CHAPTER 19

BIPOLAR DISORDER
(MANIC-DEPRESSION)
(DULLNESS AND MANIA,
DIAN KUANG)

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### DIAN
- Qi stagnation and Phlegm
- Heart and Spleen deficiency with Phlegm
- Qi deficiency with Phlegm
- Knotted Heat in the Heart channel
- Phlegm obstructing the Heart orifices

### KUANG
- Phlegm-Fire harassing upwards
- Fire in Bright Yang
- Gall Bladder- and Liver-Fire
- Fire injuring Yin with Phlegm
- Qi stagnation, Blood stasis, Phlegm
- Yin deficiency with Empty Heat
BIPOLAR DISORDER
(MANIC-DEPRESSION)

Bipolar disorder, also called manic-depression, is a serious mental illness. The discussion of this disease will be conducted according to the following topics.

• Bipolar disorder in Western medicine
• Bipolar disorder in Chinese Medicine
• Etiology of Dian Kuang
• Pathology and treatment principles of Dian Kuang
• Acupuncture treatment
• Identification of patterns and treatment
• Modern Chinese literature
• Clinical trials

BIPOLAR DISORDER IN WESTERN MEDICINE

Bipolar disorder, also known as manic-depressive illness, is a serious medical illness that causes shifts in a person’s mood, energy, and ability to function.

More than 2 million American adults, or about 1% of the population age 18 and older in any given year, have bipolar disorder. Bipolar disorder typically develops in late adolescence or early adulthood.

Symptoms of bipolar disorder

Bipolar disorder causes dramatic mood swings – from overly “high” and/or irritable to sad and hopeless, and then back again, often with periods of normal mood in between. Severe changes in energy and behavior go along with these changes in mood. The periods of highs and lows are called episodes of mania and depression, respectively. Previously called manic-depression, this disease is now called bipolar disorder.

Signs and symptoms of mania (or a manic episode) include:

• elevated and expansive mood (also paranoid or irritable)
• increased energy, activity, and restlessness
• excessively “high” euphoric mood
• extreme irritability
• racing thoughts and talking very fast, jumping from one idea to another
• distractibility, inability to concentrate
• extreme impatience
• little sleep needed
• rapid, excitable and intrusive speech
• fast thinking, moving quickly from topic to topic
• unrealistic beliefs in one’s abilities and powers
• grandiosity
• chaotic patterns of personal and professional relationships
• impulsive involvement in questionable endeavors
• reckless driving, excessive risk-taking
• certainty of conviction about the correctness and importance of their ideas
• poor judgment
• spending sprees
• a lasting period of behavior that is different from usual
• intense and impulsive romantic or sexual liaisons
• increased sexual drive
• abuse of drugs, particularly cocaine, alcohol and sleeping medications
• provocative, intrusive or aggressive behavior
• denial that anything is wrong
• in its extreme forms, violent agitation, bizarre behavior, delusional thinking, visual and auditory hallucinations.

A manic episode is diagnosed if elevated mood occurs with three or more of the other symptoms most of the day, nearly every day, for 1 week or longer. If the mood is irritable, four additional symptoms must be present.

SUMMARY

Symptoms of mania

• Elevated and expansive mood (also paranoid or irritable)
• Increased energy, activity, and restlessness
• Excessively “high” euphoric mood
• Extreme irritability
• Racing thoughts and talking very fast, jumping from one idea to another
• Distractibility, inability to concentrate
• Extreme impatience
• Little sleep needed
• Rapid, excitable and intrusive speech
• Fast thinking, moving quickly from topic to topic
• Unrealistic beliefs in one’s abilities and powers
Signs and symptoms of depression (or a depressive episode) include:

- apathy, lethargy
- lasting sad, anxious or empty mood
- slowed physical movement
- feelings of hopelessness or pessimism
- feelings of guilt, worthlessness or helplessness
- loss of interest or pleasure in activities once enjoyed, including sex
- decreased energy, a feeling of fatigue or of being “slowed down”
- difficulty concentrating, remembering, making decisions
- restlessness or irritability
- sleeping too much or insomnia
- change in appetite and/or unintended weight loss or gain
- chronic pain or other persistent bodily symptoms that are not caused by physical illness or injury
- thoughts of death or suicide, or suicide attempts

A depressive episode is diagnosed if five or more of these symptoms last most of the day, nearly every day, for a period of 2 weeks or longer.

A mild to moderate level of mania is called hypomania. Hypomania may feel good to the person who experiences it and may even be associated with good functioning and enhanced productivity. Thus, even when family and friends learn to recognize the mood swings as possible bipolar disorder, the person may deny that anything is wrong. Without proper treatment, however, hypomania can become severe mania in some people or can switch into depression.

Occasionally, severe episodes of mania or depression include symptoms of psychosis (or psychotic symptoms). Common psychotic symptoms are hallucinations (auditory or visual) and delusions.

Psychotic symptoms in bipolar disorder tend to reflect the extreme mood state at the time. For example, delusions of grandiosity, such as believing one is Jesus Christ or has special powers or wealth, may occur during mania; delusions of guilt or worthlessness, such as believing that one is ruined and penniless or has committed some terrible crime, may appear during depression. People with bipolar disorder who have these symptoms are sometimes incorrectly diagnosed as having schizophrenia.

Redfield Jamison lists six criteria for the diagnosis of a manic episode, as follows:

- Grandiosity
- Chaotic patterns of personal and professional relationships
- Impulsive involvement in questionable endeavors
- Reckless driving, excessive risk-taking
- Certainty of conviction about the correctness and importance of their ideas
- Poor judgment
- Spending sprees
- A lasting period of behavior that is different from usual
- Intense and impulsive romantic or sexual liaisons
- Increased sexual drive
- Abuse of drugs, particularly cocaine, alcohol and sleeping medications
- Provocative, intrusive or aggressive behavior
- Denial that anything is wrong
- In its extreme forms, violent agitation, bizarre behavior, delusional thinking, visual and auditory hallucinations

**SUMMARY**

**Symptoms of depressive phase of bipolar disorder**

- Apathy, lethargy
- Lasting sad, anxious or empty mood
- Slowed physical movement
- Feelings of hopelessness or pessimism
- Feelings of guilt, worthlessness or helplessness
- Loss of interest or pleasure in activities once enjoyed, including sex
- Decreased energy, a feeling of fatigue or of being “slowed down”
- Difficulty concentrating, remembering, making decisions
- Restlessness or irritability
- Sleeping too much or insomnia
- Change in appetite and/or unintended weight loss or gain
- Chronic pain or other persistent bodily symptoms that are not caused by physical illness or injury
- Thoughts of death or suicide, or suicide attempts
A. A distinct period of abnormally and persistently elevated, expansive or irritable mood.
B. At least three of the following symptoms:
   – Inflated self-esteem or grandiosity
   – Decreased need for sleep
   – More talkative than usual
   – Flight of ideas, thoughts racing
   – Distractibility
   – Increase in goal-directed activity (social, work, school, sexual), psychomotor agitation
   – Excessive involvement in pleasurable activities (buying spree, sexual indiscretions, foolish business investments).
C. Mood disturbance (severe).
D. No delusions or hallucinations.
E. Not superimposed on schizophrenia, delusional disorder, psychotic disorder.
F. No organic factor.

(A) plus (B) plus (C) constitutes a manic syndrome, while (A) plus (B) constitutes hypomania.\(^2\)

Cyclothymia is a milder form of manic-depression, with swings between depression and hypomania. Cyclothymic temperament can be manifested in different ways, i.e. as predominantly depressive, manic, hypomanic or irritable. There are swings between cheerfulness and unhappiness. Not all individuals who have cyclothymia go on to develop the full manic-depressive syndrome, but many do. One out of three persons with cyclothymia goes on to develop full-blown manic-depression.

Redfield Jamison lists five criteria for the diagnosis of cyclothymia, as follows.\(^3\)
A. Numerous hypomanic episodes for 2 years and numerous periods of depressed mood that did not meet the criteria for a major depressive episode.
B. Never without hypomanic or depressive symptoms for 2 years for more than 2 months at a time.
C. No major depressive episode or manic episode.
D. Not superimposed on psychotic disorder.
E. No organic factor.

**Diagnosis of bipolar disorder**
A diagnosis of bipolar disorder is made on the basis of symptoms, course of illness and, when available, family history. The diagnostic criteria for bipolar disorder are described in the Diagnostic and Statistical Manual for Mental Disorders, 4th edition (DSM-IV).\(^4\)

Descriptions offered by people with bipolar disorder give valuable insights into the various mood states associated with the illness.

**Depression**
“I doubt completely my ability to do anything well. It seems as though my mind has slowed down and burned out to the point of being virtually useless ... [I am] haunt[ed] ... with the total, the desperate hopelessness of it all ... Others say, ‘It’s only temporary, it will pass, you will get over it,’ but of course they haven’t any idea of how I feel, although they are certain they do. If I can’t feel, move, think or care, then what on earth is the point?”

**Hypomania**
“At first when I’m high, it’s tremendous ... ideas are fast ... like shooting stars you follow until brighter ones appear ... All shyness disappears, the right words and gestures are suddenly there ... uninteresting people, things become intensely interesting. Sensuality is pervasive, the desire to seduce and be seduced is irresistible. Your marrow is infused...
with unbelievable feelings of ease, power, well-being, omnipotence, euphoria ... you can do anything ... but, somewhere this changes.”

Mania
“The fast ideas become too fast and there are far too many ... overwhelming confusion replaces clarity ... you stop keeping up with it – memory goes. Infectious humour ceases to amuse. Your friends become frightened ... everything is now against the grain ... you are irritable, angry, frightened, uncontrolable, and trapped.”

The following is a description of a manic attack by Redfield Jamison: “At first, everything seemed so easy. I raced about like a crazed weasel, bubbling with plans and enthusiasm, immersed in sports, staying up all night, night after night, out with friends, reading everything that wasn’t nailed down, filling manuscript books with poems, and fragments of plays, and making expansive, completely unrealistic plans for my future.”

The following is a description of a depressive phase: “Then the bottom became to fall out of my life and mind. My thinking, far from being clearer than a crystal, was tortuous. I would read the same passage over and over again only to realize that I had no memory at all for what I had just read. Each book or poem I picked up was the same way. Incomprehensible, nothing made sense.”

Course of bipolar disorder
Episodes of mania and depression typically recur across the life span. Between episodes, most people with bipolar disorder are free of symptoms, but as many as one-third of people have some residual symptoms. A small percentage of people experience chronic unremitting symptoms despite treatment.

The classic form of the illness, which involves recurrent episodes of mania and depression, is called bipolar I disorder. Some people, however, never develop severe mania but instead experience milder episodes of hypomania that alternate with depression; this form of the illness is called bipolar II disorder. When four or more episodes of illness occur within a 12-month period, a person is said to have rapid-cycling bipolar disorder. Some people experience multiple episodes within a single week, or even within a single day. Rapid cycling tends to develop later in the course of illness and is more common among women than among men.

People with bipolar disorder can lead healthy and productive lives when the illness is effectively treated. Without treatment, however, the natural course of bipolar disorder tends to worsen. Over time a person may suffer more frequent (more rapid-cycling) and more severe manic and depressive episodes than those experienced when the illness first appeared. In most cases, however, proper treatment can help reduce the frequency and severity of episodes and can help people with bipolar disorder maintain good quality of life.

Treatment of bipolar disorder
Most people with bipolar disorder – even those with the most severe forms – can achieve substantial stabilization of their mood swings and related symptoms with proper treatment. Because bipolar disorder is a recurrent illness, long-term preventative treatment is strongly recommended and almost always indicated. A strategy that combines medication and psychosocial treatment is optimal for managing the disorder over time.

Medication
Medications known as “mood stabilizers” are usually prescribed to help control bipolar disorder. Several different types of mood stabilizer are available. In general, people with bipolar disorder continue treatment with mood stabilizers for extended periods of time (years). Other medications are added when necessary, typically for shorter periods, to treat episodes of mania or depression that break through despite the mood stabilizer. Medications for bipolar disorder include the following.

- Lithium, the first mood-stabilizing medication approved by the US Food and Drug Administration (FDA) for treatment of mania, is often very effective in controlling mania and preventing the recurrence of both manic and depressive episodes.
- Anticonvulsant medications, such as valproate (Depakote) or carbamazepine (Tegretol), also can have mood-stabilizing effects and may be especially useful for difficult-to-treat bipolar episodes.
- Newer anticonvulsant medications, including lamotrigine (Lamictal), gabapentin (Neurontin) and topiramate (Topamax), are being studied to determine how well they work in stabilizing mood cycles.

Generally, children and adolescents with bipolar disorder are treated with lithium, but valproate and carbamazepine also are used. There is some evidence that valproate may lead to adverse hormone changes in...
teenage girls and polycystic ovary syndrome in women who began taking the medication before age 20. Therefore, young female patients taking valproate should be monitored carefully by a physician.

Research has shown that people with bipolar disorder are at risk of switching into mania or hypomania, or of developing rapid cycling, during treatment with antidepressant medication. Therefore, “mood-stabilizing” medications generally are required, alone or in combination with antidepressants, to protect people with bipolar disorder from this switch. Lithium and valproate are the most commonly used mood-stabilizing drugs today.

Atypical antipsychotic medications, including clozapine (Clozaril), olanzapine (Zyprexa), risperidone (Risperdal), quetiapine (Seroquel) and ziprasidone (Geodon), are being studied as possible treatments for bipolar disorder.

**Psychosocial treatments**

As an addition to medication, psychosocial treatments – including certain forms of psychotherapy – are helpful in providing support, education and guidance to people with bipolar disorder and their families. Studies have shown that psychosocial interventions can lead to increased mood stability, fewer hospitalizations and improved functioning in several areas.

A licensed psychologist, social worker or counselor typically provides these therapies and often works together with the psychiatrist to monitor a patient’s progress. The number, frequency and type of sessions should be based on the treatment needs of each person. Psychosocial interventions commonly used for bipolar disorder are cognitive behavioral therapy, psychoeducation, family therapy and a newer technique, interpersonal and social rhythm therapy.

- **Cognitive behavioral therapy** helps people with bipolar disorder to learn to change inappropriate or negative thought patterns and behaviors associated with the illness.
- **Psychoeducation** involves teaching people with bipolar disorder about the illness and its treatment, and how to recognize signs of relapse so that early intervention can be sought before a full-blown illness episode occurs. Psychoeducation may also be helpful for family members.
- **Family therapy** uses strategies to reduce the level of distress within the family that may either contribute to or result from the ill person’s symptoms.
- **Interpersonal and social rhythm therapy** helps people with bipolar disorder both to improve interpersonal relationships and to regularize their daily routines. Regular daily routines and sleep schedules may help protect against manic episodes.

**History**

Aretaeus of Cappadocia (2nd century AD) was probably the first doctor who correlated melancholia with mania: “Melancholia is without any doubt the beginning and even part of the disorder called mania.”

Alexander of Tralles (AD 57) said: “Mania is nothing else but melancholia in a more intense form.”

Jason Pratensis (16th century) said: “Most physicians associate mania and melancholia as one disorder.” He distinguished mania and melancholia by degree and manifestation only.

Dr Thomas Willis (17th century) said: In the melancholic … the spirits were sombre and dim; they cast their shadows over the images of things and formed a kind of dark tide; in the manic, on the contrary, the spirits seethed in a perpetual ferment; they were carried by an irregular movement, constantly repeated; a movement that eroded and consumed, and even without fever, sent out its heat. Between mania and melancholia, the affinity is evident; not the affinity of symptoms linked in experience, but the affinity – more powerful and so much more evident in the landscapes of the imagination – that unites in the same fire, both smoke and flame.

Richard Mead (1751) said: Two kinds of Madness … the one is attended with audaciousness and fury, the other with sadness and fear; and that they call mania, this melancholy. But these generally differ in degree only. For melancholy very frequently changes, sooner or later, into maniacal madness, and, when the fury is abated, the sadness generally returns heavier than before.

Jean Pierre Falret and Jules Baillarger (mid 19th century) formally posited that mania and depression could represent different manifestations of a single illness."
BIPOLAR DISORDER IN CHINESE MEDICINE

Bipolar disorder follows closely the symptoms of the ancient Chinese disease of Dian Kuang, which may be translated as “dullness and raving” or “dullness and mania”.

The Chinese characters for Dian Kuang are 狂狂.

The character Dian is composed of the following parts:
• Zhen 真 indicates the Daoist ideal of “gentleman”
• Ye 页 is the top of the head through which the soul of the “gentleman” goes out
• Bing 冰 is the character for “disease”. The “disease” character tells us it is a pathological state, i.e. soul leaving through the top of the head.

The character Kuang 狂 indicates the rambling of a mad dog.

Dian indicates a depressive state, indifference, being withdrawn, worry, unresponsiveness, incoherent speech, quiet, inappropriate laughter and taciturnity; Kuang indicates agitation, shouting, scolding and hitting people, irritability, aggressive behavior, offensive speech, inappropriate laughter, singing, climbing high places, wild behavior, smashing objects, unusual physical strength, and refusing sleep and food.

Historical development of Dian Kuang in Chinese medicine

The earliest mention of the term Kuang (mania) is in a non-medical text. The Rites of Zhou (1100 BC) says: “Some people behave strangely in a manic [Kuang] way: this disease is called Mania [Kuang].”15

The conditions of Dian and Kuang appear as early as in the Yellow Emperor’s Classic of Internal Medicine. Chapter 74 of the Simple Questions says: “The syndrome of irritable raving [Kuang] is due to Fire.”16 Chapter 46 of the Simple Questions says: “Irritable raving is due to [Excess] Yang ... and is treated with the formula Sheng Tie Lao Yin.”17

The Spiritual Axis says in Chapter 22:18

When Dian first appears, there is lack of joy, heavy and painful head, red eyes, eyes looking up. When Kuang first appears, there is little sleep, no hunger, glorification of the self as if one were the most knowledgeable person, shouting at people, no rest in day or night.

Chapter 59 of the Classic of Difficulties distinguishes Dian from Kuang:19

Kuang has a sudden onset, the person does not like to lie down or eat, has an inflated opinion of himself or herself, thinks he is wise and from a noble family, is arrogant, laughs and sings inappropriately, is restless and cannot stop. In Dian, the person is unhappy, lies down and stares straight ahead.

The Classic of Difficulties says in Chapter 20: “Excess of Yin causes Dian, Excess of Yang causes Kuang.”20

The Essential Prescriptions of the Golden Chest (AD 220) says:21

Excessive crying makes the Ethereal Soul and Corporeal Soul restless, Blood and Qi are depleted, when these are depleted the Heart is affected, Heart-Qi becomes deficient, the patient becomes fearful, the eyes close and want to sleep, there are excessive dreams which disperse the Spirit, and the Ethereal Soul and Corporeal Soul are agitated. If there is Yin deficiency, Depression [Dian] develops; if Yang deficiency, Mania [Kuang] develops.

Sun Si Miao describes Dian Kuang in his Thousand Golden Ducats Prescriptions (AD 652):22

In Dullness and Mania [Dian Kuang], the patient may be silent and emit no sound, speak incessantly, sing and cry, chant or laugh, sleep sitting in ditches, eat his or her own feces, discard clothes to be naked, sleep-walk, be angry and shout; these are symptoms of Dullness and Mania [Dian Kuang]. It must be treated with acupuncture and herbs.

A text from the Yuan dynasty attributes the development of Kuang to excess Fire and the disconnection between Heart and Kidneys: “The Kidney Water controls the Will-Power [Zhi] and is in opposition with Fire; when Heart-Fire is exuberant, Kidney Water is depleted with the loss of Will-Power and the development of Mania [Kuang].”23 It also says: “When Heart has Heat, the patient laughs and has Dian; when the Liver has Heat, the patient is angry and there is Kuang.”24

The Essential Methods of Dan Xi (Dan Xi Xin Fa, 1347) says: “Dian pertains to Yin and Kuang to Yang ... all cases are due to Phlegm stagnating in the space between the Heart and the chest.”25 Zhu Dan Xi was the first doctor who correlated the pathogenesis of Dian Kuang with Phlegm. In another passage, he clearly correlates the
development of Manic-Depression to stagnation, Phlegm and Fire: “The Fire of the five spirits [i.e. Mind, Ethereal Soul, Corporeal Soul, Intellect and Will-Power] is due to the arousal of the seven emotions and stagnation gives rise to Phlegm.”

The Correct Transmission of Medicine (Yi Xue Zheng Chuan) of the Ming dynasty confirms the association of Mania (Kuang) with Phlegm and Fire, and says:

Mania [Kuang] is a Full condition due to Phlegm and Fire; Dullness [Dian] is due to Heart deficiency. To treat Mania, use the moving downward method; to treat Dullness calm the Mind and nourish Blood; in both cases eliminate Phlegm-Fire.

The last statement is interesting, as it confirms that Phlegm is central to the pathology of Manic-Depression and is present in both the manic and the depressive phases.

In the ancient literature, the differentiation between Dian Kuang and epilepsy is often not clear. Wang Ken Dang of the Ming dynasty was the first to make a clear differentiation between Dian Kuang and epilepsy.

The Complete Book of Jing Yue (Jing Yue Quan Shu, 1624) says: “In Kuang the patient is always active and angry; in Dian, the patient is quiet and withdrawn as if he or she were unconscious.”

In treatment, Zhang Jing Yue advocates first of all draining Fire as the principal method of treatment; secondarily, one must resolve Phlegm and move Qi.

Wang Qing Ren in his Corrections of Errors of Medical Circles (Yi Lin Gai Cuo) attributes the pathology of Dian Kuang to Blood stasis: In Dian Kuang the patient cries, laughs, shouts, curses, sings. This is due to Qi and Blood stagnation in the Brain and to stagnation in the Internal Organs.

Correspondences and differences between bipolar disorder and Dian Kuang

Although the symptoms of Dian Kuang closely resemble those of bipolar disorder, we must always exercise caution when making direct connections between Western and Chinese medicine. As we shall see when we discuss the patterns of Dian and of Kuang, Dian does not exactly correspond to depression and Kuang does not exactly correspond to mania. For example, some of the manifestations of Kuang would fall under the category of generalized anxiety disorder.

In particular, the symptoms of Dian do not necessarily correspond exactly to the depressive phase of bipolar disorder. Moreover, the symptoms of Dian do not correspond to what we call “depression” in Western psychiatry. Modern Chinese books equate the symptoms of Dian with depression but I find this unhelpful. I maintain that, first, the pathology of depression is quite different from that of the depressive phase of bipolar disorder, and second, the symptoms of Dian are not necessarily or always those of the depressive phase of Manic-Depression. Indeed, especially Dian may correspond to some cases of schizophrenia.

CLINICAL NOTE

Please note that Dian Kuang does not necessarily correspond exactly to bipolar disorder. Indeed, especially Dian may correspond to some cases of schizophrenia.

Moreover, when discussing bipolar disorder, some modern books simply merge the patterns of Depression (Yu Zheng) with those of Kuang to offer a differentiation and treatment for this disease. I personally think this is unhelpful.

It is worth noting that epilepsy (called Dian Xian in which “dian” is the same as in Dian Kuang) was wrongly classified with mental illnesses in ancient Chinese medicine. One particular modern Chinese doctor actually maintains that the word Dian in Chapter 22 of the Spiritual Axis refers to epilepsy and not to Dian Kuang.

Indeed, the description of the symptoms of Dian from Chapter 22 of the Spiritual Axis (entitled Dian Kuang) sounds a lot more like epilepsy than those of the mental illness Dian:

In the initial stages of Dian, the patient is unhappy, there is heaviness and pain of the head, with the eyes looking up ... in later stages, the patient has twitching of the mouth, crying out, panting and palpitations ... then the body is stiff and arched in the wrong direction, and there is pain in the spine.
Further on, the chapter seems to confirm that it is talking about tremors as it distinguishes three types of Dian, i.e. Bone Dian, Sinews Dian and Blood-Vessel Dian. Dr Zhang then says that, by contrast, the term Kuang in Chapter 22 of the Spiritual Axis includes both mental illnesses of Dian and Kuang.

**CLINICAL NOTE**

One modern Chinese doctor maintains that the word Dian in Chapter 22 of the Spiritual Axis refers to epilepsy and not to Dian Kuang.

To complicate matters further, the disease category of Dian Kuang may even correspond in some cases to schizophrenia in Western medicine. In fact, in a modern Chinese clinical trial, of the 30 patients suffering from Dian Kuang that were treated, 16 had a diagnosis of schizophrenia. The modern book Chinese Internal Medicine confirms this possibility as, under the chapter of Dian, it reports the treatment of four cases of schizophrenia.

People with schizophrenia may hear “voices” or believe that others are reading their minds, controlling their thoughts or plotting to harm them. These experiences are terrifying and can cause fearfulness, withdrawal or extreme agitation. People with schizophrenia may not make sense when they talk, may sit for hours without moving or talking much, or can seem perfectly fine until they talk about what they are really thinking. As can be seen, some of the manifestations may resemble those of Dian, e.g. fearfulness, withdrawal, sitting for hours without talking or moving.

The symptoms of schizophrenia fall into three broad categories:

- **Positive symptoms** are unusual thoughts or perceptions that include hallucinations, delusions and thought disorder.
- **Negative symptoms** represent a loss or a decrease in the ability to initiate plans, speak, express emotion or find pleasure in everyday life. These symptoms are harder to recognize as part of the disorder and can be mistaken for laziness or depression. Again, these may resemble those of Dian.
- **Cognitive symptoms** (or cognitive deficits) are problems with attention, certain types of memory and the executive functions that allow us to plan and organize.

The term “negative symptoms” refers to reductions in normal emotional and behavioral states, which include:

- flat affect (immobile facial expression, monotonous voice)
- lack of pleasure in everyday life
- diminished ability to initiate and sustain planned activity
- speaking infrequently, even when forced to interact.

As can be seen, the above “negative symptoms” of schizophrenia resemble those of Dian. Figure 19.2 summarizes the relationships between Dian Kuang and Western psychiatric disorders.

Therefore, although we must be careful in making direct connections between Western and Chinese medical disease entities, the formulae used for the treatment of Dian Kuang can be adapted to the treatment of bipolar disorder.

**Figure 19.2** Relationships between Dian Kuang and Western psychiatric disorders.
SUMMARY

Correspondences and differences between bipolar disorder and Dian Kuang

In conclusion, I would summarize the main points regarding the correspondence between Dian Kuang and psychiatric diseases as follows.
1. Dian Kuang does not necessarily correspond exactly to bipolar disorder.
2. Dian is not depression as we intend it in Western psychiatry.
3. Dian could correspond to schizophrenia.
4. Epilepsy was often confused with Dian of Dian Kuang in the past.
5. Dian Kuang itself may correspond to schizophrenia.

Pathology of Dian Kuang

Disharmony of Yin and Yang

In Dian Kuang there is always a disharmony of Yin and Yang. Chapter 3 of the Simple Questions says: “When Yin does not vanquish Yang, the pulse is Overflowing and there is Kuang.” Chapter 23 of the Simple Questions says: “When pathogenic factors enter Yang, there is Kuang; when they enter Yin, Painful Obstruction syndrome.”

Chapter 20 of the Classic of Difficulties says: “In Excess of Yang there is Kuang; in Excess of Yin, Dian.” The Discussion of the Origin of Symptoms in Diseases (Zhu Bing Yuan Hou Lun) says: “When Qi merges with Yang, there is Kuang.”

Thus, as a broad generalization, we can say that in Mania there is an Excess of Yang such as Fire; in this condition, there is an Excess of Yang also in the sense that Yang is rising to the top of the body.

In Dullness, there is broadly speaking an Excess of Yin in the form of Phlegm and Qi stagnation. Of course, that is not to say that there is no Phlegm in Mania as there certainly is, but it is usually combined with Fire.

Phlegm

Central to the pathology of Dian Kuang is Phlegm and both the depressive and the manic phases are due to obstruction of the Mind by Phlegm. This is a major difference between the depressive phase of bipolar disorder (or Dian Kuang) – Dullness – and “Depression” (Yu Zheng, see Chapter 16). In Depression (Yu Zheng), there are many patterns without Phlegm. Moreover, the depressive and the manic phases of bipolar disorder, although so different from each other in their manifestations, are really two sides of the same coin. Therefore, I therefore disagree with modern Chinese books which, when describing the symptoms of Depression (Yu Zheng), list many of the symptoms of the depressive phase (Dian) of Dian Kuang.

CLINICAL NOTE

Phlegm is central to the pathology of bipolar disorder (and of Dian Kuang) in both its manic and depressive phases.

As there is Phlegm, bipolar disorder is, by definition, a case of Mind Obstructed, while Depression (Yu Zheng) is seldom so.

CLINICAL NOTE

The “depression” of the depressive phase of bipolar disorder is different from that of “Depression”: in bipolar disorder, the Mind is Obstructed by definition; in Depression, it is only seldom so.

Fire harassing upwards

The constraint of Qi-induced emotional stress usually leads to Heat and Fire. In Manic-Depression, there is nearly always Fire which, together with Phlegm, accounts for the rash behavior during the manic phase. As we have seen above, all the old texts attribute Kuang to Fire and Excess of Yang. Fire combines with Phlegm and it harasses upwards to agitate the Mind while the Phlegm obstructs it.

The Fire harassing upwards derives primarily from the Liver and Heart.

Qi stagnation and Blood stasis

The Qi stagnation caused by emotional stress in time leads to Blood stasis; this is a feature of chronic cases of Manic-Depression and one that complicates the conditions of Phlegm and Fire.
Disharmony of the “coming and going” of the Ethereal Soul (Hun)

It is also my opinion that, in bipolar disorder (and in Dian Kuang), the primary aspect is the manic phase, and the depressive phase is merely a reaction to it. This means that, contrary to what happens in Depression (Yu Zheng), in bipolar disorder (and in Dian Kuang) the essential pathology is the excessive “coming and going” of the Ethereal Soul, even in its depressive phase (see below).

As described in Chapters 3 and 16, the Ethereal Soul gives the Mind inspiration, creativity, ideas, plans, life dreams and aspirations; this psychic energy is the result of the “coming and going of the Ethereal Soul” and it is the psychic manifestation of the free flow of Liver-Qi (and, in particular, of the physiological ascending of Liver-Qi).

On the other hand, the Mind needs to control the Ethereal Soul somewhat and to integrate the psychic material deriving from it. It is in the nature of the Ethereal Soul to “come and go”, i.e. it is always searching, it has ideas, inspiration, aims, etc. The Mind needs to integrate the material deriving from the Ethereal Soul into the general psyche: the Ethereal Soul is the source of many ideas simultaneously; the Mind can only deal with one at a time. Therefore “control” and “integration” are the key words describing the function of the Mind in relation to the Ethereal Soul (see Fig. 3.15).

When the “coming and going” of the Ethereal Soul is deficient, there is a lack of inspiration, creativity, ideas, plans, life dreams and aspirations; this is an important feature of mental depression. In severe depression, there is a disconnection between the Mind (Shen of the Heart) and Ethereal Soul (Hun); the Ethereal Soul lacks its normal “movement” and the person lacks creativity, ideas, imagination and, most of all, plans, projects, life aims and inspiration so that depression results.

When the movement of the Ethereal Soul is excessive by itself, or because the Mind is weak and fails to restrain and control it, this may be too restless and its “movement” excessive; this will only bring confusion and chaos to the Mind, making the person scattered, unsettled and slightly manic. This can be observed in some people who are always full of ideas, dreams and projects, none of which ever comes to fruition because of the chaotic state of the Mind, which is therefore unable to restrain the Ethereal Soul. Figure 3.15 illustrates the two situations when the “coming and going” of the Ethereal Soul is excessive, either by itself (on the left side) or because the Mind does not control it enough (on the right side).

If the movement of the Ethereal Soul is excessive, contents breaking through from the Ethereal Soul cannot be integrated by the Mind. The Mind should integrate the Ethereal Soul so that images, symbols and dreams coming from it can be assimilated. When the “coming and going” of the Ethereal Soul is excessive, there is a steady and excessive stream of ideas, inspiration and plans flooding the Mind; in serious cases, this can lead to mania.

Degrees of “mania”

The important thing to realize is that mania and manic behavior can occur in many degrees of severity, i.e. the border between “mental illness” and “normality” is not a clear-cut separation. There is, however, a broad area of behaviors that, while not normal, do not constitute “mental illness”. In other words, in its milder forms, “mania” and “manic behavior” are relatively common; these are states of “mania” that are even below that represented by hypomania. Whenever the “coming and going” of the Ethereal Soul is excessive, there is the possibility of “manic” behavior.

Thus, in mania, there is always an excessive movement of the Ethereal Soul.

My own criteria for diagnosing mild “mania” (i.e. in normal people who are not mentally ill and below the level of hypomania) are as follows.

- Mental restlessness, agitation
- Hyperactivity
- Working and being active at night
- Spending a lot
• Having many projects simultaneously, none of which comes to fruition
• Mental confusion
• Obsessive thoughts
• Laughing a lot
• Talking a lot
• Propensity to take risks
• Often artistic

SUMMARY

Symptoms of mild “mania” in normal individuals
• Mental restlessness, agitation
• Hyperactivity
• Working and being active at night
• Spending a lot
• Having many projects simultaneously, none of which comes to fruition
• Mental confusion
• Obsessive thoughts
• Laughing a lot
• Talking a lot
• Propensity to take risks
• Often artistic

It is interesting to note that people suffering from bipolar disorder are often artistic. Or to put it differently, among famous artists there is a disproportionate incidence of bipolar disorder. This is due to the fact that the artistic inspiration derives from the Ethereal Soul: therefore, the same psychic energy of the Ethereal Soul that makes someone artistic, in pathological conditions, may also make them mentally ill.

During manic episodes, the bipolar patient is bristling with ideas, he or she is inspired, feelings intensify, sensations are keener and he or she often writes poetry.

SUMMARY

Pathology of Dian Kuang
To summarize, the main elements of the pathology of Manic-Depression are:
• disharmony of Yin and Yang
• Phlegm
• Fire harassing upwards
• Qi stagnation and Blood stasis
• disharmony of the Ethereal Soul

ETIOLOGY OF DIAN KUANG

Emotional stress

Emotional stress is the main etiological factor of bipolar disorder. Anger, worry, excess joy and guilt may all be the initial cause of this disease. The initial Qi stagnation resulting from emotional stress generates Heat, which harasses the Mind. The stagnation of Qi in the Triple Burner leads to the impairment of the transformation of fluids and therefore to Phlegm. This is also aggravated by the condensing action of Heat on fluids.

Anger, shock and fear injure Liver and Kidneys; these become deficient and lose the nourishment of Water, which causes Dian. Excess joy and anger injure Heart-Yin; this leads to Heart-Fire and Kuang. Pensiveness and worry injure Heart and Spleen, the Heart loses its nourishment, the Spleen cannot transform; this leads to Dian.

Worry and pensiveness injure Heart and Spleen; the latter cannot transform and transport, and this gives rise to Phlegm.

The Complete Book of Jing Yue (Jing Yue Quan Shu) says: “Kuang is due to Fire deriving from worry, pensiveness and anger.”

Zhang Jing Yue says: “Kuang is due to Fire deriving from worry and anger; the Qi of Liver and Gall-Bladder rebels upwards, Wood and Fire combine, the condition is Full, pathogenic factors invade the Heart so that the Mind and Ethereal Soul become restless.”

Interestingly, Dr Zhang Fa Rong includes shock as an emotional cause of disease for Dian Kuang. He says that a big shock injures the Kidneys.

Diet

As Phlegm plays a central role in the pathology of bipolar disorder, irregular diet is an important contributing factor to its etiology. Excessive consumption of dairy foods, fried food, fatty foods, carbohydrates and sugar leads to the formation of Phlegm.

Phlegm may also be formed when the person eats in an irregular and chaotic way, i.e. eating late at night, eating in a hurry, eating while working, etc.

Constitution

A constitutional tendency to mental-emotional problems plays a role in the development of bipolar disor-
Both children and adolescents can develop bipolar disorder. It is more likely to affect the children of parents who have the illness. Interestingly, as far back as the time when the Yellow Emperor’s Classic of Internal Medicine was written (approximately 100 BC), Chinese doctors knew that heredity plays a role in the development of Manic-Depression. The Simple Questions says in Chapter 47: "The disease of Dian arises in the mother’s womb during gestation and it is due to the mother’s suffering a big shock so that Qi rises and cannot descend to the residence of Essence [Jing]; this leads to the development of Dian in the fetus."

Because bipolar disorder tends to run in families, researchers have been searching for specific genes passed down through generations that may increase a person’s chance of developing the illness. But genes are not the whole story. Studies of identical twins, who share all the same genes, indicate that both genes and other factors play a role in bipolar disorder. If bipolar disorder were caused entirely by genes, then the identical twin of someone with the illness would always develop the illness, and research has shown that this is not the case. But if one twin has bipolar disorder, the other twin is more likely to develop the illness than is another sibling.

From the point of view of Chinese medicine, a tongue with a deep Heart crack indicates the tendency to mental-emotional problems (see Fig. 11.6). Figure 19.3 summarizes the etiology of Dian Kuang.

PATHOLOGY AND TREATMENT PRINCIPLES OF DIAN KUANG

Pathology of Dian Kuang

The pathology of bipolar disorder is complex, especially in chronic conditions. In the beginning stages there is Qi stagnation, Fire and Phlegm, while in later stages, there is also a deficiency (of Qi, Blood or Yin). The manic stage is characterized by more Fullness while the depressive stage is characterized by a mixture of Full and Empty conditions. Four words could summarize the pathology of bipolar disorder: Qi (stagnation), Fire, Phlegm and Stasis (of Blood).

Central to the pathology of bipolar disorder (and Dian Kuang) is Phlegm. Bipolar disorder is a serious mental illness characterized by loss of insight; in Chinese terms, this is due to obstruction of the Mind’s orifices. The Mind’s orifices can be obstructed by Phlegm or by severe Blood stasis. In bipolar disorder (and Dian Kuang), the Mind’s orifices are obstructed principally by Phlegm, although, in later stages, Blood stasis may also contribute to the obstruction. Obstruction of the Mind by Phlegm accounts for both the manic and the depressive phases of bipolar disorder.

Please note that Phlegm does not derive only from a Spleen deficiency: Qi stagnation may give rise to Phlegm by obstructing the free flow of Qi in the Three Burners; Fire can also give rise to Phlegm by condensing the body fluids; Blood stasis (which itself derives from Qi stagnation) aggravates Phlegm.

In bipolar disorder, there is usually also Fire, which agitates the Mind and Ethereal Soul and “stokes up” the manic behavior of the person. In chronic cases, Fire injures Yin and the resulting Empty Heat further agitates the Mind.

Furthermore, the Qi stagnation that is usually present in the beginning stages of bipolar disorder may also give rise to Blood stasis; this further clouds the Mind’s orifices.
In *Dian*, there is often Phlegm with Qi stagnation and a deficiency of the Heart and Spleen; in *Kuang*, there is often Phlegm-Fire agitating and obstructing the Mind and eventually leading to Yin deficiency. In chronic cases, the Qi stagnation and the Phlegm may also give rise to Blood stasis.

The *Medical Records of the Guide to Clinical Practice* (*Lin Zheng Zhi Nan Yi An*) summarizes the etiology and pathology of *Dian Kuang* as follows:

*Mania* [Kuang] is due to a big shock and big anger; the disease is in the Liver, Gall-Bladder and Stomach channels, the three Yang rise, Fire burns and Phlegm surges, the orifices of the Heart are obstructed. *Dullness* [Dian] is due to worry, the disease is in the Spleen, Heart and Pericardium channels; the three Yin cannot diffuse, Qi stagnates and Phlegm is formed so that the Mind is confused.

In conclusion, the pathology of the manic phase of bipolar disorder is characterized by Qi stagnation in its beginning stages; Qi stagnation in the Three Burners leads to the formation of Phlegm that clouds the Mind’s orifices. On the other hand, Qi stagnation also leads to Fire, which harasses the Mind and causes mania. In chronic cases, Qi stagnation also leads to Blood stasis, which obstructs the Mind’s orifices further. In chronic conditions, Fire injures Yin and leads to Yin deficiency. The main organs involved are Heart, Liver and Spleen.

**Clinical Note**

**Pathology of manic phase**
The pathology of the manic phase of bipolar disorder is characterized by:
- Qi stagnation
- Phlegm that clouds the Mind’s orifices
- Fire which harasses the Mind and causes mania
- Blood stasis which obstructs the Mind’s orifices further
- Yin deficiency.

The main organs involved are Heart, Liver and Spleen.

Another essential characteristic of the pathology of bipolar disorder in its manic phase is the excessive “coming and going” of the Ethereal Soul, resulting in the flooding of the Mind by ideas, projects, plans, inspiration, etc., in a chaotic way that leads to mania. This has already been discussed above.

The Mind needs to control and integrate the psychic material deriving from the Ethereal Soul; the Mind can deal with only one thing at a time. Flooding of the Mind by the psychic material deriving from the Ethereal Soul results in total immersion of the Mind within the Ethereal Soul and therefore mental illness as in bipolar disorder; this situation is illustrated in Figure 3.21.

The pathology of the depressive phase is characterized by a mixture of Full and Empty conditions. In the beginning stages, there is Qi stagnation and Phlegm which obstructs the Mind’s orifices. In chronic cases, there is a deficiency of the Heart and Spleen.

The main organs involved in the pathology of bipolar disorder are therefore the Heart, Liver, Lungs and Spleen. The pathology affecting these organs is summarized in Figure 19.4.
SUMMARY

Pathology of Dian Kuang
The pathology of Manic-Depression (Dian Kuang) can be summarized as follows.
- Phlegm
- Fire
- Qi stagnation
- Blood stasis
- Deficiency (of Qi, Blood or Yin)

Treatment principles for Dian Kuang
In view of the pathology of bipolar disorder, the main treatment principles are as follows.
- Move Qi
- Resolve Phlegm
- Nourish Heart and Spleen
- Drain Fire
- Nourish Blood
- Nourish Yin if necessary
- Invigorate Blood
- Calm the Mind
- Open the Mind’s orifices

The veteran Beijing doctor Zhang Li Sheng treated hundreds of cases of Dian Kuang. He recommends the following treatment principles.50
- Nourish the Heart and calm the Mind: Yuan Zhi Radix Polygalae, Bai Zi Ren Semen Platycladi, Suan Zao Ren Semen Ziziphi spinosae, Fu Ling Poria, Hu Po Succinum.
- Clear the Heart and open the Mind’s orifices: Shi Chang Pu Rhizoma Acori tatarinowii, Yu Jin Radix Curcumae, Gou Teng Ramulus cum Uncis Uncariae, Lian Zi Xin Plumula Nelumbinis nuciferae.
- Move Liver-Qi: Xiang Fu Rhizoma Cyperi, Hou Po Cortex Magnoliae officinalis.

Doctors Shen Quan Yu, Wu Yu Hua and Shen Li Ling advocate the following treatment principles. They say that the condition causing Dullness (Dian) is Yin and Empty in character, and that the main pathogenic factors are Phlegm and Qi stagnation. The treatment principle is therefore to resolve Phlegm, move Qi, eliminate stagnation, settle the Heart, calm the Mind, tonify Qi and nourish Blood.

The condition leading to Mania (Kuang) is Yang and Full in character; the main pathogenic factors are Fire, Phlegm and Blood stasis. The treatment principle is therefore to drain Fire, resolve Phlegm, invigorate Blood and eliminate stasis; in later stages nourish Yin and clear Empty Heat.

The treatment principle of Dullness in the acute stage must address the Manifestation, resolve Phlegm and open the Mind’s orifices. In between attacks, one must tonify the Heart and the Spleen, resolve Phlegm, move Qi and eliminate stagnation (treating the Root).

The treatment principle of Mania in the acute stage must address the Manifestation by resolving Phlegm and opening the Mind’s orifices. In between attacks, one must regulate Yin and Yang, nourish Yin and clear Empty Heat (treating the Root). See Table 19.1.

The above doctors recommend the following treatment methods and applicable herbs.
- Move Qi: Xiang Fu Rhizoma Cyperi, Mu Xiang Radix Aucklandiae, Yu Jin Radix Curcumae.
- Resolve Phlegm and open the Mind’s orifices: Dan Nan Xing Rhizoma Arisaematis preparatum, Ban Xia Rhizoma Pinelliae preparatum, Fu Ling Poria, Shi Chang Pu Rhizoma Acori tatarinowii, Yu Jin Radix Curcumae.
- Nourish the Heart and calm the Mind: Dang Gui Radix Angelicae sinensis, Bai Zi Ren Semen Platycladi, Yuan Zhi Radix Polygalae, Suan Zao Ren Semen Ziziphi spinosae, Wu Wei Zi Fructus Schisandrae.

Table 19.1 Treatment principles for Dian and Kuang

<table>
<thead>
<tr>
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<th>ACUTE STAGE (TREAT MANIFESTATION)</th>
<th>IN BETWEEN ATTACKS (TREAT ROOT)</th>
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<tr>
<td>Depression (Dian)</td>
<td>Resolve Phlegm, open the Mind’s orifices</td>
<td>Tonify Heart and Spleen, resolve Phlegm, move Qi</td>
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<tr>
<td>Mania (Kuang)</td>
<td>Resolve Phlegm, open the Mind’s orifices</td>
<td>Regulate Yin and Yang, nourish Yin or Blood, clear Empty Heat</td>
</tr>
</tbody>
</table>
• **Strongly resolve Phlegm:** Sheng Tie Luo Frusta Ferri, Dai Zhe Shi Hematitum, Zhe Bei Mu Bulbus Fritillariae thunbergii, Da Huang Radix et Rhizoma Rhei, Dan Nan Xing Rhizoma Arisaematis preparatum.

• **Drain Fire and resolve Phlegm:** Da Huang Radix et Rhizoma Rhei, Long Dan Cao Radix Gentianae, Huang Lian Rhizoma Coptidis, Shi Gao Gypsum fibrosum, Zhi Mu Radix Anemarrhaenae.

• **Resolve Phlegm with the attacking method:** Meng Shi Lapis Chloriti seu Micae, Ban Xia Rhizoma Pinelliae (unprepared), Da Huang Radix et Rhizoma Rhei, Huang Qin Radix Scutellariae.

• **Draining Fire:** Shi Gao Gypsum fibrosum, Zhi Mu Radix Anemarrhaenae, Huang Lian Rhizoma Coptidis, Da Huang Radix et Rhizoma Rhei, Huang Qin Radix Scutellariae.

• **Nourish Yin and clear Empty Heat:** Sheng Di Huang Radix Rehmanniae, Mai Men Dong Radix Ophiopogonis, Xuan Shen Radix Scrophulariae, Da Huang Radix et Rhizoma Rhei, Ren Shen Radix Ginseng, Bai Zhu Rhizoma Atractylodis macrocephalae.

• **Drain Liver-Fire:** Long Dan Cao Radix Gentianae, Lu Hui Aloe, Shan Zhi Zi Fructus Gardeniae.

• **Invigorate Blood:** Dang Gui Radix Angelicae sinensis, Chi Shao Radix Paeoniae rubra, Tao Ren Semen Persicae, Hong Hua Flos Carthami tinctorii, Yu Jin Radix Curcumae.

• **Vomiting:** Gua Di Cucumis melo, Li Lu Radix et Rhizoma Veratri.

Dr Zhang Fa Rong discusses the treatment principles of Manic-Depression in his book *Chinese Internal Medicine*. He advocates the following treatment principles.

- **Regulate Yin-Yang**
- **Calm the Mind**
- **Settle the Will-Power (ding Zhi)**
- **Resolve Phlegm**
- **Open the Mind’s orifices**
- **Invigorate Blood**

He further distinguishes *Dian* from *Kuang* in identifying the treatment principle. For *Dian*, he advocates moving Qi, resolving Phlegm, opening the Mind’s orifices, rectifying Qi; in case of Heart and Spleen deficiency, tonify Heart and Spleen, nourish the Heart and calm the Mind.

For *Kuang*, he advocates resolving Phlegm, draining Fire, sinking Heart-Qi, clearing the Liver. If Fire has injured Yin, nourish Yin, clear Empty Heat and calm the Mind.

Interestingly, Dr Zhang says that until the Yuan dynasty, *Kuang* was often confused with *Xian* (epilepsy) and epilepsy was wrongly classified as a mental illness. Wang Ken Dan of the Ming dynasty was the first to distinguish *Kuang* from *Xian* (epilepsy).

The famous gynecologist of the Qing dynasty, Fu Qing Zhu, wrote a chapter on *Kuang* in both men and women. He went against the prevailing view that mania is always due to Fire and is Yang in nature. He maintained that there are also Cold types of mania due to Spleen-Qi deficiency and Cold Phlegm obstructing the Mind’s orifices. He therefore advocates treating the Root (Ben) as well as the Manifestation (Biao). This means that, in the treatment of *Kuang* due to Cold Phlegm, it is important not only to resolve Phlegm but also to tonify and warm the Spleen, especially with high doses (over 30 g) of Ren Shen Radix Ginseng and Bai Zhu Rhizoma Atractylodis macrocephalae.

Table 19.2 compares and contrasts Depression (*Dian*) with Mania (*Kuang*).

<table>
<thead>
<tr>
<th><strong>Table 19.2 Differentiation between Dian and Kuang</strong></th>
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<tr>
<td><strong>Dian</strong></td>
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<td>Pathology</td>
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<td>Yin-Yang character</td>
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How to adapt the patterns and treatment of Dian Kuang to the treatment of bipolar disorder

In the ensuing discussion, I follow the Chinese books’ discussion of Dian and Kuang separately as two single disease entities. However, one of the characteristics of bipolar disorder is precisely the alternation, in the same patient, of phases of abnormally elated and abnormally depressed mood.

Therefore, patterns of both Dian and Kuang may appear in the same patient, and not necessarily in the depressive and the manic phase, respectively. In other words, if, for example, a patient displays the pattern of Heart and Spleen deficiency during the depressive phase, this pattern is not going to disappear during the manic phase, although it may be overshadowed by a Full pattern such as Phlegm-Fire. More often than not, each patient will have a combination of patterns and it is not at all unusual to have a pattern from Dian (e.g. Spleen and Heart deficiency) and one from Kuang (e.g. Phlegm-Fire harassing upwards).

Figure 19.5 gives three examples of combinations of patterns from Dian and Kuang in bipolar disorder. Please note that these are only examples and other combinations are possible. The combinations illustrated in Figure 19.5 are:

- Heart and Spleen deficiency with Phlegm (Dian) plus Phlegm-Fire (Kuang)
- Qi deficiency with Phlegm (Dian) plus Fire injuring Yin with Phlegm (Kuang)
- Qi deficiency with Phlegm (Dian) plus Fire injuring Yin with Phlegm (Kuang) plus Qi stagnation, Blood stasis and Phlegm (Kuang).

I believe that, in the treatment of bipolar disorder, we need to put the emphasis on the manic rather than the depressive side of the disease. This is because the depressive side is usually a reaction to a manic phase and it is really the other side of the coin of the same disease.

In bipolar disorder there is always Phlegm, and in the manic phase there is bound to be some Fire, usually in the Liver and/or Heart. In chronic conditions, Fire may injure Yin and the clinical picture would become more complex.

Of course, for there to be Phlegm, there must also be a deficiency (and/or a stagnation) of Qi; there is usually a deficiency of the Spleen and/or Lungs giving rise to Phlegm. This deficiency needs to be addressed and we should not concentrate solely on the treatment of Phlegm and Fire.

It is extremely important to note that on no account should we advise a patient to discontinue taking lithium or other medication prescribed by a psychiatrist. Any change in the dosage of lithium must be agreed by and discussed with the patient’s psychiatrist. Given the possibility of suicide in the depressive phase, this is extremely important.
SUMMARY

How to adapt the patterns and treatment of Dian Kuang to the treatment of bipolar disorder

- Patterns of both Dian and Kuang may appear in the same patient and not necessarily in the depressive and the manic phase, respectively.
- For example, if a patient displays the pattern of Heart and Spleen deficiency during the depressive phase, this pattern is not going to disappear during the manic phase, although it may be overshadowed by a Full pattern such as Phlegm-Fire.
- Each patient will have a combination of patterns and it is not at all unusual to have a pattern from Dian (e.g. Spleen and Heart deficiency) and one from Kuang (e.g. Phlegm-Fire harassing upwards).
- In the treatment of bipolar disorder, put the emphasis on the manic rather than the depressive side of the disease.
- In bipolar disorder there is always Phlegm, and in the manic phase there is bound to be some Fire, usually in the Liver and/or Heart. In chronic conditions, Fire may injure Yin and the clinical picture would become more complex.
- There is also a deficiency (and/or a stagnation) of Qi; there is usually a deficiency of the Spleen and/or Lungs giving rise to Phlegm.
- It is extremely important to note that on no account should we advise a patient to discontinue taking lithium or other medication prescribed by a psychiatrist.

ACUPUNCTURE TREATMENT

Points that open the Mind’s orifices

In order to treat bipolar disorder, it is important to use points that open the Mind’s orifices. These include the following.

- LU-3 Tianfu: somnolence, insomnia, sadness, weeping, forgetfulness and “talking to ghosts.”
- LR-5 Yangxi: manic behavior, propensity to inappropriate laughter, “seeing ghosts” and fright.
- LR-7 Weiliao: inappropriate laughter, manic behavior and “seeing ghosts.”
- ST-25 Tianshu: mental restlessness, anxiety, schizophrenia and mania. The Qing dynasty’s An Explanation of the Acupuncture Points reports Sun Si Miao as saying that ST-25 is the abode of the Corporeal Soul and Ethereal Soul; this would explain the mental effect of this point that is actually not reported by modern books. ST-40 Fenglong: Dian Kuang, inappropriate laughter, inappropriate elation, desire to ascend to high places and sing, undress and run around, mental restlessness and “seeing ghosts.”
- ST-42 Chongyang: Dian Kuang, desire to ascend to high places and sing, discarding clothes and running around.
- ST-45 Lidui: excessive dreaming, fright, insomnia, dizziness, Dian Kuang, desire to ascend to high places, sing, discard clothes and run around.
- SI-16 Tianchuang: manic behavior, Dian Kuang and “talking with ghosts.”
- BL-10 Tianzhu: manic behavior, incessant talking and “seeing ghosts.”
- P-5 Jianshi: palpitations, agitation, feeling of oppression of the chest, manic behavior, fright, mental restlessness, poor memory and “seeing ghosts.”
- G.B.-13 Benshen: manic behavior and fright.
- G.B.-17 Zhengying: obsessive thoughts, pensiveness and manic behavior.
- G.B.-18 Chengling: obsessive thoughts and pensiveness, dementia.
- Du-26 Renzhong: Dian Kuang.
- All the Well (jing) points.

The modern text Chinese Acupuncture Therapy lists the following points for Dian and Kuang.

Dian (two groups of points)

- BL-15 Xinshu, Ren-14 Juque, P-6 Neiguan, HE-7 Shenmen, SP-6 Sanyinjiao.

Kuang (two groups of points)

- Du-26 Renzhong, Du-16 Fengfu, LI-1 Shangyang, P-7 Daling, LI-11 Quchi, ST-40 Fenglong, SP-1 Yinbai.
Bipolar Disorder (Manic-Depression) 515

- Du-26 Renzhong, Du-23 Shangxing, Yintang, HE-7 Shenmen, P-6 Neiguan, P-7 Daling, BL-62 Shenmai.

The modern text *A Study of Acupuncture* lists the following points for *Dian* and *Kuang*.56

**Dian**
- HE-7 Shenmen, P-7 Daling, LI-3 Taiichong, ST-40 Fenglong, SP-6 Sanyinjiao, Du-20 Baihui.

**Kuang**
- Du-26 Renzhong, P-8 Laogong, HE-8 Shaofu, LI-2 Xiangjia, ST-40 Fenglong.

The modern book *A Collection of Chinese Acupuncture Prescriptions* recommends the following treatment principles and points for *Dian* and *Kuang*.57

**Dian**
- **Treatment principle**: Eliminate stagnation, resolve Phlegm, open the Mind’s orifices, regulate Qi.

**Kuang**
- **Treatment principle**: Move Liver-Qi, resolve Phlegm, drain Fire, calm the Mind, place emphasis on the Governing Vessel’s points.

**Sun Si Miao’s 13 ghost points**

Su Si Miao listed 13 points for the treatment of *Dian* and *Kuang*. In the following list, the first name is the most common one and the one next to it is the alternative name. As can be seen, all the alternative names contain the word *gui*, i.e. “ghost”. This is due to the fact that some kind of mental illnesses were considered to be due to the invasion of “ghosts”.

- Du-26 Renzhong  Guigong  “Ghost Palace”
- LI-11 Shaoshang  Guixin  “Ghost Message”
- SP-1 Yinchai  Guiyuan  “Ghost Eye”
- P-7 Daling  Guixin  “Ghost Heart”
- BL-62 Shenmai  Guilu  “Ghost Road”
- Du-16 Fengfu  Guizhen  “Ghost Pillow”

**ST-6 Jiache**  Guichang  “Ghost Bed”
**Ren-24 Chengjiang**  Guishii  “Ghost Market”
**P-8 Laogong**  Guiku  “Ghost Cave”
**Du-23 Shangxing**  Guitang  “Ghost Hall”
**Ren-1 Huiyin**  Guicang  “Ghost Hiding”
**Yumen**  Guicang  “Ghost Hiding”
**L.I.-11 Quchi**  Guichen  “Ghost Minister”
**Haiquan**  Guifeng  “Ghost Seal”

**Sun Si Miao’s instructions**

Ren-1 is used in men with moxa cones and Yumen (in the anterior fold of the vagina) is used in women with a moxa stick. Haiquan is a point in the veins under the tongue.

The points were used for insanity from invasion of evil spirits. Use points bilaterally but start on the left for men and the right for women, and withdraw in reverse order.

**Modern use**

Anxiety, uncontrolled weeping, fear, fright, disorientation, delirium, seizures, depression, hysteria and mania.

**The Pericardium channel in Manic-Depression**

In the acupuncture treatment of Manic-Depression, it is important to place the emphasis on the Pericardium channel, perhaps even more than on the Heart channel. This is because the Pericardium points have a stronger action in opening the Mind’s orifices than the Heart points.

The *Medical Records of the Guide to Clinical Practice* (*Lin Zheng Zhi Nan Yi An*) summarizes the etiology and pathology of *Dian* as follows:58

*Depression [Dian] is due to worry, the disease is in the Spleen, Heart and Pericardium channels; the three Yin cannot diffuse, Qi stagnates and Phlegm is formed so that the Mind is confused.*

According to this statement, therefore, the use of the Pericardium channel is particularly important in the treatment of *Dian*.

The modern doctor Dr Liang Jian Bo stresses the importance of using the Pericardium channel in the treatment of both *Dian* and *Kuang*. Dr Liang thinks
that, in Kuang, the Liver, Heart, Stomach and Pericardium are affected, with Fire in the Liver, Heart and Stomach. Fire also invades the Pericardium and this causes the Ethereal Soul to become restless. Dr Liang says that in some cases of Dian, although the main manifestations are depression and withdrawn mood, some patients may display some restlessness; this indicates Heat in the Heart, Spleen and Pericardium and that there is some Fullness within the Deficiency.

The main points from the Pericardium channel to open the Mind’s orifices are P-7 Daling, P-8 Laogong and P-5 Jianshi: P-7 is selected in case of severe Mania to calm the Mind and settle the Ethereal Soul; P-8 is selected if there is Fire; P-5 resolves Phlegm from the Mind.

**SUMMARY**

The Pericardium channel in Manic-Depression

- In the acupuncture treatment of Manic-Depression, it is important to place the emphasis on the Pericardium channel to open the Mind’s orifices.
- The Medical Records of the Guide to Clinical Practice (Lin Zheng Zhi Nan Yi An) states: “Depression [Dian] is due to worry, the disease is in the Spleen, Heart and Pericardium channels.”
- The modern doctor Dr Liang Jian Bo stresses the importance of using the Pericardium channel in the treatment of both Dian and Kuang.
- The main points from the Pericardium channel to open the Mind’s orifices are P-7 Daling, P-8 Laogong and P-5 Jianshi:
  - P-7 is selected in case of severe Mania to calm the Mind and settle the Ethereal Soul
  - P-8 is selected if there is Fire
  - P-5 resolves Phlegm from the Mind.

**IDENTIFICATION OF PATTERNS AND TREATMENT**

**DIAN**

Qi stagnation and Phlegm

Clinical manifestations

Depression, apathy, dull thinking, incoherent speech, muttering to oneself, inappropriate laughter, not remembering to eat, emotional dullness, alternation of anger and laughing without reason.

Tongue: Swollen, sticky coating.

Pulse: Wiry and Slippery.

**Treatment principle**

Move Qi, eliminate stagnation, resolve Phlegm, open the Mind’s orifices.

**Acupuncture**

Points

P-6 Neiguan, LIV-3 Taichong, T.B.-6 Zhigou, P-5 Jianshi, ST-40 Fenglong, Ren-12 Zhongwan, Ren-9 Shuifen, SP-6 Sanyinjiao, Du-20 Baihui. All with reducing or even method.

**Explanation**

- P-6, LIV-3 and T.B.-6 move Qi and relieve depression.
- P-5 resolves Phlegm from the Heart and the Mind and opens the Mind’s orifices.
- ST-40, Ren-12, Ren-9 and SP-6 resolve Phlegm.
- Du-20 lifts mood and opens the Mind’s orifices.

**Herbal therapy**

**Prescription**

SHUN QI DAO TAN TANG Variation

Rectifying Qi and Eliminating Phlegm Decoction

**Explanation**

This formula promotes the descending of Qi in the Triple Burner in order to resolve Phlegm. It has been modified with the addition of Huang Lian Rhizoma Coptidis, Huang Qin Radix Scutellariae, Yuan Zhi Radix Polygalae, Shi Chang Pu Rhizoma Acori tatarinowii and Chen Xiang Lignum Aquilariae resinatum.

**Prescription**

WEN DAN TANG Variation

Warming the Gall-Bladder Decoction Variation

**Explanation**

This formula resolves Phlegm-Heat from the Lungs and Heart and calms the Mind. It is used if Phlegm is
combined with Heat and the patient is anxious and worried, in addition to being depressed. It is especially indicated if there is a feeling of oppression of the chest.

**Prescription**

**SI QI TANG** Variation

*Four Seasons Decoction for the Seven Emotions*

**Explanation**

This formula moves Lung- and Heart-Qi in the chest and relieves worry and anxiety. This formula is used if the symptoms of obstruction of the Mind by Phlegm are pronounced (mental dullness, incoherent speech, staring gaze without blinking, very Swollen tongue with very sticky coating).

It has been modified with the addition of herbs to resolve Phlegm and open the Mind’s orifices such as Yuan Zhi *Radix Polygalae*, Dan Nan Xing *Rhizoma Arisaematis preparatum*, Yu Jin *Radix Curcumae* and Shi Chang Pu *Rhizoma Acori tatarinowii*.

**Prescription**

**SU HE XIANG WAN** plus **SI QI TANG** Variation

*Styrax Pill plus Four Seasons Decoction for the Seven Emotions*

**Explanation**

This formula is used if Phlegm is very pronounced and the symptoms of obstruction of the Mind are very severe. This formula has a very strong effect in opening the Mind’s orifices. Please note that I have removed several banned substances from the formula Su He Xiang Wan.

These two formulae together have the strongest effect in opening the Mind’s orifices.

Table 19.3 compares and contrasts the formulae for the pattern of Qi stagnation and Phlegm of *Dian*.

### Table 19.3 Differentiation of formulae for the pattern of Qi stagnation and Phlegm of *Dian*

<table>
<thead>
<tr>
<th>ACTION</th>
<th>TONGUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shun Qi Dao Tan Tang</td>
<td>Restore the descending of Qi, resolve Phlegm</td>
</tr>
<tr>
<td>Wen Dan Tang</td>
<td>Resolve Phlegm, clear Heat</td>
</tr>
<tr>
<td>Si Qi Tang</td>
<td>Restore the descending of Heart- and Lung-Qi, resolve Phlegm</td>
</tr>
<tr>
<td>Su He Xiang Wan plus Si Qi Tang</td>
<td>Resolve Phlegm, open the Mind’s orifices</td>
</tr>
</tbody>
</table>
Heart and Spleen deficiency with Phlegm

Clinical manifestations
Depression, excessive dreaming, insomnia, mental confusion, easily startled, bewilderment, sadness, crying, shutting windows, muttering to oneself, visual or auditory hallucinations, palpitations, dull-pale complexion, slow movement, dislike to speak, loose stools, tiredness, weak limbs, poor appetite.

Tongue: Pale, Swollen with a sticky coating.
Pulse: Soggy.

Treatment principle
Strengthen the Spleen, nourish Heart, benefit Qi, calm the Mind, resolve Phlegm, open the Mind’s orifices.

Acupuncture
Points

Explanation
• HE-7 and HE-5 tonify the Heart.
• P-5 opens the Mind’s orifices and resolves Phlegm from the Mind.
• ST-36, Ren-12 and BL-20 (with reinforcing method) tonify the Spleen.
• Du-24 and Du-20 lift mood and open the Mind’s orifices.
• ST-40, Ren-9 and SP-6 resolve Phlegm.

Herbal therapy
Prescription
YANG XIN TANG (I) or (II)
Nourishing the Heart Decoction

Explanation
This formula nourishes Heart-Blood and Spleen-Blood. In order to treat bipolar disorder, it should be modified with the addition of herbs to resolve Phlegm and open the Mind’s orifices such as Yuan Zhi Radix Polygalae, Ban Xia Rhizoma Pinelliae preparatum and Shi Chang Pu Rhizoma Acori tatarinowii. Either (I) or (II) may be used; however, if Yang deficiency is pronounced, use (I).

Prescription
GAN MAI DA ZAO TANG
Glycyrrhiza-Triticum-Jujuba Decoction

Explanation
This formula is used if there is sadness, crying a lot, disorientation, bewilderment.

Prescription
JI SHENG SHEN QI TANG Variation
Kidney-Qi Decoction from “Formulae to Aid the Living” Variation

Explanation
This formula is used if there is a Spleen deficiency and a constitutional deficiency of the Kidneys with Phlegm (mental dullness, incoherent speech, tiredness, weakness).

Table 19.4 compares and contrasts the three formulae for Heart and Spleen deficiency with Phlegm of Dian.

<table>
<thead>
<tr>
<th>ACTION</th>
<th>SYMPTOMS</th>
<th>TONGUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yang Xin Tang</td>
<td>Nourish Heart- and Spleen-Blood</td>
<td>Insomnia</td>
</tr>
<tr>
<td>Gan Mai Da Zao Tang</td>
<td>Tonify the Spleen, nourish Heart-Blood</td>
<td>Sadness, crying, disorientation</td>
</tr>
<tr>
<td>Ji Sheng Shen Qi Tang</td>
<td>Tonify the Spleen and Kidneys, strengthen Will-Power, resolve Phlegm</td>
<td>Mental dullness, lack of Will-Power</td>
</tr>
</tbody>
</table>
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SUMMARY

Heart and Spleen deficiency with Phlegm

Points

Herbal therapy
Prescription
YANG XIN TANG (I) or (II)
Nourishing the Heart Decoction

Prescription
GAN MAI DA ZAO TANG
Glycyrrhiza-Triticum-Jujuba Decoction

Prescription
JI SHENG SHEN QI TANG Variation
Kidney-Qi Decoction from “Formulae to Aid the Living” Variation

Qi deficiency with Phlegm

Clinical manifestations
Chronic condition, emotional dullness, reluctance to move or speak, staring eyes, inappropriate laughter, muttering to oneself, incoherent thinking, visual and auditory hallucinations, self reproach, feeling of guilt, mental dullness, loose stools, pale complexion, tiredness, shortness of breath, no appetite.
Tongue: Pale.
Pulse: Soggy.

Treatment principle
Tonify Lung-, Stomach- and Spleen-Qi, resolve Phlegm, open the Mind’s orifices.

Acupuncture
Points
LU-9 Taiyuan, BL-13 Feishu, Ren-12 Zhongwan, BL-20 Pishu, BL-21 Weishu, ST-36 Zusanli, Ren-9 Shuifen, SP-6 Sanyinjiao, ST-40 Fenglong, P-5 Jianshi, P-6 Neiguan, Du-20 Baihui, Du-26 Renzhong. LU-9, BL-13, Ren-12, BL-20, BL-21 and ST-36 with reinforcing method; all others with even method.

Explanation
• LU-9 and BL-13 tonify Lung-Qi.
• Ren-12, BL-20, BL-21 and ST-36 tonify Stomach- and Spleen-Qi.
• Ren-9, SP-6 and ST-40 resolve Phlegm.
• P-5 and P-6 open the Mind’s orifices.
• Du-20 and Du-26 open the Mind’s orifices and clear the Brain.

Herbal therapy
Prescription
DI TAN TANG
Washing Away Phlegm Decoction

Explanation
This formula resolves Phlegm and tonifies Qi. It should be modified with the addition of Yuan Zhi Radix Polygala to open the Mind’s orifices.

Prescription
SHI WEI WEN DAN TANG Variation
Ten-Ingredient Warming the Gall-Bladder Decoction Variation

Explanation
The variation of this formula resolves Phlegm, tonifies Qi and opens the Mind’s orifices.

SUMMARY

Qi deficiency with Phlegm

Points
LU-9 Taiyuan, BL-13 Feishu, Ren-12 Zhongwan, BL-20 Pishu, BL-21 Weishu, ST-36 Zusanli, Ren-9 Shuifen, SP-6 Sanyinjiao, ST-40 Fenglong, P-5 Jianshi, P-6 Neiguan, Du-20 Baihui, Du-26 Renzhong. LU-9, BL-13, Ren-12, BL-20, BL-21 and ST-36 with reinforcing method; all others with even method.
**Herbal therapy**

**Prescription**

**DI TAN TANG**

Washing Away Phlegm Decoction

**Prescription**

**SHI WEI WEN DAN TANG** Variation

Ten-Ingredient Warming the Gall-Bladder Decoction

**Variation**

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**Knotted Heat in the Heart channel**

**Clinical manifestations**

Depression with sudden onset, flustered feeling in the heart region, laughing without reason, insomnia, feeling of heat in the nose and eyes, thirst, mouth ulcers.

Tongue: Red, redder tip, yellow coating.

Pulse: Overflowing-Rapid.

**Treatment principle**

Drain Heart-Fire, open the Mind’s orifices, calm the Mind.

**Acupuncture**

**Points**

HE-8 Shaofu, HE-7 Shenmen, Du-24 Shenting, Ren-15 Jiwi, BL-44 Shentang, P-8 Laogong, P-5 Jianshi. All with reducing or even method.

**Explanation**

- HE-8 drains Heart-Fire.
- P-8 drains Heart-Fire and opens the Mind’s orifices.
- P-5 Jianshi resolves Phlegm from the Mind.

**Herbal therapy**

**Prescription**

**DAO CHI SAN** Variation

Eliminating Redness Powder Variation

---

**Phlegm obstructing the Heart orifices**

**Clinical manifestations**

Depression, mental dullness, backwardness, emotional dullness, muttering to oneself, incoherent speech, staring eyes, absence of blinking.

Tongue: Swollen with sticky coating.

Pulse: Slippery.

**Treatment principle**

Resolve Phlegm, open the Mind’s orifices.
Acupuncture
Points
P-5 Jianshi, Du-20 Baihui, Du-24 Shenting, ST-40 Fenglong, SP-6 Sanyinjiao, Ren-9 Shuifen. All with reducing or even method.

Explanation
• P-5, Du-20 and Du-24 open the Mind’s orifices.
• ST-40, SP-6 and Ren-9 resolve Phlegm.

Herbal therapy
Prescription
DI TAN TANG
Washing Away Phlegm Decoction

Explanation
This formula resolves Phlegm and opens the Mind’s orifices.

SUMMARY
Phlegm obstructing the Heart orifices
Points
P-5 Jianshi, Du-20 Baihui, Du-24 Shenting, ST-40 Fenglong, SP-6 Sanyinjiao, Ren-9 Shuifen. All with reducing or even method.

Herbal therapy
Prescription
DI TAN TANG
Washing Away Phlegm Decoction

KUANG
Phlegm-Fire harassing upwards
Clinical manifestations
Manic behavior with sudden onset, emotional upsets, shouting, scolding or hitting people, exceptional physical strength, not eating or sleeping, agitation, an angry look in the eyes, shouting abuse, desire to climb to high places, irritability, inability to rest, breaking things, rash/impulsive behavior, rash movements, constipation, headache, insomnia, red face and eyes, anger.

Tongue: Red, thick-sticky-yellow coating. Stomach–Heart crack with rough-sticky-dry yellow coating inside it.
Pulse: Rapid-Wiry-Overflowing-Slippery.

Treatment principle
Calm the Heart, resolve Phlegm, drain Liver-Fire, drain Heart-Fire, open the Mind’s orifices.

Acupuncture
Points
P-7 Daling, P-5 Jianshi, LIV-2 Xingjian, HE-8 Shaofu, P-8 Laogong, Du-19 Houding, G.B.-17 Zhengying, G.B.-18 Chengling, ST-40 Fenglong, Ren-12 Zhongwan, Ren-9 Shuifen, SP-6 Sanyinjiao. All with reducing or even method.

Explanation
• P-7 and P-5 open the Mind’s orifices.
• LIV-2 and HE-8 drain Liver- and Heart-Fire, respectively.
• P-8 drains Heart-Fire and opens the Mind’s orifices.
• Du-19, G.B.-17 and G.B.-18 calm the Mind and open the Mind’s orifices.
• ST-40, Ren-12, Ren-9 and SP-6 resolve Phlegm.

Herbal therapy
Prescription
SHENG TIE LUO YIN
Frusta Ferri Decoction

Explanation
This formula resolves Phlegm, calms the Mind and opens the Mind’s orifices. The original formula contains Zhu Sha Cinnabaris which should be eliminated due to its toxicity.
The formula obviously contains iron, which is actually its emperor herb; the use of minerals in herbal formulae is not allowed in European Union countries.

Prescription
WEN DAN TANG
Warming the Gall-Bladder Decoction
Explanation

This formula resolves Phlegm-Heat from the Heart and Lungs, calms the Mind and opens the Mind’s orifices. The formula should be modified with the addition of herbs to resolve Phlegm and open the Mind’s orifices, such as Shi Chang Pu *Rhizoma Acori tatarinowii* and Yuan Zhi *Radix Polygalae*.

Prescription

**DANG GUI LONG HUI WAN**
 *Angelica-Gentiana-Aloe Pill*

**Explanation**

This formula drains Liver-Fire and calms the Mind. It contains She Xiang which should be removed from the formula.

The formula should be modified with the addition of herbs to resolve Phlegm and open the Mind’s orifices, such as Ban Xia *Rhizoma Pinelliae preparatum*, Shi Chang Pu *Rhizoma Acori tatarinowii* and Yuan Zhi *Radix Polygalae*.

Prescription

**WEN DAN TANG** plus **ZHU SHA AN SHEN WAN**
 *Warming the Gall-Bladder Decoction plus Cinnabar Calming the Mind Pill*

**Explanation**

These two formulae are used if the symptoms of obstruction of the Mind are pronounced (mental confusion, incoherent speech, loss of insight).

Please note that the use of Zhu Sha is not allowed and it should therefore be omitted from the formula.

Prescription

**MENG SHI GUN TAN WAN**
 *Chloritum Chasing-away Phlegm Pill*

**Explanation**

This formula strongly resolves Phlegm by moving downwards. It is used if there is constipation or dry stools.

**Prescription**

**XIE XIN TANG** Variation
 *Draining the Heart Decoction Variation*

**Explanation**

This formula is used if there are pronounced manifestations of Heart-Fire.

Table 19.5 compares and contrasts the formulae for the pattern of Phlegm-Fire harassing upwards in *Kuang*.

<table>
<thead>
<tr>
<th>Formula</th>
<th>Action</th>
<th>Symptom</th>
<th>Tongue</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sheng Tie Luo Yin</strong></td>
<td>Resolve Phlegm, sink the Mind, open</td>
<td>Mental confusion, irritability</td>
<td>Swollen, sticky coating</td>
</tr>
<tr>
<td></td>
<td>the Mind’s orifices</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Wen Dan Tang</strong></td>
<td>Resolve Phlegm, clear Heat,</td>
<td>Anxiety</td>
<td>Red, Swollen, sticky-yellow coating</td>
</tr>
<tr>
<td></td>
<td>restore the descending of Lung-Qi</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Dang Gui Long Hui Wan</strong></td>
<td>Drain Liver-Fire, calm the Mind,</td>
<td>Constipation, dry stools</td>
<td>Red, redder sides</td>
</tr>
<tr>
<td></td>
<td>move downwards</td>
<td></td>
<td></td>
</tr>
<tr>
<td>**Wen Dan Tang plus Zhu Sha An</td>
<td>Resolve Phlegm, clear Heat,</td>
<td>Mental confusion</td>
<td>Red tip, Swollen, sticky coating</td>
</tr>
<tr>
<td><strong>Shen Wan</strong></td>
<td>open the Mind’s orifices</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Meng Shi Gun Tan Wan</strong></td>
<td>Resolve Phlegm, sink the Ming,</td>
<td>Mental confusion, constipation, dry</td>
<td>Swollen</td>
</tr>
<tr>
<td></td>
<td>move downwards</td>
<td>stools</td>
<td></td>
</tr>
<tr>
<td><strong>Xie Xin Tang</strong></td>
<td>Drain Heart-Fire, calm the Mind</td>
<td>Insomnia</td>
<td>Red, redder tip</td>
</tr>
</tbody>
</table>
SUMMARY

Phlegm-Fire harassing upwards

Points
P-7 Daling, P-5 Jianshi, LIV-2 Xingjian, HE-8 Shaofu, P-8 Laogong, Du-19 Houding, G.B.-17 Zhengying, G.B.-18 Chengling, ST-40 Fenglong, Ren-12 Zhongwan, Ren-9 Shuifen, SP-6 Sanyinjiao. All with reducing or even method.

Herbal therapy

Prescription

SHENG TIE LUO YIN
Frusta Ferri Decoction

Prescription

WEN DAN TANG
Warming the Gall-Bladder Decoction

Prescription

DANG GUI LONG HUI WAN
Angelica-Gentiana-Aloe Pill

Prescription

WEN DAN TANG plus ZHU SHA AN SHEN WAN
Warming the Gall-Bladder Decoction plus Cinnabar Calming the Mind Pill

Prescription

MENG SHI GUN TAN WAN
Chloritum Chasing-away Phlegm Pill

Prescription

XIE XIN TANG Variation
Draining the Heart Decoction Variation

Case history

A 52-year-old man had been suffering from manic-depression for at least 20 years. His wife confirmed that it would be difficult to pinpoint when the disease started as it was difficult to distinguish pathological traits from his normally boisterous behavior.

He was short and overweight, talked in a loud voice and his speech was frequently interspersed by bursts of laughter. His complexion was reddish. He talked a lot and frequently went off on a tangent, telling a story about his colorful and interesting life. His family was Italian but they had to leave Italy after the beginning of the persecution of the Jews during the Fascist years. So they sailed to Egypt when my patient was 3 years old. He lived in many different countries and was one of the very few people to take part in all three Israeli–Arab wars. He was a tank commander and a decorated war hero. I was struck by the way he talked about his war experiences as if they had been exciting school-boy adventures.

He had a colorful sexual history, with a string of infidelities to the chagrin of his long-suffering wife. When he spoke, he almost shouted and was difficult to stop.

He had been diagnosed with bipolar disorder after a period of intense, ceaseless activity and insomnia. His periods of high energy were always followed by periods of black depression; however, these did not last long and he had longer periods of mania than of depression.

I asked him about his general health and this was quite good; he had few physical symptoms. However, the ones that were significant from the point of view of Chinese medicine were a feeling of oppression in the chest, palpitations and sputum in the throat.

His tongue was quite typical: it was Red, Swollen, with a deep Heart crack and a sticky-yellow coating; his pulse was Slippery-Wiry-Rapid.

Diagnosis The few symptoms of feeling of oppression in the chest, palpitations and sputum in the throat, together with the tongue and pulse, point unmistakably to Phlegm-Fire in the Heart as the cause of his manic-depression. His excessive weight also confirms Phlegm.

Treatment I treated him primarily with acupuncture and selected points from the following.

• HE-7 Shenmen and P-5 Jianshi to calm the Mind and open the Mind’s orifices.
• Du-19 Houding and Ren-15 to calm the Mind and open the Mind’s orifices.
• Ren-12 Zhongwan, ST-40 Fenglong, Ren-9 Shuifen, SP-6 Sanyinjiao and KI-7 Fuliu to resolve Phlegm.
• HE-8 Shaofu to clear Heart-Heat.

I treated him weekly for a long time (at least 2 years) and then started spacing out the treatments. He improved dramatically, reporting a reduction in his manic phases, feeling much calmer and sleeping
better. Significantly, he also stopped his womanizing. Apart from a progressive improvement in his symptoms, he always felt an immediate benefit during each treatment. This patient continues to be well at the time of writing (15 years later) and I treat him only four or five times a year.

Fire in Bright Yang
Clinical manifestations
Manic behavior, raving walking, shouting, abusing people, climbing to high places, singing, discarding clothes, unusual physical strength, foul breath, red face, constipation.
Tongue: Red with dark-yellow or black, dry coating.
Pulse: Deep and Wiry.

Treatment principle
Drain Stomach-Fire by moving downwards, calm the Mind, open the Mind’s orifices, resolve Phlegm.

Acupuncture
Points
ST-44 Neiting, L.I.-11 Quchi, ST-40 Fenglong, P-8 Laogong, HE-8 Shaofu, ST-25 Tianshu, SP-15 Daheng, P-5 Jianshi. All with reducing or even method.

Explanation
• ST-44 and L.I.-11 drain Stomach-Fire.
• ST-40 helps to drain Stomach-Fire.
• P-8 and HE-8 drain Heart-Fire and calm the Mind.
• ST-25 stabilizes the Ethereal Soul and Corporeal Soul.
• SP-15 moves downwards and promotes the bowel movement.
• P-5 Jianshi resolves Phlegm from the Mind.

Herbal therapy
Prescription
DA CHENG QI TANG Variation
Great Conducting Qi Decoction Variation

Gall Bladder- and Liver-Fire
Clinical manifestations
Manic behavior, irritability, propensity to outbursts of anger, red face and eyes, bitter taste, laughing inappropriately, shouting, hypochondrial and chest pain, palpitations.
Tongue: Red with dark-yellow coating.
Pulse: Rapid-Wiry-Slipper.

Treatment principle
Drain Liver-Fire, resolve Phlegm, calm the Mind.

Acupuncture
Points
LIV-2 Xingjian, G.B.-44 Zuqiaoyin, L.I.-11 Quchi, ST-40 Fenglong, SP-6 Sanyinjiao, Ren-9 Shuifen, HE-7 Shenmen, P-5 Jianshi. All with reducing or even method.

Explanation
• LIV-2 and G.B.-44 drain Liver- and Gall Bladder-Fire.
• L.I.-11 clears Heat and cools Blood in general.
• ST-40, SP-6 and Ren-9 resolve Phlegm.
Bipolar Disorder (Manic-Depression) 525

- HE-7 calms the Mind.
- P-5 Jianshi resolves Phlegm from the Mind.

**Herbal therapy**

**Prescription**

**LONG DAN XIE GAN TANG Variation**

*Gentiana Draining the Liver Decoction Variation*

**Explanation**

This variation of Long Dan Xie Gan Tang drains Liver-Fire, resolves Phlegm and calms the Mind.

**Summary**

**Gall Bladder- and Liver-Fire**

**Points**

- LIV-2 Xingjian, G.B.-44, L.I.-11 Quchi, ST-40 Fenglong, SP-6 Sanyinjiao, Ren-9 Shuifen, HE-7 Shenmen, P-5 Jianshi. All with reducing or even method.

**Herbal therapy**

**Prescription**

**ER YIN JIAN**

*Two Yin Decoction*

**Explanation**

This formula nourishes Yin and calms the Mind. In order to treat bipolar disorder, it should be modified with the addition of some herbs to resolve Phlegm and open the Mind’s orifices, such as Ban Xia *Rhizoma Pinelliae preparatum*, Yuan Zhi *Radix Polygalae* and Shi Chang Pu *Rhizoma Acori tatarinowii*.

Please note that the original formula contains Mu Tong which should be eliminated due to its potential toxicity.

**Prescription**

**ER YIN JIAN Variation**

*Two Yin Decoction Variation*

**Explanation**

This formula nourishes Yin, settles the Ethereal Soul and calms the Mind.

**Summary**

**Fire injuring Yin with Phlegm**

**Clinical manifestations**

Chronic Kuang, talking a lot, easily startled, mental restlessness, thin body (loss of weight), red face, malar flush, feeling of heat in the evening.

- Tongue: Red, Swollen, without coating.
- Pulse: Fine-Rapid.

**Treatment principle**

Nourish Yin, clear Empty-Heat, calm the Mind, resolve Phlegm, open the Mind’s orifices.

**Acupuncture**

**Points**

- HE-7 Shenmen, HE-6 Yinxi, P-7 Daling, KI-3 Taixi, Ren-4 Guanyuan, SP-6 Sanyinjiao, ST-40 Fenglong.

- Ren-12 Zhongwan, Ren-9 Shuifen, Du-24 Shenting, Du-19 Houding, P-5 Jianshi. KI-3, Ren-4 and SP-6 with reinforcing method; all the others with even method.

**Explanation**

- HE-7, HE-6 and P-7 calm the Mind and open the Mind’s orifices.
- KI-3, Ren-4 and SP-6 nourish Yin.
- ST-40, Ren-12 and Ren-9 resolve Phlegm.
- Du-24 and Du-19 calm the Mind and open the Mind’s orifices.
- P-5 resolves Phlegm from the Mind.
Ren-12 Zhongwan, Ren-9 Shuifen, Du-24 Shenting, Du-19 Houding, P-5 Jianshi, KI-3, Ren-4 and SP-6 with reinforcing method; all the others with even method.

**Herbal therapy**

**Prescription**

**ER YIN JIAN**

Two Yin Decoction

**Prescription**

**ER YIN JIAN** Variation

Two Yin Decoction Variation

**Case history**

A 45-year-old woman had been suffering from bipolar disorder for 10 years. Her disease seemed to have started after the birth of her third child. Her symptoms during the manic phases were severe and included grossly increased energy and activity, mental restlessness, excessively “high” euphoric mood, talking a lot and very fast, staying up all night, spending sprees and delusional thinking. Her condition was quite severe as it was bordering on psychosis. For example, she once spent a very long time telling me how the KGB had been shadowing her years before.

She was on medication (lithium) but she had not been consistent taking it and her disease was therefore out of control. She was thin, had a gaunt, haunted look and her complexion was red on the cheekbones.

Her tongue was Red, redder on the sides, Swollen, with a sticky but rootless yellow coating; her pulse was Fine and Rapid.

**Diagnosis** As she displays clear symptoms of obstruction of the Mind, she must have Phlegm and this is confirmed by the swelling of her tongue and the stickiness of the coating. The thinness of her body, the red cheekbones, the rootless coating and the pulse indicate Yin deficiency. This is therefore a case of Fire having injured the Yin fluids, with Phlegm-Fire obstructing the Heart. Fire was also affecting the Liver as indicated by the redder sides of the tongue.

**Treatment** I treated her with a variation of Er Yin Jian as follows.

- **Ban Xia** Rhizoma Pinelliae preparatum 6 g
- **Zhu Ru** Caulis Bambusae in Taeniam 6 g
- **Yuan Zhi** Radix Polygalae 6 g
- **Shi Chang Pu** Rhizoma Acori tatarinowii 6 g
- **Sheng Di Huang** Radix Rehmanniae 10 g
- **Mai Men Dong** Radix Ophiopogonis 9 g
- **Suan Zao Ren** Semen Ziziphi spinosae 15 g
- **Huang Lian** Rhizoma Coptidis 3 g
- **Mu Dan Pi** Cortex Moutan 6 g
- **Fu Ling** Poria 9 g
- **Deng Xin Cao** Medulla Junci 6 g
- **Gan Cao** Radix Glycyrrhizae uralensis 3 g

I treated her with variations of this formula as well as with acupuncture, selecting points from the following.

- **HE-7 Shenmen** and **P-5 Jianshi** to calm the Mind and open the Mind’s orifices.
- **G.B.-13 Benshen** and **G.B.-18 Chengling** to open the Mind’s orifices.
- **Du-19 Houding** and **Ren-15** to calm the Mind.
- **LIV-2 Xiangian** and **HE-8 Shaofu** to drain Liver-and Heart-Fire.
- **Ren-12 Zhongwan**, **Ren-9 Shuifen**, **ST-40 Fenglong** and **SP-6 Sanyinjiao** to resolve Phlegm.
- **Ren-4 Guanyuan**, **KI-3 Taixi** and **SP-6 Sanyinjiao** to nourish Yin.

The combination of herbal medicine and acupuncture greatly helped to stabilize her moods and work out the proper dosage of lithium. Due to the severity of her condition, she will have to be on lithium continuously and she is still being treated with herbal medicine only.

**Qi stagnation, Blood stasis, Phlegm**

**Clinical manifestations**

Chronic Kuang, talking a lot, easily startled, mental restlessness, abdominal pain, dark complexion, insomnia, agitation at night.

Tongue: Reddish-Purple, Swollen.

Pulse: Wiry-Slippery.

**Treatment principle**

Move Qi, invigorate Blood, eliminate stasis, resolve Phlegm, calm the Mind, open the Mind’s orifices.
### Acupuncture

**Points**

- P-6 Neiguan, HE-7 Shenmen, LIV-3 Taichong, SP-10 Xuehai, BL-17 Geshu, ST-40 Fenglong, Ren-12 Zhongwan, Ren-9 Shuifen, Du-24 Shenting, Du-19 Houding, G.B.-17 Zhengying, G.B.-18 Chengling, P-5 Jianshi. All with reducing or even method.

**Explanation**

- P-6 and HE-7 calm the Mind and invigorate Blood.
- LIV-3, SP-10 and BL-17 invigorate Blood and eliminate stasis.
- ST-40, Ren-12 and Ren-9 resolve Phlegm.
- Du-24 and Du-19 calm the Mind and open the Mind’s orifices.
- G.B.-17 and G.B.-18 open the Mind’s orifices.
- P-5 resolves Phlegm from the Mind.

### Herbal therapy

**Prescription**

**DIAN KUANG MENG XING TANG**  
*Manic-Depression Regaining Consciousness after a Dream Decoction*

**Explanation**

This formula moves Qi, invigorates Blood, resolves Phlegm and opens the Mind’s orifices. It is suitable if there is Blood stasis.

Please note that the original formula contains Mu Tong which should be eliminated due to its potential toxicity.

**Prescription**

**DING KUANG ZHU YU TANG**  
*Calming Mania and Eliminating Stasis Decoction*

**Explanation**

This formula invigorates Blood, calms the Mind and opens the Mind’s orifices. It should be modified with the addition of herbs to open the Mind’s orifices such as Yuan Zhi *Radix Polygalae* and Ban Xia *Rhizoma Pinelliae preparatum*.

### SUMMARY

**Qi stagnation, Blood stasis, Phlegm**

**Points**

- P-6 Neiguan, HE-7 Shenmen, LIV-3 Taichong, SP-10 Xuehai, BL-17 Geshu, ST-40 Fenglong, Ren-12 Zhongwan, Ren-9 Shuifen, Du-24 Shenting, Du-19 Houding, G.B.-17 Zhengying, G.B.-18 Chengling, P-5 Jianshi. All with reducing or even method.

**Herbal therapy**

**Prescription**

**DIAN KUANG MENG XING TANG**  
*Manic-Depression Regaining Consciousness after a Dream Decoction*

**Prescription**

**DING KUANG ZHU YU TANG**  
*Calming Mania and Eliminating Stasis Decoction*

### Yin deficiency with Empty Heat

**Clinical manifestations**

Chronic manic behavior, listlessness, incessant talking, easily startled, mental restlessness, insomnia.

Tongue: Red without coating.

Pulse: Fine-Rapid.

**Treatment principle**

Nourish Yin, clear Empty Heat, calm the Mind.

**Acupuncture**

**Points**

- KI-3 Taixi, LIV-8 Ququan, SP-6 Sanyinjiao, Ren-4 Guanyuan, HE-7 Shenmen, Ren-15 Jiuwei, HE-6 Yinxi, P-7 Daling, ST-40 Fenglong, Ren-9 Shuifen, P-5 Jianshi. KI-3, LIV-8, SP-6 and Ren-4 with reinforcing method; all others with even method.

**Explanation**

- KI-3, LIV-8, SP-6 and Ren-4 nourish Liver- and Kidney-Yin.
- HE-7, Ren-15, HE-6 and P-7 calm the Mind and clear Empty Heat.
• ST-40 Fenglong and Ren-9 resolve Phlegm.
• P-5 resolves Phlegm from the Mind.

Herbal therapy
Prescription
ER YIN JIAN Variation
Two Yin Decoction Variation

• Shi Chang Pu Rhizoma Acori tatarinowii
• Suan Zao Ren Semen Ziziphi spinosae
• Long Gu Mastodi Ossis fossilia
• Mu Li Concha Ostreae
• Zhen Zhu Mu Concha Margaritiferae usta
• Mai Men Dong Radix Ophiopogonis

The authors report that 13 patients (43%) were cured; 5 (17%) improved; 8 (27%) somewhat improved; no results, 4 patients (13%).

Chen Jin Guang 1992 Complete Textbook of Chinese Patterns in Contemporary Chinese Medicine

Dr Wang Ning Ni treated 310 patients with Mania (Kuang) with Meng Xia Cheng Qi Tang Chlorite-Pinellia Conducting Qi Decoction.

The patients ranged in age from 15 to 59. There were 216 men and 94 women. The results were as follows.
• Cured: 165
• Improved: 129
• No results: 16

The formula used was as follows.
• Meng Shi Lapis Chloriti seu Micae 20 g
• Huang Qin Radix Scutellariae 20 g
• Ban Xia Rhizoma Pinelliae preparatum 10 g
• Zhi Shi Fructus Aurantii immaturus 10 g
• Shi Chang Pu Rhizoma Acori tatarinowii 10 g
• Lian Qiao Fructus Forsythiae 10 g
• Yu Jin Radix Curcumae 15 g
• Hou Po Cortex Magnoliae officinalis 12 g
• Da Huang Radix et Rhiza Rhei 10 g
• Mang Xiao Natrii Sulfas 10 g

Modifications
• Heart-Fire: Huang Lian Rhizoma Coptidis, Zhu Ye Folium Phyllostachys nigrae.
• Liver-Fire: Long Dan Cao Radix Gentianae, Xia Ku Cao Spica Prunellae.
• Stomach-Heat: Shi Gao Gypsum fibrosum, Zhi Mu Radix Anemarrhaenae.

Dr Ma Ming Lei treated 75 patients suffering from Manic-Depression. The formula used was a variation of Di Tan Tang Washing Away Phlegm Decoction:
Guang 1992 Dang Dai Ming Yi Lin Zheng Jing Hua

Fire and resolve Phlegm “

• Long Chi Fossilia Dentis Mastodi 30 g
• Shi Gao Gypsum fibrosum 15 g
• Dan Nan Xing Rhizoma Arisaematis preparatum 10 g
• Shi Chang Pu Rhizoma Acori tatarinowii 10 g
• Zhi Shi Fructus Aurantii immaturus 10 g
• Fu Ling Poria 10 g
• Chen Pi Pericarpium Citri reticulatae 10 g
• Ban Xia Rhizoma Pinelliae preparatum 10 g
• Gan Cao Radix Glycyrrhizae uralensis 10 g
• Dang Shen Radix Codonopsis 10 g
• Zhu Ru Caulis Bambusae in Taeniam 6 g
• Wu Gong Scolopendra 2 pieces
• Sheng Jiang Rhizoma Zingiberis recens 3 slices
• Da Zao Fructus Jujubae 7 dates.

Liang Jian Bo, “To treat Dian, settle the Heart, eliminate Stagnation, calm the Mind and resolve Phlegm; to treat Kuang, clear the Stomach, drain Fire and resolve Phlegm” In: Shi Yu

Dr Liang says that in Dian there is a deficiency of the Heart, Liver and Spleen so that the Mind is harassed and Liver-Qi is chaotic.

He thinks Kuang is due to sadness, anger, indignation and vexation, which cause the Liver to develop Fire; this invades the Stomach and harasses the Heart, the Heart orifices are obfuscated and Heart-Qi rebels upwards. In Kuang, the Liver, Heart, Stomach and Pericardium are affected, with Fire in the Liver, Heart and Stomach. Fire also invades the Pericardium and this causes the Ethereal Soul to become restless. As a broad generalization, Dr Liang says that in Dian there is a deficiency of the Yin Organs, while in Kuang, an Excess of the Yang Organs.

Interestingly, Dr Liang describes the pulse qualities associated with Dian and Kuang. He says that in the former the pulse is Deep and Fire, while in the latter it is Overflowing and Full. He says that in Dian the pulse feels Floating, Big, Slippery, Rapid and Long; in Kuang the pulse feels Empty, soft, Soggy and Weak.

Dr Liang then makes the interesting observation that if in Dian the pulse feels Floating from the Rear to the

Front in a straight line, it indicates the presence of Phlegm.

For Dian, Dr Liang recommends regulating Heart-Qi, eliminating stagnation, calming the Mind and resolving Phlegm. He uses the following variation of the formula Dao Tan Tang Conducting Phlegm Decoction:

• Ban Xia Rhizoma Pinelliae preparatum
• Chen Pi Pericarpium Citri reticulatae
• Fu Ling Poria
• Gan Cao Radix Glycyrrhizae uralensis
• Dan Nan Xing Rhizoma Arisaematis preparatum
• Zhi Shi Fructus Aurantii immaturus
• Mu Xiang Radix Aucklandiae
• Shi Chang Pu Rhizoma Acori tatarinowii
• Fu Zi Radix Aconiti lateralis preparata
• Sheng Jiang Rhizoma Zingiberis recens
• Da Zao Fructus Jujubae

If in Dian there is a complicated condition of Heart-Qi stagnation, Phlegm in the Interior and Liver-Fire with Phlegm, Dr Liang recommends using the above formula Dao Tan Tang Conducting Phlegm Decoction plus:

• Huang Lian Rhizoma Coptidis
• Huang Qin Radix Scutellariae
• Yuan Zhi Radix Polygalae
• Zhu Sha Cinnabaris (we are not allowed to use this)
• Chen Xiang Lignum Aquilariae resinetum.

Dr Liang says that in some cases of Dian, although the main manifestations are depression and withdrawn mood, some patients may display some restlessness; this indicates Heat in the Heart, Spleen and Pericardium and that there is some Fullness within the Deficiency.

In these cases, Dr Liang uses first Di Tan Tang Washing Away Phlegm Decoction, then Niu Huang Qing Xin Wan Calculus Bovis Clearing the Heart Pill. Afterwards, he nourishes the Heart with Gui Pi Tang Tonifying the Spleen Decoction with the addition of:

• Long Gu Mastodi Ossis fossilla
• Mu Li Concha Ostreae
• Shi Chang Pu Rhizoma Acori tatarinowii
• Wu Wei Zi Fructus Schisandrae.

Alternatively, one can use Shen Zhong Dan Pillow Pill.

In chronic Dian, there is Heart and deficiency which deprives the Mind of its residence. There is therefore
Heart deficiency, the Mind is scattered and the Original Qi is weakened. In such cases, Dr Liang uses Gui Shen Dan Tonifying the Spirit Pill.

- **Suan Zao Ren** Semen Ziziphi spinosae 9 g
- **Fu Ling** Poria 9 g
- **Ren Shen** Radix Ginseng 9 g
- **Zhu Sha** Cinnabar 9 g (we are not allowed to use this)
- **Dang Gui** Radix Angelicae sinensis 6 g

As for **Kuang**, Dr Liang thinks this is often due to Fire in the Stomach deriving from emotional stress such as anger, sadness and indignation. These cause the development of Fire in the Liver and Pericardium. For treatment, Dr Liang advocates draining Stomach-Fire and resolving Phlegm with the formula Er Yang Jian Two Yang Decoction.

- **Huang Lian** Rhizoma Coptidis
- **Meng Shi** Lapis Chloritii seu Micae
- **Da Huang** Radix et Rhizoma Rhei
- **Long Dan Cao** Radix Gentianae
- **Shan Zhi Zi** Fructus Gardeniae
- **Zhu Sha** Cinnabar 9 g (we are not allowed to use this)
- **Dang Gui** Radix Angelicae sinensis 6 g

Dr Liang says that he has been using this formula for bipolar disorder (manic phase) for many years with good results.

As for chronic **Kuang**, Dr Liang says that, in addition to Fire and Phlegm (Full conditions), there is also a deficiency of Heart-Blood or of Yin which, in turn, leads to Empty Heat. In severe cases of chronic **Kuang** he also advocates using the vomiting treatment method.

If there is Fire in the Upper Burner, Dr Liang uses Sheng Tie Luo Yin Frusta Ferri Decoction; if there is Fire in Bright Yang, he uses Dang Gui Cheng Qi Tang Angelica Conducting Qi Decoction (Dang Gui Radix Angelicae sinensis, Da Huang Radix et Rhizoma Rhei, Mang Xiao Natrii Sulfas and Gan Cao Radix Glycyrrhizae uralensis).

If there is Fire in the Middle Burner, Dr Liang uses Liang Ge San Cooling the Diaphragm Powder. If there is Heart-Yin deficiency, he uses Long Chi Qing Hung San Fossilia Dentis Mastodi Clearing the Ethereal Soul Powder, as follows.

- **Long Chi** Fossilia Dentis Mastodi
- **Yuan Zhi** Radix Polygalae
- **Suan Zao Ren** Semen Ziziphi spinosae
- **Shan Yao** Rhizoma Dioscoreae
- **Ren Shen** Radix Ginseng
- **Sheng Di Huang** Radix Rehmanniae
- **Fu Ling** Poria
- **Shi Chang Pu** Rhizoma Acori tatarinowii
- **Wu Wei Zi** Fructus Schisandrae
- **Mai Men Dong** Radix Ophiopogonis
- **Gan Cao** Radix Glycyrrhizae uralensis

If there is Lung deficiency, add Bei Sha Shen Radix Glehniae; if Stomach deficiency, Ren Shen Radix Ginseng; if Liver deficiency, Ling Yang Jiao Cornu Saigae tataricae.

Dr Liang uses this formula to regulate the Ethereal Soul when this is injured by sadness. When the Corporeal Soul is injured by excessive joy, Dr Liang uses Qing Shen Tang Clearing the Spirit Decoction, as follows.

- **Huang Lian** Rhizoma Coptidis
- **Fu Ling** Poria
- **Bai Zi Ren** Semen Platycladi
- **Yuan Zhi** Radix Polygalae
- **Shi Chang Pu** Rhizoma Acori tatarinowii
- **Gan Cao** Radix Glycyrrhizae uralensis
- **Suan Zao Ren** Semen Ziziphi spinosae
- **Zhu Li** Succus Bambusae
- **Tian Zhu Huang** Concretio Silicea Bambusae 10 g

If there is Lung deficiency, add Bei Sha Shen Radix Glehniae; if Stomach deficiency, Ren Shen Radix Ginseng; if Liver deficiency, Ling Yang Jiao Cornu Saigae tataricae.


Dr Wang treats Mania (Kuang) with two main formulae which resolve Phlegm and drain Fire. The first is Huo Tan Ding Kuang Tang Breaking Phlegm and Stopping Mania Decoction, as follows.

- **Long Chi** Fossilia Dentis Mastodi 30 g
- **Mu Li** Concha Ostreae 30 g
- **Shi Jue Ming** Concha Haliotidis 30 g
- **Zhen Zhu Mu** Concha Margaritiferae usta 30 g
- **Long Dan Cao** Radix Gentianae 10 g
- **Tian Zhu Huang** Concretio Silicea Bambusae 10 g

- **Long Chi** Fossilia Dentis Mastodi 30 g
- **Yuan Zhi** Radix Polygalae
- **Suan Zao Ren** Semen Ziziphi spinosae
- **Shan Yao** Rhizoma Dioscoreae
- **Ren Shen** Radix Ginseng
- **Sheng Di Huang** Radix Rehmanniae
- **Fu Ling** Poria
- **Shi Chang Pu** Rhizoma Acori tatarinowii
- **Wu Wei Zi** Fructus Schisandrae
- **Mai Men Dong** Radix Ophiopogonis
- **Gan Cao** Radix Glycyrrhizae uralensis

- **Huang Lian** Rhizoma Coptidis
- **Bai Zi Ren** Semen Platycladi
- **Yuan Zhi** Radix Polygalae
- **Shi Chang Pu** Rhizoma Acori tatarinowii
- **Gan Cao** Radix Glycyrrhizae uralensis
- **Suan Zao Ren** Semen Ziziphi spinosae
- **Zhu Li** Succus Bambusae

- **Long Chi** Fossilia Dentis Mastodi 30 g
Bipolar Disorder (Manic-Depression)

- Shi Chang Pu Rhizoma Acori tatarinowii 10 g
- Yu Jin Radix Curcumae 10 g
- Xuan Fu Hua Flos Inulae 10 g
- Dai Zhe Shi Hematitum 10 g
- Meng Shi Lapis Chlorti seu Micae 30 g
- Chen Xiang Lignum Aquilariae resinantum 3 g
- Huang Qin Radix Scutellariae 10 g
- Da Huang Radix et Rhizoma Rhei 6 g

The emphasis of this formula is very much on sinking Qi to calm the Mind. The other formula that Dr Wang uses for Kuang is Jia Wei Wen Dan Tang Augmented Warming the Gall-Bladder Decoction:

- Ban Xia Rhizoma Pinelliae preparatum 10 g
- Chen Pi Pericarpium Citri reticulatae 10 g
- Fu Shen Sclerotium Poriae pararadicis 12 g
- Yuan Zhi Radix Polygalae 10 g
- Zhu Ru Caulis Bambusae in Taeniam 12 g
- Zhi Shi Fructus Aurantii immaturus 12 g
- Shi Chang Pu Rhizoma Acori tatarinowii 10 g
- Yu Jin Radix Curcumae 10 g
- Tian Zhu Huang Concretio Silicea Bambusae 10 g
- Meng Shi Lapis Chlorti seu Micae 30 g
- Long Dan Cao Radix Gentianae 10 g
- Shu Chang Fu Rhizoma Acori tatarinowii 10 g
- Zhi Shi Fructus Aurantii immaturus 10 g
- Da Huang Radix et Rhizoma Rhei 6 g
- Meng Shi Lapis Chlorti seu Micae 30 g
- Chen Xiang Lignum Aquilariae resinantum 3 g
- Huang Qin Radix Scutellariae 10 g
- Dai Zhe Shi Hematitum 10 g

For Depression from deficiency of the Heart and Spleen, Dr Ban uses a variation of Gui Pi Tang Tonifying the Spleen Decoction, with the addition of the following herbs:

- Zhe Bei Mu Bulbus Fritillariae thunbergii
- Hai Fu Shi Pumice
- Tian Zhu Huang Concretio Silicea Bambusae


This text provides useful guidelines for differentiating Full from Empty conditions in Manic-Depression. Dr Ban says that when the disease starts with Depression and then progresses into Mania, it is likely to be of a Full nature with Fire in the Liver and Stomach; when it starts with Mania and progresses into Depression, it is likely to be of an Empty nature with deficiency of the Heart and Spleen.

In treatment for Mania from Fire in the Liver and Stomach Dr Ban uses a variation of Tiao Wei Cheng Qi Tang Regulating the Stomach Conducting Qi Decoction with the addition of the following herbs:

- Long Dan Cao Radix Gentianae
- Shan Zhi Zi Fructus Gardeniae
- Zhe Bei Mu Bulbus Fritillariae thunbergii
- Tian Hua Fen Radix Trichosanthis
- Gua Lou Fructus Trichosanthis
- Huang Lian Rhizoma Coptidis.


Dr Ma Rui Ting has an interesting view of Manic-Depression for two reasons – saying first that, within Depression, there may be aspects of Mania and vice versa; second, Dr Ma treats the Lungs as well, which other doctors do not stress.

For Mania, Dr Ma moves Liver-Qi, restores the descending of Lung-Qi, subdues rebellious Qi and resolves Phlegm. Dr Ma uses the following prescription.

- Fu Ling Poria 9 g
- Gan Cao Radix Glycyrrhiza uralensis 6 g
- Huang Qin Radix Scutellariae 9 g
• Bai Shao Radix Paeoniae alba 12 g
• Mu Dan Pi Cortex Moutan 9 g
• Chen Pi Pericarpium Citri reticulatae 12 g
• Gua Lou Fructus Trichosanthis 12 g
• Ban Xia Rhizoma Pinelliae preparatum 9 g
• Yu Jin Radix Curcumae 9 g
• Tian Men Dong Radix Asparagi 9 g
• Shu Qi Lacca 3 g
• Zhu Sha Cinnabaris 3 g (we are not allowed to use this)

In case of Depression symptoms, Dr Ma adds Long Gu Mastodi Ossis fossilia and Mu Li Concha Ostreae.

To treat Depression, Dr Ma strengthens the Spleen, harmonizes the Stomach, clears the Lungs and restores the descending of Qi, subdues rebellious Qi, calms the Mind and resolves Phlegm. Dr Ma uses the following empirical prescription.

• Fu Ling Poria 9 g
• Gan Cao Radix Glycyrrhizae uralensis 6 g
• Bai Shao Radix Paeoniae alba 9 g
• Mu Dan Pi Cortex Moutan 9 g
• He Shou Wu Radix Polygoni multiflori preparata 9 g
• Chen Pi Pericarpium Citri reticulatae 9 g
• Xing Ren Semen Armeniacae 9 g
• Ban Xia Rhizoma Pinelliae preparatum 9 g
• Yu Jin Radix Curcumae 9 g
• Long Gu Mastodi Ossis fossilia 12 g
• Mu Li Concha Ostreae 15 g
• Sheng Jiang Rhizoma Zingiberis recens 6 g
• Cao Guo Fructus Tsaoko 5 g
• Shi Chang Pu Rhizoma Acori tatarinowii 12 g
• Zhu Sha Cinnabaris 1.5 g (we are not allowed to use this)

In case of symptoms of Mania, Dr Ma adds Shu Qi Lacca.

CLINICAL TRIALS

Herbal medicine

Adjunctive herbal medicine with carbamazepine for bipolar disorders: a double-blind, randomized, placebo-controlled study

Zhang ZJ, Kang WH, Tan QR, Li Q, Gao CG, Zhang FG et al.

Objective

Chinese herbal medicines possess the therapeutic potential for mood disorders. This double-blind, randomized, placebo-controlled study was designed to evaluate the efficacy and side-effects of the herbal medicine called Free and Easy Wanderer Plus (FEWP) as an adjunct to carbamazepine (CBZ) in patients with bipolar disorders.

Method

A total of 124 bipolar depressed and 111 manic patients were randomized to treatment with CBZ alone, CBZ plus FEWP, or equivalent placebo for 12 weeks. CBZ was initiated at 300 mg/day and FEWP was given at a fixed dose of 36 g/day. Efficacy measures included the Hamilton Rating Scale for Depression, Montgomery-Asberg Depression Rating Scale, Young Mania Rating Scale, Bech-Rafaelsen Mania Scale, and Clinical Global Impression-Severity (CGI-S).

Results

CBZ monotherapy produced significantly greater improvement on manic measures at week 2 through endpoint and CGI-S of depression at endpoint compared to placebo. CBZ monotherapy also yielded significantly higher clinical response rates than placebo on bipolar depression (63.8% vs. 34.8%, P = 0.044) and mania (87.8% vs. 57.1%, P = 0.012). Compared to CBZ monotherapy, adjunctive FEWP with CBZ resulted in significantly better outcomes on the three measures of depression at week 4 and week 8, and significantly greater clinical response rate in depressed subjects (84.8% vs. 63.8%, P = 0.032), but failed to produce significantly greater improvement on manic measures and the response rate in manic subjects. There was a lesser incidence of dizziness and fatigue in the combination therapy compared to CBZ monotherapy.

Conclusion

These results suggest that adjunctive FEWP has additive beneficial effects in bipolar patients, particularly for those in the depressive phase.
The beneficial effects of the herbal medicine Free and Easy Wanderer Plus (FEWP) for mood disorders: double-blind, placebo-controlled studies

Zhang ZJ, Kang WH, Li Q, Tan QR

Objective

To ascertain the effect of the herbal medicine Free and Easy Wanderer Plus (FEWP) as adjunctive therapy with carbamazepine (CBZ) in the treatment of bipolar disorders.

Background

A study published in the Journal of Psychiatric Research in 2005 conducted by Zhang ZJ, Kang WH, Tan QR, Li Q, Gao CG, Zhang FG et al. showed the beneficial effects of the herbal medicine Free and Easy Wanderer Plus (FEWP) as adjunctive therapy with carbamazepine (CBZ) in the 12-week treatment of bipolar disorders. Here, follow-up data obtained from a continuation of the 2005 study are presented.

Method

Treatment and clinical evaluation of bipolar patients (n = 188) who had randomly received 12-week CBZ plus placebo (n = 92) or CBZ plus FEWP (n = 96) were extended to 26 weeks under double-blind conditions. Patients in the adjunctive FEWP group showed a significantly lower overall discontinuation rate (31%) at endpoint compared to the placebo group (51%, p = 0.009). Of the patients in the adjunctive FEWP group, 15% discontinued treatment due to intolerable side-effects, markedly lower than those in the placebo group (28%, p = 0.019). No difference in discontinuation for lack of efficacy and exacerbation was observed in the two groups.

Results

Patients receiving adjunctive FEWP had significantly fewer adverse side-effects and lower serum levels of CBZ than those on placebo. A separate study was further conducted to evaluate the effectiveness of FEWP as monotherapy in depressed patients.

Method

A total of 87 unipolar and 62 bipolar depressed patients were randomly assigned to treatment with 36 g/day FEWP (n = 86) or placebo (n = 63) for 12 weeks under double-blind conditions. Efficacy was measured using the Hamilton Rating Scale for Depression (HAMD), Montgomery-Asberg Depression Rating Scale (MADRS) and Clinical Global Impression-Severity (CGI-S).

Results

Both unipolar and bipolar patients assigned to FEWP displayed significantly greater improvement on the three efficacy indices and significantly higher clinical response rate (74%) than those treated with placebo (42%, p < 0.001) at endpoint.

Conclusion

These results suggest that adjunctive FEWP improves tolerability of CBZ in the long term, which may be associated with the suppression of blood CBZ concentrations via herb–drug interactions. FEWP monotherapy may also be an effective alternative treatment for depression.

END NOTES

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