine, and medicine in general.





11. Heat Energy

Life is sustained by the functioning of organs and tissues of the body. The normal functioning of organs and tissues requires Heat Energy as the driving force, thus Heat Energy is a major factor in sustaining life. The effect of Heat Energy and the functioning of the tissues and organs are interdependent and synergistic. So under these circumstances, the improvement of Heat Energy Deficiency will not only cause Heat Energy to increase without decreasing, and the improvement of Tishang will not only cause Heat Energy to decrease without increasing as well. For instance, with diet, even though through the functioning of tissues and organs, the body is able to absorb food of warming and hot nature or cold and cooling nature, and transform into Heat Energy that the body can use; however, in order to sustain the functioning of tissues and organs, Heat Energy will be expended. Similarly, with Antui and exercise, although they will expend Heat Energy, but they can cause tissues and organs to function smoothly, thereby accelerate the process of absorption and transformation of food into Heat Energy.

Therefore, to improve Heat Energy Deficiency, do not rely on diet alone, but coordinate with Antui and exercise in order to facilitate the absorption and transformation process; to improve Tishang, do not only strengthen Antui and exercise, but coordinate with diet in order to provide what is needed for functioning. Thus the various methods used to improve the body must be within the body's tolerance level, properly adjusted and used with flexibility; only then can Tishang and Heat Energy Deficiency be addressed simultaneously to achieve the goal of attaining good health and longevity.

At all times, the body is functioning, going through changes and expending Heat Energy. When one is sick, more Heat Energy will be expended and the body constitution becomes colder. As such, the internal Heat Energy of the body will only be insufficient and will not be excessive. Therefore, it can be said that the hot type of body constitution basically does not exist. In that case, the Symptoms and Signs of heat phenomena used to judge the hot type of body constitution, such as heat intolerance, cracked lips, fondness of cold drinks, burning sensation, swelling with pain, chronic eczema, fever, hot flashes, bitter taste in mouth, etc., or the Symptoms and Signs of cold-heat phenomena manifesting a "mixture of cold and hot" type of body constitution, such as so called "false (cold) heat" by traditional Chinese medicine, "upper hot lower cold", "hot superficially cold internally", etc., can be resolved as long as the

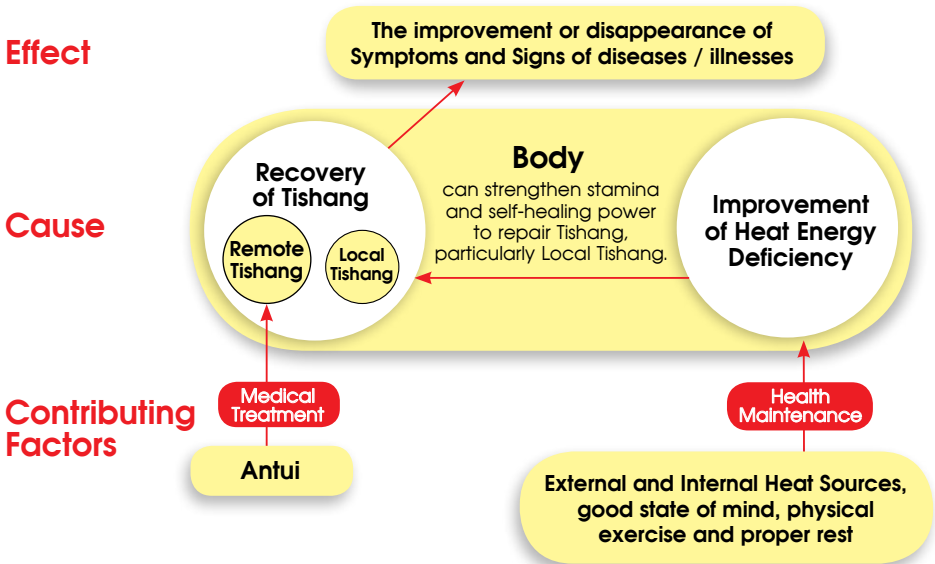
external treatment method of Hands-on Technique and Internal and External Heat Sources are being properly applied. Therefore, do not mistakenly assume that the hot type of body constitution or “*mixture of cold and hot*” type of body constitution really exists. In addition, it should be noted that even though the aforementioned Symptoms and Signs of pseudo-heat can be categorized as mild or severe, they are all caused by Tishang and Heat Energy Deficiency. Therefore, do not use ice compress or consume food and medicine of cold and cooling nature during treatment, instead, one should Antui Yuan Shi Tong Dian, follow by Wenfu and the intake of food and medicine of warming and hot nature.

As for Western medicine of cold and cooling nature such as intravenous drips, vaccines, antibiotics, anti-inflammatory pain relief drugs, anti-fever drugs, steroids, etc., as well as Chinese medicine of cold and cooling nature, raw-food diet, etc., in the course of absorption and transformation, more Heat Energy will certainly be depleted as compared to consuming food and medicine of warming and hot nature. If that is the case, why do some people feel light and comfortable initially after consumption, and their Symptoms and Signs may even disappear after a period of time? It is because they still have good stamina, the Heat Energy of the body is sufficient to digest and absorb the food and medicine of cold and cooling nature thereby directly suppressing the Symptoms and Signs, and may even cure the diseases and illnesses. However, for people with poor stamina, food and medicine of cold and cooling nature not only cannot be absorbed by the body to suppress the Symptoms and Signs, rather, they would cause Heat Energy to be overdrawn thereby aggravating Tishang, causing Symptoms and Signs to relapse and be prolonged, and may even induce other diseases and illnesses. Even though ultimately, the improvement of the Cause and the healing of diseases and illnesses are, in fact, due to the effect of their own Heat Energy and recovery through the functioning of the tissues and organs, the patients and doctors may often wrongly believe that recovery is due to the efficacy of these food and medicine of cold and cooling nature. As a result, some people will continue to consume food and medicine of cold and cooling nature on a long-term basis and neglect the decline of Heat Energy and diminution of stamina. Even when the disease and illness begin to exacerbate, they continue to cling to their initial thoughts. This confusion will certainly lead to grave danger.

Life can be sustained only when there is Heat Energy in the body and one will die without Heat Energy. Try observing people who are about to die, their deaths are all due to Heat Energy exhaustion, lack of stamina, and organ failure. As such, the rise and fall of Heat Energy have a direct bearing on one’s life span. Birth, aging, illness and death are inescapable realities that one must go through. In the course of degeneration from

senescence and the onset of diseases and illnesses, Heat Energy within the body gets weaker gradually along with aging and health decline. Therefore, regardless of how good medical treatment and health maintenance are, they cannot prevent aging, illness and death; at most, they can resolve diseases and illnesses and prolong life. As such, to live a long and healthy life, even though one cannot change the fact that Heat Energy gets gradually weaker, one must at least slow down the pace of the weakening. Hence, in daily living and with diet and medicine, one must avoid impairment caused by cold and coolness. Meanwhile, emphasize the replenishment of Heat Sources, intensify exercise, get appropriate rest and relax the body and mind at any time.

Diagram of Treatment of Diseases and Illnesses





12. Medical Treatment and Health Maintenance

1. Concept Definition

Medicine is for resolving diseases and illnesses and prolonging life. To achieve these goals, it has to resolve Symptoms and Signs and also improve stamina. Resolving Symptoms and Signs is termed medical treatment, while improving stamina is termed health maintenance. Therefore, medicine must include medical treatment and health maintenance, both are indispensable.

Medical Treatment

Medical treatment is primarily improving Symptoms and Signs through influencing the functioning of tissues and organs in order to achieve the goal of treatment. Thus it is treating diseases and illnesses that have already occurred. Due to the urgency to relieve suffering from diseases and illnesses, medical treatment must be timely and efficient. Medical treatment includes two parts: diagnosis and treatment; the methods of treatment can be divided into internal and external treatments. Both methods must be implemented under the guidance of diagnosis.

Internal treatment method is the dispensing of pharmaceuticals based on the diagnostic results of the disease and illness, and the delivery of medications into the body by oral and intravenous administration, injection, etc., to change the functioning of tissues and organs, in order to achieve the objective of treating the Effects to resolve Symptoms and Signs. External treatment method infers the location of treatment based on the location of Symptoms and Signs or abnormal forms, then uses non-invasive methods such as Antui, scraping, rehabilitation, traction, etc., or invasive methods such as acupuncture, surgery, etc., to treat the Cause by treating Remote Tishang to resolve Symptoms or treat the Effects by treating the affected areas or abnormal forms, in order to resolve Symptoms and Signs. External treatment treats affected areas, abnormal forms or Remote Tishang directly, while internal treatment does not; that is the fundamental difference between the two.

Health Maintenance

Health maintenance is primarily improving stamina through influencing the effect of Heat Energy, that is, enhancing the immunity and self-healing power to enable the recovery of poor stamina or damaged tissues, in order to achieve the objectives of preventing and indirectly the healing of diseases and illnesses. Therefore, it is treating diseases and illnesses before their onset and is an indispensable auxiliary aid to medical

treatment. The methods of Health maintenance can also be divided into internal, external treatment and other methods. Internal and external treatment methods are primarily utilizing Internal Heat Sources from diet and medicine and External Heat Sources from Wenfu; both are combined with diagnosis to achieve the goals of improving Heat Energy Deficiency and enhancing stamina. Other methods include, exercises for fitness such as tai chi, tendon-stretching, jogging, etc.; proper rest such as avoiding fatigue and staying up late, etc.; state of mind adjustments such as emotions management, psychological counseling, meditation, confession/repentance, and so on.

Other than Wenfu, all health maintenance methods are not targeting against any specific Symptoms and Signs of diseases and illnesses, nor do they treat Remote Tishang or the affected areas directly. It is through the comprehensive enhancement of stamina that longevity can be achieved or indirectly, diseases and illnesses are improved and even healed. Health maintenance can improve stamina; however, it does not have a direct curative effect. Therefore, to accomplish the goal of changing the Effects by modifying the Cause and the curing of diseases and illnesses indirectly, health maintenance measures must be applied with perseverance and in time, their effectiveness can be realized.

Although both medical treatment and health maintenance must be combined to cure diseases and illnesses, but because the improvement of stamina is not only the key to safeguarding life and treatment for the radical cure of diseases and illnesses, it is also important diagnostic evidence to determine whether health conditions improved or deteriorated, therefore, when one is sick, rather than seeking externally for medical treatment to resolve Symptoms and Signs, one should seek internally the health maintenance measures which restore stamina. It can be seen that compared to medical treatment, health maintenance is, by far, more fundamental and more important.

2. Internal Treatment Methods

In internal treatment methods, diet and medicine influence the body via two key elements: medicinal properties and ingredients (*medicinal properties herein only refer to the characteristics of food and medicine of cold, cool, neutral, warm and hot nature, and are defined in terms of their influence on the body's Heat Energy*). Medicinal properties and ingredients both can affect the function of Heat Energy and the functioning of tissues and organs. However, medicinal properties primarily affect the function of Heat Energy to improve stamina, thus categorized as health maintenance; while ingredients primarily affect the functioning of tissues and organs to improve Symptoms and Signs, thus categorized as medical treatment.

Internal treatment methods can be classified into disease differentiation treatment (辨病論治) and syndrome differentiation treatment (辨證論治). Disease differentiation treatment conducts different treatment against different Symptoms and Signs of diseases and illnesses through utilizing the ingredients of pharmaceuticals to influence the functioning of tissues and organs, in order to achieve the goal of medical treatment of treating the Effects to resolve Symptoms and Signs. Syndrome differentiation treatment improves the patient's body constitution through the use of the medicinal properties of diet and medicine against different types of body constitution of the patient to influence the function of Heat Energy, in order to achieve the goal of health maintenance of "Treating the Cause to Improve Stamina". Therefore, it is compatible with "Identifying the Cause and Applying Treatment" (辨因施治) in YSD.

In syndrome differentiation treatment, there is differentiation of excess-deficiency and cold-heat (虛實寒熱). The differentiation of excess-deficiency refers to the differentiation of the body's degree of coldness through evaluation of the level of stamina, and is therefore categorized as syndrome differentiation. The differentiation of cold-heat is the selection and utilization of medicine of warming and hot nature based on the degree of coldness of the body, determining its dosage and at the same time, avoiding medicine of the cold and cool nature so as to improve the poor stamina of cold type of body constitution, and is therefore categorized as determination of treatment. It should not be mistaken that the differentiation of cold-heat also belongs to the differentiation of body constitution.

People often treat diseases and illnesses using the cold or hot nature of the diet and medicine in their daily life. From the perspective and in-depth analysis of medical treatment and health maintenance, even though Western medicine of cold and cool nature can affect the functioning of tissues and organs and have therapeutic effect, but because they will deplete Heat Energy and can even impair stamina, they are "disease differentiation treatment" (辨病論治) and "treating the Effects to resolve Symptoms and Signs" (從果解除症狀) and having good stamina must be the prerequisite. The emphasis is on ingredients and not medicinal properties, thus belongs to medical treatment. Food of a cold and cool nature cannot effectively alter the functioning of tissues and organs to resolve Symptoms and Signs; therefore, it does not belong to medical treatment.

On the other hand, diet and medicine of warming and hot nature are different in that they can improve Heat Energy Deficiency and enhance

stamina. Although they do not seek the curative effect of treatment, they can yield the effect of “Modifying the Cause leading to change in Effects” and achieve the goal of indirectly curing the disease and illness. Therefore, they are syndrome differentiation treatment; they improve stamina from the Cause and are suitable for use on all types of body constitution. Their emphasis is on medicinal properties and not ingredients thus belong to health maintenance.

Current popular health maintenance and medical treatment methods, such as consuming more alkaline foods (supposedly can change the acidity of the body), raw food diet (supposedly can preserve the nutritional ingredients), artificial vitamins, fruit enzymes, and pharmaceuticals including vaccines, etc., are mostly cold or cool and focus on ingredients and not medicinal properties. Only pharmaceuticals with the exception of vaccines are categorized as medical treatment. Vaccines and the ingredients of all such methods do not have an effect on resolving Symptoms and Signs. Their cold nature does not have an effect on improving stamina. They cannot be classified as medical treatment and cannot be regarded as health maintenance as well. As such, they cannot be differentiated as either medical treatment or health maintenance with positive effect on health and longevity. Furthermore, their cold nature will deplete Heat Energy. Their long-term use intended for health maintenance has the opposite effect of becoming a Contributing Factor detrimental to health and as such, the loss outweighs the gain.

Why do diet and medicine of warming and hot nature not have treatment efficacy? Take ginger, for example, when fever, sore throat and coughing with phlegm are cured after consuming warm/hot ginger soup, most people would think that ginger can bring down fever, has anti-inflammatory effect, can stop coughing and eliminate phlegm. When menstrual pain, urinary difficulty and constipation are cured after using warm/hot ginger soup, people may also think ginger can improve blood circulation, stop pain, has diuretic and laxative effects. By extrapolation, ginger appears to have a variety of treatment efficacy. But this is not true. Just as a car that ran out of gasoline loses all its abilities; upon refueling, all functions resume. Can one say then that gasoline has navigation, sound and air-conditioning functions? If there is, by buying a barrel of gasoline, one would know locations, can listen to music and enjoy air-conditioning? Obviously, gasoline does not possess any specific function. It is merely an energy source that provides energy needed to operate a car, and the workings of various devices of the car are due to the functioning of the automotive system which is driven by this energy. By the same token, ginger does not possess any curative effect; it is only a Heat Source that helps the

body with the absorption of food and converts into Heat Energy. It is through the collaborative functioning of tissues and organs of the body driven by this Heat Energy that the efficacy of treatment can then be achieved. If the effect of Heat Energy and the functioning of various tissues and organs are being ignored, after recovery from diseases and illnesses, one would mistakenly think that diet and medicine of warming and hot nature possess healing power. That is the beginning of the myth of treatment efficacy.

In actuality, diet and medicine are only a type of "Contributing Factors", regardless of using diet and medicine of warming and hot nature to treat the Cause or using Western medicine of cold and cool nature to treat the Effect, they must ultimately go through the "Cause", that is, the operations of the body's Heat Energy and the functioning of tissues and organs; only then can the "Effects" of Symptoms and Signs of diseases and illnesses be resolved. Therefore, if the operations of the body are not addressed and one claims that diet and medicine can clear heat, induce diuresis, calm the nerves, etc., or produce anti-bodies or anti-coagulant, etc., or supplement thyroid hormones, other hormones and so on; or cure hypertension, diabetes, heart disease, tumors, etc.; such thinking commits the fallacy of "Ignoring the Cause, addressing Contributing Factors and asserting that Contributing Factors would cure Effects".

So why are diet and medicine of warming and hot nature unlike diet and Western medicine of cold and cool nature which improve Symptoms and Signs through their ingredients? For ease of understanding, take another example for illustration: A heated red bean bag applied externally can improve various Symptoms and Signs; if its ingredients are effective, how come eating red beans is ineffective? Why does the red bean bag have to be warmed before applying externally? Another example: Dried roasted ginger slices have the same ingredients as fresh ginger slices, why do they have different treatment efficacy? When ginger soup is consumed cold, its ingredients did not change, why is the effectiveness not apparent? So a heated red bean bag is the same as ginger, it is only a Heat Source which assists the body to absorb and convert food in order to improve Heat Energy Deficiency and in turn, helps to resolve Tishang. It is not the result of its ingredients. In summary, it is the medicinal properties that enable diet and medicine of warming and hot nature to cure Symptoms and Signs, not their ingredients.

If this rationale is understood, regardless of using medicine to cure diseases/illnesses or diet to preserve health, if one were to improve from the "Cause" in order to achieve the efficacy of health maintenance, one would only need to make good use of the medicinal properties of diet

and medicine, concentrate on Heat Energy conservation and not have to be concerned about ingredients. The selection and compatibility of medicine and diet regimen would be greatly simplified. Conversely, if one were to target the "Effects" for achieving treatment efficacy, one would have to emphasize ingredients to treat the constantly changing state of diseases and illnesses. Therefore, the selection and compatibility of diet and medicine or drug research and development would become extremely complicated. *(Note: The above discussion on de-emphasizing ingredients when using diet and medicine of warming and hot nature means not to pursue the so-called individual "active ingredient", it is not to deny the relationship between medicinal properties and ingredients. Although medicinal property is not the same as ingredients, it cannot be separated from ingredients. Medicinal property is the effect of the overall synergistic function of all ingredients. Extracting a single "active ingredient" from diet and medicine would lose the overall function. It would be analogous to a plant needing chlorophyll to photosynthesize. Extracted chlorophyll by itself will lose the function of photosynthesis.)*

The body's Heat Energy derives primarily from food, and cannot be provided solely by the medicinal properties of warming and hot nature. If food were analogous to fuel, then the medicinal properties of warming and hot nature would be an accelerant which can reduce Heat Energy depletion during the process of food absorption. Medicinal properties of cold and cool nature would be like a flame retardant, which will increase Heat Energy depletion in the process of food absorption and are unbearable for weak bodies.

Therefore, to reap benefits and avoid harm, we must differentiate the cold and hot nature of diet and medicine. After years of observing the reactions of patients with severe Symptoms and Signs and severe diseases and illnesses towards diet and the use of medicine, the rules of differentiation are summarized as follows:

Differentiation by taste: sweet, sour are cold; slightly sweet (*gan* 甘) and salty are cool; pungent (*xin* 辛) is warm; spicy is hot; bitter is not definite, but mainly cool or cold.

Differentiation by type: water, oil and seafood are cool; tea and fruits are cold or cool; alcoholic beverages are all cold as alcohol is cold in nature.

Diet and medicine of cold and cool nature must rely on the Heat Energy of the body to be absorbed and transformed so as to take effect. The proper level of consumption may cause no harm to those with mild Symptoms and good stamina. But for those with severe Symptoms and

Signs or poor stamina, consumption will cause Heat Energy to become more deficient resulting in multiple aftermaths or side-effects and therefore, they are not appropriate. Hence the use of diet and medicine of cold and cool nature depend on one's level of stamina and the severity of Symptoms and Signs. If one feels discomfort or weakening of stamina after ingestion, it indicates that Heat Energy is already insufficient and consumption is harmful, therefore consumption should be decreased or stopped, and to remedy, switch to increased consumption of diet and medicine of warming and hot nature combined with more exercise. If one suffers from severe Symptoms and Signs or has poor stamina, one should limit the intake of food that are sweet and sour, alcoholic beverages, ice treats, seafood, cold and raw fruits and vegetables, fruit enzymes, synthetic vitamins, cold/cool and alkaline foods such as lemons, grapes, water-melon, kiwi fruit, tea, vinegar, sea-weed, etc.; have little reliance on pharmaceuticals and avoid vaccination. Daily diet should reduce the intake of water, less oil, less salt, less processed and genetically modified foods, and more consumption of diet and medicine of warming and hot nature.

Finally, it should be emphasized that although diet and medicine of warming and hot nature can improve Heat Energy Deficiency, the improvement of Heat Energy Deficiency may not necessarily improve Remote Tishang and resolve Symptoms of diseases and illnesses. That is, even with proper Internal Heat Sources, Symptoms of diseases and illnesses may not resolve without Antui of Yuan Shi Tong Dian. Besides, if Symptoms and Signs appear after consuming food and medicine of warming and hot nature, it may be caused by existing Tishang, or purely due to diet and medicine of warming and hot nature which are excessive or too strong thereby leading to Tishang. But whatever the case may be, at this juncture, one should Antui the corresponding Yuan Shi Tong Dian. If Symptoms and Signs are resolved, then continue to consume the same amount of warming food and medicine. Without the coordination of Antui, or if Antui is not effective, one should reduce the amount and lighten the taste. This shows that internal treatment methods must be used collaboratively with external treatment methods in order to resolve Symptoms of diseases and illnesses by treating the Cause.

3. External Treatment Methods

External treatment methods are primarily used to resolve Symptoms and Signs. With the exception of Wenfu which improves stamina and belongs to health maintenance, all other external treatment methods are medical treatments, and can be divided into two categories : "Treating the Effects to Resolve Symptoms and Signs" and "Treating the Cause to Resolve Symptoms."

“Treating the Effects to Resolve Symptoms and Signs” is to treat the affected areas or abnormal forms directly, unless the Symptoms and Signs have been firmly established as the result of Local Tishang, then treating the affected areas or abnormal forms directly are the contraindication of external treatment methods. “Treating the Cause to Resolve Symptoms” is to treat Remote Tishang. The key is to avoid the affected areas and select the correct location of the tender points of Remote Tishang that lead to Symptoms. Only when the location of the tender points is correctly selected and treated can immediate efficacy be achieved. However, regardless of treating the Cause or the Effect, Heat Energy will be expended. In order to consolidate the curative effect, Wenfu, diet and medicine of warming and hot nature and other health maintenance measures must be combined in a coordinated effort.

Whether they belong to medical treatment or health maintenance, all external and internal treatment methods cannot be asserted to have curative effect. For example, when a cold is cured after Wenfu using warming pads or blankets, can one claim that those objects have the ability to eliminate cold or kill germs? If so, placing them in a house should be able to warm up the house and make the house germ-free. Similarly, if headaches are cured after Antui using a wooden stick or an elbow, can one claim that they can dispel wind and relieve pain? If so, why would one still have headaches as most home furniture is made of wood, and the elbow is part of the body? If Antui and slapping (*Paida* 拍打) are effective, can Antui buttocks cure the eye problems? Or is it slapping (*Paida* 拍打) directly on the eyes? Would that result in panda-like eyes? So external treatment methods, like surgery, acupuncture, Antui, slapping (*Paida* 拍打), Wenfu and so on are similar to the internal treatment method of diet and medicine and others, they are merely Contributing Factors and cannot be said to have curative effect. Otherwise, it would be like saying that gasoline, a “Contributing Factor”, can produce air conditioning, an “Effect”, without the functioning of the car’s ventilation system, the “Cause”. This clearly commits the fallacy of “Ignoring the Cause, addressing Contributing Factors and asserting that Contributing Factors would cure Effects”.

In summary, because all Symptoms and Signs of diseases and illnesses are caused by Tishang and Heat Energy Deficiency, regardless of whether internal or external treatment methods belong to medical treatment or health maintenance, all such measures are merely Contributing Factors and cannot assert to have any curative effect. Therefore, resolving diseases and illnesses and prolonging life must ultimately seek

internally from the functioning of the body. That is, through Contributing Factors, improve Tishang and Heat Energy Deficiency so as to enhance the innate immunity and self-healing power representing the stamina of the body and to restore the normal functioning of the body. Therefore, stamina is the key element to determine whether a person is healthy and will live a longer life.

4. Conclusion

Although health maintenance can improve Heat Energy Deficiency and enhance stamina, it does not directly cure diseases and illnesses, therefore is not considered medical treatment. But the importance of health maintenance cannot be ignored, because the recovery of poor stamina and tissue damage rely on the improvement of the body's Heat Energy Deficiency and strengthening of stamina. Therefore, if medical treatment is not combined with proper health maintenance, for persons with chronic illnesses who have weaker Heat Energy and stamina, not only would it be difficult to sustain treatment efficacy, their lives could be endangered. As one can see, the coordination of health maintenance is extremely important in the treatment of diseases and illnesses.

Since treatment of diseases and illnesses cannot be separated from the coordination of health maintenance, to safeguard life and enhance and consolidate its curative effect, medical treatment must include health maintenance in order to be perfected. Conversely, even though proper health maintenance can have the effect of "modifying the Cause leading to change in Effects", allow diseases and illnesses to vanish and achieve the ultimate goal of "treating the disease and illnesses before its onset", but to resolve diseases and illnesses in a timely manner, health maintenance must also include medical treatment in order to be perfected. In the practice of medicine, medical treatment and health maintenance must be implemented jointly. Internal and external treatment methods complement each other and cannot be separated or neglected. This is the only way medicine can attain perfection and can truly reach the goals of guarding health and prolonging life.

Many diseases and illnesses are caused by erroneous life style and habits, therefore, resolution cannot be from medical treatment alone. Furthermore, stamina is the key to the radical cure of diseases and illnesses. That is why it is imperative to incorporate correct concepts of health maintenance in daily living, educate the public to emphasize the importance of protecting the environment, form good habits such as no smoking, no drinking, no drug use, etc. and actively implement a diet of warming and hot nature. Also pay attention to keeping warm, appropriate exercise, proper rest, good state of mind and other

health maintenance methods. One must keep up physical training to prevent diseases and illnesses from occurring. With good stamina, even in case of diseases and illnesses, one need not worry as it can be readily resolved by Antui of Yuan Shi Tong Dian and the use of Internal and External Heat Sources. This simple and easy way of life is the best path to distancing from diseases and illnesses and to safeguard health. Only in this way can people become the master of their own health.



APPENDIX



01. Uses of Ginger

Ginger is spicy and pungent in taste, warming and hot in nature. Since it is commonly available at home and can be applied topically on the skin, it has been recommended as one of widely used Heat Sources in the practice of YSD. This chapter describes how to make various common ginger products and their uses.

First of all, two misconceptions that should be clarified:

First, it was said that “ginger with its skin on is cooling in nature; ginger with its skin peeled is hot in nature”, with the assumption that the flesh and skin of ginger have different hot and cold properties. This is incorrect because the taste of ginger skin is spicy and pungent; therefore it is characterized as warming and hot in nature as well.

Second, there was a saying that “The consumption of ginger in the morning has greater benefits than taking ginseng; taking ginger in the evening is as poisonous as taking arsenic”. This is also a fallacy. If Symptoms or Signs appear after consuming ginger soup, it could be caused by existing Tishang or Tishang that arises purely due to excessive intake or strength of the ginger soup. Regardless of circumstances, this is when one should Antui the corresponding Yuan Shi Tong Dian. If Symptoms are resolved, continue to consume the same amount of ginger. If such is not effective, then reduce the quantity and concentration of the ginger soup as appropriate; can add Radix Panacis Quinquefolii (American Ginseng), Radix Ginseng Albae (White Ginseng), Red Ginseng and so forth; or add a small amount of licorice, dried longan, brown sugar and so forth (any one of these); or substitute with red ginseng soup, to weaken the medicinal properties of the Internal Heat Source and to improve its taste.



A. Ginger soup



1. Preparation of ingredients

1.1) Selection of ginger:

Fresh, organic small ginger roots or old ginger must be carefully selected to ensure its quality.

1.2) Fresh ginger slices:

Ginger roots have to be cleaned well and the bad portion must be removed. To make dried ginger slices, fresh ginger roots are cut into 3 to 4 mm thick slices (thinner slices tend to break apart easily after sun drying or frying). If the fresh gingers are to be boiled directly, the slices can be thinner.

1.3) Dried ginger slices:

After drying fresh ginger slices in the sun (note: if the slices remained moist after two days of sun drying, they might turn moldy) or baking, then fry the dried ginger slices for 25 minutes with low heat and the dried ginger slices are now ready to be used. Depending on the source and type, 10 jin (catty/kati) of fresh gingers can produce about 1 to 1.5 jin (catty/kati) of dried ginger slices.





2. Method of cooking concentrated ginger soup

Using fresh ginger slices directly, or fresh ginger slices with a little oil, fry over low heat until golden brown (approximately 20 to 25 minutes), add water and bring to a boil. Use at least 1 *jin* (500 grams and above) of fresh ginger slices. If dried ginger slices are used instead, it would be according to the conversion ratio of 10:1 (i.e. 50 grams and above).

2.1) Water:

Use 1 litre (1000 ml, approximately 5 bowls) of water as the standard amount. More ginger slices can be added to the water to increase the concentration of the soup. However, if 1000 ml of water is insufficient to cover the ginger, the amount of water can be increased to submerge the ginger (either with fresh or dried ginger, use this standard amount of water for the first, second and third boil, but the concentration for the third boil is already diluted and therefore can be used for health maintenance).

2.2) Cooking:

The concentration of the soup is the key. The amount of soup should be reduced to one-third of the original amount of water after cooking (e.g. If 5 bowls of water is used, boil to 1.7 bowls of water). Any ordinary stove or gas stove can be used to cook the ginger slices with high heat and bring the soup to a boil, then turn to low heat, or use an electric Chinese herbal medicine pot to boil. Cooking time depends on the type of appliances, ranging from about 2 - 4.5 hours. The emphasis is not on the duration but the concentration. If the level of the ginger soup has been reduced to one third in only one hour, then turn off the heat. Try not to open the lid of the pot while cooking. If there is too much water and it creates a burden for the severely ill person to consume, one can boil to make it more concentrated.

[Another method of cooking with dried ginger slices]

Take the fried dried ginger slices and rinse once with plain water, put into the pot and add the required amount of water, soak for about 40 minutes. Start cooking on high heat, turn to low heat when boiled and simmer for 45 minutes. This method consumes less time and as such, the concentration can be increased by reducing the amount of water used.

3. Usage

3.1) Internal Heat Source:

Concentrated ginger soup is mainly used as an Internal Heat Source for the severely ill persons to supplement the inadequate intake of Heat Sources from their daily diet.

3.2) External Heat Source:

Ginger soup is suitable to be applied regardless of whether there are wounds or not. But use diluted ginger soup primarily, unless the person is able to tolerate, then one can use concentrated ginger soup. During application, dip cotton swab in warm ginger soup to clean or wipe the affected area; it is especially suitable for cleaning large wounds (up to 5 - 6 times a day and other forms of External Heat Sources would not be necessary).

Frying Ginger



B. Ginger soup



1. Preparation

Grind the above stir-fried dried ginger slices finely to form ginger powder.



2. Usage

2.1) Internal Heat Source:

For severely ill persons, 50 to 75 grams daily, consume 3 to 5 times with small amount of boiled water or make into paste and swallow slowly.

2.2) External Heat Source:

Ginger powder is mainly used for minor wounds, but for festering minor wounds, fresh ginger paste should be used. Ginger powder can be sprinkled directly onto various small area wounds. For exposed wounds, dressing is unnecessary; try to keep dry to expedite healing. For unexposed wounds, use medicated bandage gauze to secure in order to avoid rubbing against clothing. When changing gauze, moisten first and remove slowly to prevent hurting the skin.



C. Ginger Powder Paste



1. Preparation

Add ginger powder to a small amount of warm ginger soup or warm water and mix to form a paste. Use immediately.



2. Usage

External Heat Source:

Even though it can be applied on scleroderma, swellings, skin diseases, etc., it must be used with caution to prevent injury to the skin. When using ginger powder paste as Heat Source, depending on the situation, use non-woven cloth and gauze or cling wrap to bind and secure. Use warm heat pad or other heat sources on the outer layer to keep the affected area warm in order to expedite recovery. A person's tolerance to this type of External Heat Source differs greatly and may range from about 10 minutes to 12 hours. The first 10 minutes is the most unbearable. If after 15 minutes, serious discomfort is still being felt, immediately remove and replace with other warm and suitable heat sources.



D. Fresh Ginger Paste



1. Preparation

Wash fresh ginger and cut into smaller pieces, add warm water, use a blender or other appliances to blend into paste form, and then squeeze out the juice using gauze (The juice can be used to boil ginger soup). Use immediately.



2. Usage

Fresh ginger paste can be used on large wounds or festering and rotting minor wounds. A large wound must first be cleaned with diluted ginger soup, then spread a layer of gauze, top with fresh ginger paste and wrap with impermeable plastic film; after which, cover with a thin towel and lastly, cover with a warm red bean jacket to keep the affected area warm. Fresh ginger paste is more intense. If used on the whole body as a Heat Source, it is recommended to be applied on different days, for example, one day on the limbs, one day on the torso and repeat the cycle. The duration of Wenfu depends on the individual's tolerance level, mostly between 20 minutes to 60 minutes. If Wenfu on a small area, one can use medicinal gauze to wrap the fresh ginger paste.



E. Ways to preserve ginger products

1. If fresh gingers are not used immediately, they should be refrigerated.
2. Hot ginger soup should be stored in thermos containers for consumption according to needs, but should not be kept for more than 12 hours. If the taste has changed, it means that the quality has deteriorated and therefore do not consume. It is best to cook and consume on the same day.
3. Dried ginger slices and ginger powder have to be tightly sealed. If intended to be stored for longer period, it should be refrigerated.

Preserving Ginger Powder





02. Food Properties Table

	Cold	Cool
GRAINS		barley, rice, soy bean, mung bean, buckwheat, sago, Semen Coicis
VEGETABLES	daikon, wapato potato, winter melon (gourd), tomato, seaweed, kelp, enoki mushroom, fiddlehead, fern root starch, bitter melon, bitter chrysanthemum, Solanum Nigrum (black nightshade), asparagus, purslane, bottle gourd, raw lotus root, pickled cabbage, Brasenia Schreberi (water-shield), water spinach, zucchini, fresh mushroom, wheatgrass, white fungus, bamboo shoots	Taiwanese lettuce (A 菜), chinese cabbage, cauliflower, white yam, water chestnut, spinach, fresh tofu (including dried, fermented and soymilk skin), bean sprout, sweet potato, tofu sheet, black fungus, monkey head mushroom, carrot, cucumber, yellow cabbage, water bamboo shoots, daylily, water caltrop, pumpkin, burdock, kale, eggplant, celery, Pak Choy (white vegetable), bell pepper, okra, lettuce, angled luffa (sponge gourd), artemisia lettuce, amaranth leaves, dried mushroom, rapeseed, romaine lettuce, sweet corn, bamboo fungus, nori
A person with Heat Energy Deficiency should consume cooked food and to add fresh ginger or other seasonings of hot nature.		
FRUITS & NUTS	Areca nut, pineapple, sugar cane, honey dew, tangerine, pear, wax apple, lotus plumule, orange, lemon, kiwi, navel orange, dried persimmon, persimmon, watermelon, cantaloupe, banana, star fruit, coconut juice, pomelo	Lily, jackfruit, strawberry, jujube, date, guava, bergamot, olive, dragon fruit, kumquat, avocado, plum, lychee, durian, longan (dried), mango, papaya, loquat, apple, grape (dried), mulberry, hawthorn, pomegranate, sweetsop, peach, fig, apricot, myrica rubra, cherry
OTHERS	White sugar, icy food, rock sugar, chemically-processed food, chemically-processed medicine, alcohol, Monosodium Glutamate (MSG), wine, artificial drinks, cassia seed, green tea, saccharin	Peppermint, vinegar, soya milk, propolis, honey, royal jelly, seafood, lotus leaf, black tea, brown sugar, bee pollen, soya sauce, enzyme, chrysanthemum, coffee, <i>luo han guo</i> , konjac, milk, Malva nut, chocolate, salad dressings, water (filtered water, spring water), salt, edible bird's nests, maltose (liquid malt syrup), yogurt, cornsilk

Neutral	Warm	Hot
<p>white bean, hyacinth bean, broad bean, black bean, red bean, peas, millet, oats</p>	<p>roasted sesame, sorghum, black rice, wheat, glutinous rice</p>	
<p>cabbage (white cabbage, round white cabbage), sweet potato leaves, fermented soya bean, string bean (Chinese long bean), leaf mustard, cowpea, <i>Gai Lan</i>, wheat gluten, lotus root (cooked), broccoli, potato, gluten (gluten in water, fried gluten), dried mushroom, pickled mustard green (salted mustard, salted mustard head), garland chrysanthemum (<i>tong ho</i>), potherb mustard, taro</p>	<p>garlic, basil, garlic chive, garlic stem (garlic scapes), fresh ginger slice, coriander, Chinese Toon (<i>Xiang Chun</i>), scallion, onion</p>	<p>star anise, clove, ground pepper, sichuan peppercorn, fennel, ginger powder, wasabi, curry powder, chilli, dried ginger slice, cinnamon, five spices powder, cumin</p>
<p>Peanut, sunflower seed, chestnut, lotus seed, pumpkin seed, gorgon fruit</p>	<p>Roasted dried fruits (roasted melon seed, roasted peanut, roasted chestnut, roasted cashew)</p> <p>Nuts (walnut, pistachio, pine nut, Chinese torrey nuts, almond, hazelnut)</p>	
<p>All kinds of eggs, fermented soya paste, noodle sauce</p>	<p>Tahini sauce</p>	



03. Traditional Chinese Medicine Medicinal Properties Classification Table

Cold	Cool
<p>Herba Hedyotidis Diffusae, Radix Pulsatillae Chinensis, Herba Patriniae, Radix Isatidis, Herba Scutellariae Barbatae, Semen Plantaginis, Magnetitum, Radix et Rhizoma Rhei, Folium Isatidis, Haematitum Herba Lophatheri, Cortex Lycii, Radix Stephaniae Tetrandrae, Spora Lygodii, Gypsum Rubrum, Folium Nelumbinis, Talcum, Cortex Phellodendri, Rhizoma Coptidis, Radix Scutellariae, Flos Lonicerae, Semen Cassiae, Fructus Forsythiae, Plumula Nelumbinis, Lucid Ganoderma, Radix Gentianae, Succus Aloes Folii Siccatus, Rhizoma Phragmitis, Natrii Sulfas, Flos Buddlejae, Cortex Moutan, Concha Ostreae, Caulis Akebiae, Herba Taraxaci, Herba Artemisiae Annuae, Semen Celosiae, Radix Sophorae Tonkinensis, Rhizoma Belamcandae, Gypsum Fibrosum, Eupolyphaga seu Steleophaga, Pulp of Watermelon, Cornu Rhinocerotis Asiatici, Spica Prunellae, Radix Scrophulariae, Faeces Vesperilionis, Herba Artemisiae Scopariae, Herba Houfftuyniae, Rhizoma Alismatis, Pearl, Rhizoma Anemarrhenae, Fructus Gardeniae, Cinnabaris, Radix Lithospermi, Herba Viola, Fluoritum</p>	<p>Rhizoma Blefillae, Radix Paeoniae Alba, Bulbus Lillii, Semen Platycladi, Herba Menthae, Cornus Eleocharitis Dulcis, Carapax Trionycis, Borneol, Radix Bupleuri, Periostracum Cicadae, Radix Paeoniae Rubra, Semen Phaseoli, Bulbus Fritillariae Cirrhosae, Fructus Toosendan, Squama Manitis, Fructus Jujubae (Chinese Date), Radix Salviae Miltiorrhizae, Semen Sojae Preparatum, Earthworm, Semen Benincasae, Fructus Rubi, Radix Glycyrrhizae, Radix Puerariae, Ramulus Uncariae cum Uncis, Fructus Lycii, <i>Carapax et Plastrum Testudinis</i>, Sargassum, Rhopilema esculenta, Herba Ecliptae, Radix Astragali, Bombyx Batryticatus, Herba Lysimachiae, Flos Chrysanthemi, Ecklonia kurome Okam , Semen Trichosanthis, Cornu Saigae Tataricae, Arillus Longan, Fructus Momordicae, Semen Phaseoli Radiati, Radix Ophiopogonis, Fructus Viticis, Flos Rosae Rugosae, Lapis Chloriti, Semen Oroxyli, Herba Equiseti Hiemalis, Fructus Arctii, Calculus Bovis, Fructus Ligustri Lucidi, Semen Sterculiae Lychnophorae, Folium Eriobotryae, Radix Peucedani, Cortex Mori, Fructus Mori, Folium Mori, Radix Adenophorae, Fructus Corni, Fructus Crataegi, Rhizoma Cimicifugae, Radix Rehmanniae, Herba Dendrobii, Concha Haliotidis, Calyx Kaki, Semen Ziziphi Spinosae, Radix Asparagi, Radix Trichosanthis, Concretio Silicea Bambusae, Fructus Mume, Fructus Schisandrae, Hairvein Agrimonia Herb, Herba Leonuri, Semen Coicis, Stigma Maydis, Rhizoma Polygonati Odorati, Radix Curcumae, Bulbus Fritillariae Thunbergii, Fructus Aurantii Immaturus, Succus Bambusae, Caulis Bambusae in Taeniam</p>

Neutral

Colla Corii Asini
(Donkey-hide gelatin),
Radix Paeoniae Alba
(stir-fried),
Cordyceps Sinensis,
Poria,
Fructus Oryzae
Germinatus,
Tokay Gecko,
Cortex Albizziae,
Radix Polygoni Multiflori
Praeparata,
Semen Sesami Nigrum,
Fructus Cannabis,
Endothelium Corneum
Gigeriae Galli,
Radix Platycodi,
Semen Raphani,
Semen Nelumbinis,
Ossa Draconis,
Fructus Liquidambaris,
Herba Centellae,
Fructus Hordei
Germinatus,
Radix Achyranthis
Bidentatae,
Pollen Typhae,
Semen Euryales,
Buthus martensii Karsch
(Scorpion),
Rhizoma Sparganii,
Herba Taxilli,
Ramulus Mori,
Rhizoma Dioscoreae,
Hirudo,
Retinervus Luffae Fructus,
Lignum Sappan,
Semen Persicae,
Rhizoma Gastrodiae,
Concha Arcae,
Semen Vaccariae,
Glycinemax (L.)
merr (Black Bean),
Resina Draconis,
Crisis Carbonisatus,
Caulis Polygoni Multiflori,
Semen Pruni, Grifolia,
Pyritum,
Radix Ginseng Albae
(White Ginseng),
Radix Codonopsis,
Radix Pseudostellariae,
Radix Panacis
Quinquefolii
(American Ginseng).

Warm

Folium Artemisiae Argyi (Argy wormwood leaf),
Radix Morindae Officinalis, Fructus Amomi
Rotundus, Giant Typhonium Rhizome, Fructus
Tribuli, Semen Brassicae,
Rhizoma Atractylodis Macrocephalae,
Radix Angelicae Dahuricae,
Radix Stemonae, Rhizoma Pinelliae,
Fructus Psoraleae, Fructus Xanthii,
Atractylodes Lancea, Rhizoma Acori Graminei ,
Pericarpium Citri Reticulatae, Halloysitum Rubrum,
Szechuan Lovage Rhizome, Bulbus Allii Fistulosi,
Pericarpium Arecae, Radix Angelicae
Sinensis, Radix Angelicae Pubescentis,
Cortex Eucommiae, Curcuma zedoaria
(Christm.) Rosc., Radix Saposhnikoviae,
Fructus Citri Sarcodactylis, Radices Ligustici
Sinensis, Rhizoma Cibotii, Rhizoma Drynariae,
Ramulus Cinnamomi, Flos Carthami,
Cortex Magnoliae Officinalis, Semen Juglandis,
Herba Pogostemonis, Caulis Spatholobi,
Rhizoma Curcumae Longae,
Herba Schizonepetae, Flos Farfaeae,
Lychee exocarp, Diverse Wormwood Herb,
Cornu Cervi Pantotrichum, Herba Ephedrae,
Myrrh, Radix Aucklandiae, Herba Eupatorii,
Rhizoma seu Radix Notopterygii,
Radix Gentianae Macrophyllae,
Pericarpium Citri Reticulatae Viride,
Red Ginseng, Herba Cistanches, Olibanum,
Radix Notoginseng, Ootheca Mantidis,
Semen Astragali Complanati, Fructus Amomi,
Moschus, Massa Medicata Fermentata,
Lignum Aquilariae Resinatum,
Rhizoma Zingiberis Recens (Fresh Ginger),
Radix Rehmanniae Preparata,
Pine Nodular Branch, Fructus Perillae,
Herba Cynomorii, Lignum Santali Albi,
Rhizoma Arisaematis, Semen Cuscutae,
Radix Clematidis, Radix Linderae, Scolopendra,
Cortex Acanthopanax, Faeces Troglodyteri,
Herba Asari, Rhizoma Cyperi, Herba Moslae,
Bulbus Allii Macrostemis, Flos Magnoliae,
Semen Armeniacae Amarae, Radix Dipsaci,
Flos Inulae, Rhizoma Corydalis,
Fructus Alpiniae Oxyphyllae,
Herba Epimedii, Limonitum,
Coriander,
Radix Polygalae,
Fructus Gleditsiae Abnormalis,
Herba Lycopi,
Placenta Hominis,
Folium Perillae,
Radix Asteris

Hot

Pericarpium
Zanthoxyli,
Flos Caryophylli,
Radix Aconiti
Lateralis
Praeparata,
Fructus Piperis
(Pepper),
Ginger powder,
Dried ginger,
Cortex
Cinnamomi,
Fructus
Evodiae,
Rhizoma
Curculiginis,
Fructus
Foeniculi

Thank you for your support!

C.C.H. Medical Foundation has long been working diligently to promote innovative and reformative medical education through the Internet and various educational programs, hoping that Yuan Shi Dian (YSD) is able to resolve the suffering of the people from diseases and illnesses. To date, many people have been relieved from the suffering of diseases and illnesses, bringing back warm smiles to their families. Nevertheless, there are still millions of people desperately in need of help from YSD. C.C.H. Medical Foundation will continue to do its best and be fully committed to promote YSD and educate people worldwide. We sincerely invite you to join us in promoting YSD to all corners of the world, helping people overcome the fear of diseases and illnesses, lowering the enormous burden of medical expenses in every region and country as well as living a more carefree and healthy life. If you agree with this vision, let us cherish this golden opportunity by working hand in hand and contribute towards this medical innovation and reformation!

C.C.H. Medical Foundation 財團法人張釗漢原始點醫療基金會

Address : 2F.-1, No. 6, Sec.6, Zhongxiao E.Rd., Nangang Dist.,
Taipei 115, Taiwan R.O.C.

Tel : (02) 2785-6728

Fax : (02) 2785-6743

Official Website : cch-foundation.org

Email : cchf.tw@gmail.com

The United States of America

Official Website : www.cch-foundationusa.org

Email : cchfoundationusa@gmail.com

People's Republic of China

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Email : ysd@cch-yuanshidian.com

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THE WAYS OF YUAN SHI DIAN

Author : DR. CHANG, CHAO-HAN

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Address : 2F.-1, No. 6, Sec.6, Zhongxiao E. Rd., Nangang Dist.,
Taipei 115, Taiwan R.O.C.

Tel : (02) 2785-6728

Fax : (02) 2785-6743

Official Website : <http://www.cch-foundation.org>

Email : cchf.tw@gmail.com

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Malaysia.
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E-mail : ysdmalaysia@gmail.com

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