

PART ONE

PATHOMECHANISMS

OF

HEART REPLETION

心实的病机

## Heart Repletion

---

The earliest descriptions of the pathomechanisms involved in heart repletion are found in the *Huáng Dì Nèi Jīng* (“The Yellow Emperor’s Inner Canon”), in the *Sù Wèn* (“Plain Questions”) chapter “Methods of Treating Visceral Qì in Accordance with the Seasons.” This example states: “Heart disorders cause pain in the chest, propping fullness in the rib-sides, pain below the rib-sides, pain between the anterior chest, the back, and the shoulder blades, and pain in the inside of both arms.” In addition, it mentions the concepts of “heart qì repletion” and “heart qì heat,” but it does not yet explicitly mention the term “heart repletion” as such.

It is not until the *Shèng Jì Zǒng Lù* (“Sages’ Salvation Records”) that the term “heart repletion” is mentioned specifically. As the “Section on the Heart Viscus” in this text states, “When the wrist pulse in the left hand before the bar reflects yīn repletion, this is a sign of heart repletion.” Following this, the text *Jīng Yuè Quán Shū* (“Jīng-Yuè’s Complete Compendium”), “Record of Faithful Transmission, Vacuity and Repletion” also states: “Heart repletion refers to excessive fire and excessive crying.” All the above illustrate the historical existence of the pathomechanisms involved in heart repletion.

Disorders of heart repletion are predominantly caused by the contraction of external evils or by the collection of pathological products. Among externally contracted evils, fire, heat, cold, and dampness are the primary evils that invade the heart. The pathological products phlegm turbidity, damp turbidity, water-rheum or static blood may collect and obstruct the heart vessels and heart spirit. Mutual binding of phlegm and fire may also harass the heart spirit. Additionally, the heart vessels may be obstructed by qì stagnation or blood stasis. To summarize, stasis of phlegm, dampness, fire, cold, and qì are the most important factors contributing to heart repletion.

The pathomechanisms of heart repletion can be differentiated into three major categories: heart repletion, heart repletion heat, and heart re-

pletion cold. The differentiation depends on whether the condition tends towards neither cold nor heat, tends towards heat or tends towards cold.

The pathomechanisms involved in heart repletion arise because qi stagnation, phlegm obstruction, damp encumbrance, water invasion, or blood stasis encumber and obstruct the heart viscus, leading to a violent struggle between evil and right. These are pathomechanisms of heart repletion, even when no prominent tendency towards cold or heat has yet appeared.

《黄帝内经》早有关于心实病机的论述，如《素问·藏气法时论》说：“心病者，胸中痛，胁支满，胁下痛，膺背肩甲间痛，两臂内痛。”还提出“心气实”、“心气热”等概念，但未正式提出“心实”二字。直到《圣济总录》才正式提出“心实”的名称。如该书《心藏门》说“左手关前寸口脉阴实者，心实也。”后世《景岳全书·传忠录·虚实》亦说：“心实者，多火而多哭。”均说明心实的病机客观存在。心病偏实主要因感受外邪或病理产物停留所致。感受外邪以火、热、寒、湿等病邪为主，侵犯心体；病理产物可为痰浊、湿浊、水饮、瘀血停留，闭阻心脉、心神。或为痰火互结，扰乱心神。或为气滞、血瘀、阻滞心脉。总之，痰、湿、火、寒、气、瘀是导致心实的主要因素。心实的病机根据不偏寒热、偏热、偏寒的不同，可分为心实、心实热、心实寒三个大类。

由于气滞、痰阻、湿困、水犯、血瘀等原因，困阻心脏，邪正之间剧烈相争，引起心实的病机变化，但还未出现明显偏寒或偏热的趋势，则为心实的病机。

## Qì Stagnation Affecting the Heart

---

The heart governs the blood and vessels as well as the spirit-mind, predominantly through the activity of heart qì. Heart qì is not only the primary force in promoting the movement of blood, it also constitutes the material foundation for sustaining the activity of the heart spirit. The value of heart qì lies in its ceaseless movement; it should not pause or stagnate for even a single moment. If it is damaged by the seven affects (anxiety, thought, resentment, anger, sorrow, fright, and fear) and the qì dynamic is inhibited, heart qì becomes depressed. This results in pathological changes such as qì stagnation in the heart vessels or qì blocking the heart spirit.

### 气滞于心

心主血脉、神志，其中发挥主导作用的是心气。心气不仅是推动血液运行的动力，也是维持心神活动的物质基础。心气贵在周流不息，一刻不能停滞。忧思恨怒，悲愁惊恐，七情所伤，气机不畅，可使心气郁滞，进而引起气滞心脉或气闭心神等病变。

### 1.1 Qì Stagnating in the Heart Vessels

Emotional depression or long-term, sustained mental stimulus disturbs the state of the mind, causing emotional inhibition. This results in depression of heart qì. As the text *Zhèng Yīn Mài Zhì* (“Pathoconditions: Causes, Pulses, and Treatments”), “Heart Impediment,” states: “A possible cause of heart impediment is found in anxiety, which taxes the heart and damages heart qì.” This condition can be attributed to an impairment of the free-coursing function of the liver, causing binding depression of heart qì. If heart qì is unable to promote the movement of blood and the blood flow stagnates, there will be obstruction of the heart vessels. This manifests as intermittent stifling oppression, distention, and pain in the chest, with pain that stretches into the rib-sides, shoulder, and back, as

well as frequent loud sighing. This type of heart pain is primarily associated with distention and is intimately connected to essence-spirit and affect-mind changes. It should be treated by coursing the liver and regulating qì while quickening blood and transforming stasis. To treat this, one may use Counterflow Cold Powder (*sì nì sǎn*) from the text *Shāng Hán Lùn* (“On Cold Damage”), with the addition of cyperus, unripe tangerine peel, curcuma, and peach kernel. This treatment focuses on moving qì and opening depression, with the secondary actions of quickening blood and transforming stasis.

#### Counterflow Cold Powder (四逆散 *sì nì sǎn*)

*chái hú* (柴胡 Bupleuri Radix, bupleurum)

*bái sháo* (白芍 Paeoniae Radix Alba, white peony)

*zhǐ shí* (枳实 Aurantii Fructus Immaturus, unripe bitter orange)

*gān cǎo* (甘草 Glycyrrhizae Radix, licorice)

Plus:

*xiāng fù* (香附 Cyperi Rhizoma, cyperus)

*qīng pí* (青皮 Citri Reticulatae Pericarpium Viride, unripe tangerine peel)

*yù jīn* (郁金 Curcumae Radix, curcuma)

*táo rén* (桃仁 Persicae Semen, peach kernel)

*hóng huā* (红花 Carthami Flos, carthamus)

#### 气滞心脉

情志怫郁，或长期、持久的精神刺激，干扰心绪，心情不畅，而致心气郁滞。如《症因脉治·心痹》云：“心痹之因，或焦虑劳心，心气受伤。”此为肝气不疏而致心气郁结，心气不能推动血行，血流滞塞，进而引起心脉痹阻。表现为心胸憋闷胀痛，牵引胸胁肩背而痛，时作时止，善太息。此种心痛以胀为主，与精神情志因素变化密切相关。治当疏肝理气，活血化瘀。可用《伤寒论》四逆散（柴胡、芍药、枳实、甘草）加香附、青皮、郁金、桃仁、红花，行气开郁为主，佐以活血化瘀进行调治。

#### Literature Review of Qì Stagnating in the Heart Vessels

📖 *Líng Shū* (“The Magic Pivot”), “Chapter on Oral Inquiry”

“Anxiety and thought make the heart ties tight. Tight heart ties cause the airways to be constrained. Constraint results in inhibition; therefore the patient sighs in order to stretch out.”

This quotation points out that emotional disharmony restrains heart qì, causing oppression in the chest and sighing. Heart ties refer to the large blood vessels that communicate directly with the heart.

📖 *Zá Bìng Yuán Liú Xī Zhú* (“Incisive Light on the Source of Miscellaneous Disease”), “The Source of Heart Disease”

“The seven affects are the cause of heart pain...With the exception of joy, which dissipates qì to the outside, the others are all sufficient to cause binding depression of heart qì, giving rise to pain.”

This quotation explains that the pathomechanism of qì stagnating in the heart vessels originates in the liver. From there, it influences the heart, causing qì stagnation and vessel impediment. When there is stoppage, there is heart pain.

### 文献评述

《灵枢·口问篇》说：“忧思则心系急，心系急则气道约，约则不利，故太息以伸出之。”指出情志不调，约束心气，可致胸闷太息。

《杂病源流犀烛·心病源流》曰：“七情之由作心痛。……除喜之气能散外，余皆足令心气郁结，而为痛也。”说明气滞心脉的病机发源于肝，影响于心，气滞而致脉痹，不通而作心痛。

## 1.2 Qì Blocking the Heart Spirit

Emotional excess may obstruct heart qì when a person is exposed to intense mental stimulation. This can be caused by frustration, anger, fright or shock, or by encountering events such as damage, disease or death, especially if the patient suffers from pain and sorrow to the point of wishing to die.

In mild cases, the lung qì will be blocked and depressed. This manifests in symptoms such as qì congestion in the chest, glomus, oppression, and constraint in the heart and chest, and hasty panting and rough breathing. The heart governs the spirit-mind and the heart qì is obstructed when the emotions are pushed to extremes. In turn, this influences the lung, inhibiting lung qì. When there is simultaneous obstruction of the qì dynamic of the heart and lung, qì collects in the chest and ascends counterflow. This condition should be treated by moving qì, opening impediment, downbearing qì, and calming panting. For treatment, one may use a modified version of Tangerine Peel, Unripe Bitter Orange, and Fresh Ginger Decoction (*jú pí zhǐ shí shēng jiāng tāng*) from the *Jīn Guì Yào Lǜe* (“Essential Prescriptions of the Golden Coffin”), “Chapter on Chest Impediment, Heart Pain, and Shortness of Breath.”

Tangerine Peel, Unripe Bitter Orange, and Fresh Ginger Decoction  
(橘皮枳实生姜汤 *jú pí zhǐ shí shēng jiāng tāng*)

*jú pí* (橘皮 Citri Reticulatae Pericarpium, tangerine peel)  
*zhǐ shí* (枳实 Aurantii Fructus Immaturus, unripe bitter orange)  
*shēng jiāng* (生姜 Zingiberis Rhizoma Recens, fresh ginger)

In severe cases, there will be chaotic counterflow of qì and blood that clouds the orifices of the heart. The heart will be unable to govern the spirit-mind, and the heart spirit will float astray, resulting in sudden clouding collapse, an unclear spirit-mind, and loss of consciousness. This condition should be treated by coursing the liver, rectifying qì, and opening the orifices with aromatic medicinals. For a formula, one may use a modified form of Storax Pill (*sū hé xiāng wán*) from the *Tài Píng Huì Mǐn Hé Jì Jú Fāng* (“Tài-Píng Imperial Grace Pharmacy Formulas”).

Storax Pill (苏合香丸 *sū hé xiāng wán*)

*sū hé xiāng* (苏合香 Styrax, storax)  
*rǔ xiāng* (乳香 Olibanum, frankincense)  
*shè xiāng* (麝香 Moschus, musk)  
*dīng xiāng* (丁香 Caryophylli Flos, clove)  
*chén xiāng* (沉香 Aquilariae Lignum Resinatum, aquilaria)  
*ān xī xiāng* (安息香 Benzoinum, benzoin)  
*tán xiāng* (檀香 Santali Albi Lignum, sandalwood)  
*mù xiāng* (木香 Aucklandiae Radix, costusroot)  
[*chǎo*] *xiāng fù* ([炒]香附 Cyperi Rhizoma, cyperus [stir-fried])  
*bái zhú* (白朮 Atractylodis Macrocephalae Rhizoma, white atractylodes)  
*bì bō* (萆薢 Piperis Longi Fructus, long pepper)  
*hē zǐ* (诃子 Chebulae Fructus, chebule)  
*zhū shā* (朱砂 Cinnabaris, cinnabar)  
*xī jiǎo* (犀角 Rhinocerotis Cornu, rhinoceros horn)  
*bīng piàn* (冰片 Borneolum, borneol)

气闭心神

如果受到强烈的精神刺激，或恼怒惊骇，或遇伤残病死等事，悲痛欲绝，情志过极，遏阻心气，轻则闭郁肺气，可见胸中气塞、心胸痞闷不舒、喘促气粗等症。这是由于心主神志，情志过极，心气被遏，进而影响肺气不利，心肺气机同时阻滞，气停胸中，上逆而成。治宜行气开痹，降气平喘，可用《金匱要略·胸痹心痛短气篇》橘皮枳实生姜汤（橘皮、枳实、生姜）加减治疗。重则气血逆乱，

蒙闭心窍，心不主神志，心神浮越，而致突然昏倒，神志不清，不省人事。治宜疏肝理气，芳香开窍，方用《太平惠民和剂局方》苏合香丸（苏合香油、熏陆香、麝香、丁香、沉香、安息香、檀香、青木香、炒香附、白术、荜拨、煨柯子、朱砂、犀角、冰片）加减。

### Literature Review of Qi Blocking the Heart Spirit

📖 *Jǐng Yuè Quán Shū* (“Jǐng-Yuè’s Complete Compendium”), “Schema of Miscellaneous Patterns, Reverse Flow”

“The condition of qi repletion and reversal manifests with qi indignation and bad temper. The pulse will be sunken, string-like and slippery, with panting and fullness in the chest and diaphragm. This is a pattern of qi counterflow.”

This quote refers to the pattern of qi reversal and repletion, which is formed because of a depressed and blocked qi dynamic. It is closely related to heart qi depression. The panting and fullness of the chest and diaphragm are linked to depressed qi damaging the liver and heart. Liver and heart qi stagnation causes impaired depurative downbearing of the lung, resulting in ascendant counterflow of lung qi. Sudden collapse, an unclear spirit-mind, and clouding and fretting of the heart spirit are symptoms that never appear unless the heart orifices are clouded and blocked.

This quotation explains that when the heart is subjected to intense mental stimulation, there may be sudden block and chaotic counterflow of the heart qi. This causes the heart spirit to lose its ability to govern, leading to clouding collapse.

### 文献评述

《景岳全书·杂证谟·厥逆》说：“气实而厥者，其形气愤然勃然，脉沉弦而滑，胸膈喘满，此气逆证也。”此乃气机郁闭而成的气厥实证，与心气郁滞有密切的关系。胸膈喘满，为气郁伤肝损心，肝心气滞，肺失肃降，肺气上逆所致；卒然倒仆，神志不清，心神昏愤，非心窍蒙闭，绝不可见。说明心因受到强烈精神刺激，心气陡然闭塞逆乱，进而心神失主，方能导致昏仆。