

中醫藥防治常見疾病 之推廣計劃



主辦機構



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序 言

健康，是人生最珍貴的財富，而疾病，則是我們在追求幸福路上難以避免的挑戰。無論是突如其來的新冠病毒感染，還是困擾現代人的慢性疾病，如糖尿病、冠心病、失眠等，都在提醒我們：身體的平衡一旦被打破，生活便會受到深遠影響。

據香港特區政府衛生署最新數據顯示，現時本港有超過二百萬人患有不同程度的常見或慢性疾病，如新冠病毒感染及其後遺症、惡性腫瘤、濕疹、糖尿病、痛風、不孕不育症、子宮內膜異位症、中風及其後遺症、冠心病、頸椎病、腰背痛及失眠症等，嚴重影響人們的日常生活。為此，香港中文大學中醫學院獲中醫藥發展基金資助推行「中醫藥防治常見疾病之推廣計劃」，本計劃精選了12種香港常見都市疾病並製作成短片（提供廣東話及英文版本）。短片兼備了學術性與科普性，從多角度為市民科普，包括中醫的辨證論治、西醫的專業知識以及病人的真實體會，希望能夠讓中醫藥的知識獲得更好的推廣，讓市民大眾獲得更多實用性的資訊。

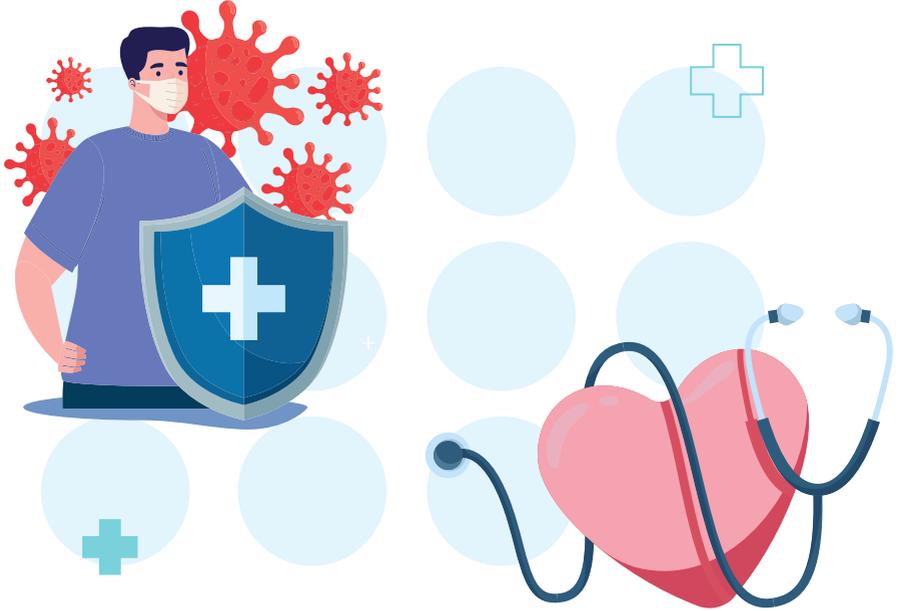
在這本冊子中，我們精選了12種常見疾病，從中醫與西醫的雙重視角，深入剖析它們的發病機理。中醫強調整體觀念與辨證論治，將疾病視為人體陰陽失衡、氣血失和的表現；西醫則從分子、細胞層面揭示病理機制，兩者各有所長，互為補充。我們希望透過這樣的對照，幫助讀者更全面地理解疾病的本質，從而更科學地守護健康。

現代社會的節奏日益增快，人們越來越意識到「預防勝於治療」的重要性。中醫養生強調「天人相應」的整體觀，認為人體的健康與自然環境、四時變化息息相關。本冊子特別加入中醫養生篇章，介紹如何透過飲食調攝、起居有常、情志調和、運動導引等傳統方法，順應自然規律，強化體質，達到「陰平陽秘」的平衡狀態。養生不是一時的功課，而是長久的堅持，願這些方法能成為您健康生活的良師益友，讓身心在自然之道中獲得真正的滋養。健康之路，需要知識的指引，更需要耐心與堅持。

無論是中醫提倡的「治未病」，還是西醫強調的「預防醫學」，都在告訴我們：與其事後治療，不如事前養護。透過這本冊子，我們希望能喚起更多人對健康的重視，學會傾聽身體的聲音，在忙碌的生活中，找到屬於自己的平衡之道。願這本書成為您健康旅程中的一位良伴，陪伴您以科學的態度認識疾病，以智慧的方式守護生命。

12 種常見疾病的

西醫發病機制 與 中醫病因病機



1. 新冠病毒感染及其後遺症

新型冠狀病毒(SARS-CoV-2)通過血管緊張素轉換酶2(ACE2)受體進入宿主細胞，主要感染呼吸道上皮，引發免疫反應與細胞損傷。嚴重感染可誘發細胞因子風暴(cytokine storm)，導致多器官損傷，包括肺部炎症、心肌炎與腎功能衰竭。長新冠可能與持續性免疫激活、微血栓形成、自身抗體產生、神經炎症及線粒體功能障礙有關，導致慢性疲勞、腦霧、自主神經功能失調等症狀，確切機制仍在研究中。

中醫將新冠病毒感染歸為「瘟疫」，病因為「濕毒疫癘之氣」，具傳染性和季節性。病毒先侵襲肺衛，致發熱、咳嗽、乏力；若正氣不足，邪氣深入臟腑，可致氣喘、胸悶等重症。後遺症多因「餘毒未清」「正氣耗傷」，常見長期咳嗽、疲勞、嗅味異常，涉及肺脾氣虛、氣滯血瘀或心神失養。若治療過度使用寒涼藥，恐損脾胃陽氣，影響消化功能。此外，焦慮抑鬱可致「肝氣鬱結」，加重病情。



2. 惡性腫瘤（癌症）

惡性腫瘤的發生與基因突變(如TP53、KRAS、BRCA1/2)、表觀遺傳調控失衡及細胞信號傳導異常有關。腫瘤細胞可透過原癌基因激活、抑癌基因失活實現異常增殖，並透過上皮-間質轉化(EMT)、血管新生(angiogenesis)及免疫逃逸機制實現轉移。慢性炎症、氧化壓力及代謝重編程促進腫瘤生長，而致癌物(如煙草、輻射)與微環境因素亦加速腫瘤進展。

中醫稱惡性腫瘤為「癥瘕」「積聚」，認為病因為內外因素交互作用。外因如環境毒素、飲食不節，內因則與情志抑鬱、正氣虛弱相關。核心病機為「痰瘀毒結」，氣滯血瘀、脾虛生痰，痰瘀互結後化熱成毒，最終形成腫塊。癌症早期多為氣滯血瘀，中期則化熱傷陰，晚期氣血兩虛、臟腑衰敗。各腫瘤與臟腑失調相關，如肺癌多因痰熱壅肺，肝癌則見肝鬱氣滯、瘀毒內結。長期壓力或抑鬱可加速病情發展。



3. 濕疹

濕疹為慢性炎症性皮膚病，與皮膚屏障缺陷(filaggrin基因突變)、免疫失調(Th2主導炎症反應)及環境因素(過敏原、微生物定植)有關。IL-4、IL-13等細胞因子導致角質形成細胞(keratinocytes)功能障礙，使表皮通透性增加。金黃色葡萄球菌(*Staphylococcus aureus*)可透過毒素(superantigens)誘發免疫反應，進一步加重神經炎症及皮膚損傷。

中醫稱濕疹為「濕瘡」，與過敏體質、飲食失調、外感濕邪有關。急性期紅腫滲液，屬「濕熱蘊膚」；慢性期乾燥增厚，屬「血虛風燥」。病位主在脾、肺：脾虛則內濕生濕，肺虛則易受外濕侵襲。飲食不當(如海鮮、辛辣)助濕生熱，壓力過大則肝氣鬱結，影響脾胃，導致「肝鬱脾虛」。環境濕熱或乾燥均可誘發病情，顯示濕疹為內外因素共同作用之疾。嬰兒濕疹多因「胎火濕熱」，成人慢性濕疹則與「脾腎兩虛」相關。



4. 糖尿病

一型糖尿病為自身免疫性疾病，T細胞介導胰島β細胞破壞，導致患者嚴重缺乏胰島素，體內細胞不能有效利用血糖，導致血糖水平劇升。病人需終生倚賴體外注射胰島素，確保血糖水平穩定及維持生命。二型糖尿病則與胰島素抵抗、胰島素分泌不足及慢性低度炎症(TNF- α 、IL-6升高)有關，輕微病患者可透過改善生活習慣，穩定血糖，但隨著病情演變，大多數人

士最後需要藥物甚至依賴胰島素控制血糖。長期高血糖誘發AGEs (advanced glycation end products)生成，加劇氧化壓力及血管內皮功能障礙，導致微血管及大血管併發症。

糖尿病在中醫稱為「消渴症」，分為上消(肺熱津傷)、中消(胃熱熾盛)、下消(腎陰虧虛)。病因包括先天稟賦不足、飲食肥甘厚味、情志失調與過勞。病機核心為「陰虛燥熱」，初期肺胃熱盛，表現為多飲、多食、易飢；病程進展則傷及肝腎，致腰膝酸軟、尿頻等腎虛症狀。久病則「氣陰兩傷」，甚至「陰陽兩虛」，並可見血瘀，舌質紫暗、肢體麻木。併發症如視物模糊、肢端麻木，多與「久病入絡」「痰瘀阻滯」有關，情志因素亦可促發病情。

5. 痛風

痛風因高尿酸血症(hyperuricemia)導致尿酸鹽結晶沉積於關節腔，引發急性炎症反應。尿酸結晶可激活NLRP3炎症體(inflammasome)，促進IL-1 β 等促炎因子釋放，導致劇烈疼痛與紅腫。慢性痛風與痛風石(tophus)形成、腎功能下降及腎尿酸排泄障礙(URAT1突變)有關，並可能影響腎臟、心血管系統。

中醫稱痛風為「濁瘀痹」，認為與先天稟賦不足、飲食不節相關。過食海鮮、酒精等致脾胃失運，濕濁內生；濕濁化熱，流注關節則致紅腫熱痛。急性期屬「濕熱瘀阻」，關節劇痛灼熱；間歇期則「脾虛濕盛」，易見肥胖、倦怠、口黏等。病情反覆則「痰瘀互結」，關節畸形、出現痛風石，甚至腎虛濕濁，表現為腰酸、浮腫。情志如憂怒易致肝氣鬱結，影響脾胃，間接促發痛風。夜間或清晨易發，多因陽氣未盛，濕濁趁虛作祟。

6. 不孕不育症

女性不孕可因排卵障礙(PCOS)、輸卵管阻塞、子宮內膜異常或免疫因素(抗精子抗體)導致。男性因素包括少精症、弱精症、畸精症及精索靜脈曲張等。內分泌失調(FSH/LH軸異常)、環境毒素(EDCs)及基因突變(如Y染色體AZF區缺失)亦影響生殖功能。

中醫認為不孕不育與腎、肝、脾三臟密切相關。女性不孕多因「腎虛」(先天不足或房勞傷腎)、「肝鬱」(情志不暢影響氣血)、「痰濕」(脾虛濕盛)或「血瘀」(盆腔血液循環障礙)影響胞宮功能，如排卵障礙多屬「腎虛肝

鬱」，輸卵管阻塞則為「氣滯血瘀」。男性不育多見「腎精不足」（精子異常）或「濕熱下注」（前列腺炎、精索靜脈曲張）。現代壓力大導致「肝鬱氣滯」，過食生冷引發「胞宮虛寒」，皆為不孕重要誘因。中醫強調「種子必先調經」，月經周期反映衝任氣血狀態，亦與「腎氣衰」相關，解釋高齡生育力下降的機理。



7. 子宮內膜異位症

子宮內膜異位症可能源於經血逆流理論(retrograde menstruation)、幹細胞異常分化及免疫耐受缺陷(NK細胞功能下降)。異位病灶受雌激素調控，誘發慢性炎症、纖維化及神經增生，導致痛經、不孕及慢性骨盆疼痛。

中醫古籍對子宮內膜異位並無專門名詞，但依據其臨床表現可歸屬中醫學的「痛經」、「月經不調」、「不孕」、「癥瘕」等範疇。子宮內膜異位之病灶在中醫視為「離經之血」，瘀阻胞宮，形成「瘀血內停」。情志失調致「肝氣鬱滯」，寒邪侵襲則「寒凝血瘀」，手術損傷則影響衝任，皆可致血瘀胞外，形成異位病灶。瘀血阻滯氣血運行，導致「氣滯血瘀」惡性循環，日久化熱成毒，與痰濕互結，形成「痰瘀互結」病理。典型症狀為進行性加重的痛經，反映「不通則痛」與「不榮則痛」並存。久病則「腎虛血瘀」，腎氣虛無力推動血行，使瘀血內停加重。



8. 中風及其後遺症

缺血性中風(ischemic stroke)由動脈粥樣硬化、心源性栓塞或小血管病變導致腦組織缺血壞死。出血性中風(hemorrhagic stroke)則因顱內動脈破裂引發腦內血腫壓迫。缺血再灌注損傷及神經炎症持續激活影響神經恢復，可能導致運動功能障礙、失語及認知障礙。

中風病因涵蓋「風、火、痰、瘀、虛」，病位在腦，與心、肝、腎三臟失調相關。肝腎陰虛則肝陽上亢，脾虛生痰，氣虛致血瘀，均可導致氣血逆亂，上犯清竅，輕則經絡受阻，重則臟腑受損。急性期後，瘀血痰濁滯腦絡，阻礙氣血運行，產生後遺症。偏癱源於「經脈瘀阻、氣血不榮」，屬「痿證」；言語障礙則因「痰瘀阻絡、舌竅不通」。久病者多見「本虛標實」，即肝腎虧虛、氣血不足，夾雜痰瘀阻絡。若病程遷延，可能發展至「經筋失養」，導致肢體廢用。

9. 冠心病

冠狀動脈粥樣硬化(atherosclerosis)導致血管狹窄，影響心肌供血。動脈內皮功能障礙、氧化低密度脂蛋白(oxLDL)沉積、單核細胞浸潤及慢性炎症(CRP升高)促進動脈硬化。斑塊破裂可觸發血栓形成，導致急性冠脈綜合症(ACS)。

中醫稱冠心病為「胸痹心痛」，其病機為「心脈痹阻」，核心為「陽微陰弦」一心陽不足與痰瘀阻絡共存。肥甘厚味損脾，致「痰濁內生」；情志鬱結則「氣滯血瘀」；年老腎虛，命門火衰，心陽不振，皆可致心脈瘀阻。痰瘀互結阻心絡，心氣不足則胸痛，勞累或情緒波動時易誘發心痛。晚期常見「氣陰兩虛」與「痰瘀互結」，嚴重者可至「心腎陽虛」、「水氣凌心」。現代生活壓力大，易致「肝氣鬱結」、「心腎不交」，加速病情發展。



10. 頸椎病

頸椎病由椎間盤退行性變(disc degeneration)、骨贅增生(osteophyte formation)及韌帶鈣化導致神經根或脊髓壓迫。慢性機械性刺激及局部炎症(前列腺素釋放)加重神經受損，導致頸部疼痛、上肢麻木或運動功能障礙。

本病屬「項痹」、「骨痹」，病機關鍵為「經筋失養」與「骨節不利」。頸項為諸陽經匯聚處，久坐低頭或姿勢不正，使頸部氣血運行不暢，經筋瘀滯。風寒濕邪外襲，則氣血凝滯，加重僵硬疼痛。中年後肝腎虧虛，精血不足難濡養頸椎，致「椎體退化、骨贅增生」，壓迫經絡可致眩暈、視物模糊，壓迫神經則手臂麻木。長期使用電子產品，使頸部勞損加重「筋出槽、骨錯縫」，病程久則「肝腎不足、痰瘀阻絡」並存的複雜病機，治療頗為棘手。



11. 腰背痛

與腰背痛與椎間盤突出(herniated disc)、肌筋膜炎(myofascial pain syndrome)及慢性姿勢不良相關。髓核壓迫神經根誘發發炎與水腫，長期可導致中樞敏化(central sensitization)，使疼痛閾值下降，形成慢性疼痛綜合症。

中醫認為腰背痛與「腎虛」及「經絡阻滯」相關，病機為「本虛標實」。腰為腎之府，先天不足或房勞過度，使腎氣虧虛，無法濡養經筋，致腰痛

酸軟。久坐傷肉，久立傷骨，脾腎失養則腰部「經筋不利」。外感寒濕凝滯經絡，則見腰痛冷重；濕熱蘊結，則痛灼脹滿。扭傷致瘀血阻絡，不通則痛；勞損則「氣滯血瘀、經筋拘急」並存。病程遷延可見「肝腎虧虛、痰瘀互結」，腰痛難愈。腰椎間盤突出屬「筋傷骨錯、痰瘀阻絡」，與脾腎不足、氣血失和密切相關。

12. 失眠症

失眠症涉及GABA能抑制減弱、谷氨酸能系統過度活化及褪黑激素(melatonin)分泌節律紊亂。HPA軸亢進(皮質醇升高)及慢性炎症(IL-6、TNF- α 升高)亦參與發病，影響睡眠結構與覺醒調控，並與心血管疾病及認知功能下降相關。

中醫稱失眠為「不寐」，病機為「陽不入陰、神不守舍」。心血不足則心神失養，難眠易醒；肝鬱化火擾心，則難入睡、多夢易驚；腎陰虧虛，虛火內擾，則眠淺、五心煩熱。胃氣不和，宿食化熱，亦擾心致眠。現代人生活節奏快、精神壓力大，易形成「心肝火旺」、「肝鬱化火」等病機，進一步發展為「心腎不交」，即腎水無法上濟心火，心火無法下溫腎水，形成「上熱下寒」。老年人失眠多與「肝血不足」、「陰陽兩虛」相關，此乃「天癸竭」、「精血衰」的自然衰退過程。長期失眠者，常見「痰熱內擾」與「瘀血阻絡」並存，此為「久病入絡」之變證。



中醫養生

養生，就是保養生命的意思。具體來說，即是要保持身體健康、精神充沛，以延年益壽。

中醫學對養生是十分重視的。祖國醫學對養生的研究源遠流長，內容十分豐富。從兩千年前的《黃帝內經》開始，代代都有眾多的醫家、道家、佛家作出詳細而深刻的論述，並以順應自然，頤養天年(包括身體與心靈)為理想，而《黃帝內經》的養生學說，其指導思想是在「天人相應」的整體思想指導下建立起來的。

黃帝內經：《素問·上古天真論》岐伯曰：「上古之人，其知道者，法於陰陽，和以術數，食飲有節，起居有常，不妄作勞，故能形與神俱，而盡終其天年，度百歲乃去。今時之人不然也，以酒為漿，以妄為常，醉以入房，以欲竭其精，以耗散其真……故半百而衰也。」說明養生的積極意義，不僅可以預防疾病，而且是延年益壽的有效措施，並且具體指出養生的方法包括精神上的修養、飲食起居的調節、環境氣候的適應、體格的鍛鍊等。

今時之人，不懂得養生方法，以酒當作日常生活的飲料一樣，且恣飲無度，致傷害身體的健康，把沒有規律的生活方式當作為經常性的生活，違反常規的生活，每每酒醉後肆行房事，因而導致精氣的衰竭。由於只貪圖一時快樂，而不顧身體健康，務快其心的做法，這是違背養生的真正樂趣。上述《內經》這一段話，明確指出飲食有節、起居有常、節制房事、勞逸適度、保精寧神等都是養生的重要原則。

中醫養生的原則

1) 治未病：

《素問·四氣調神大論》：「是故聖人不治已病，治未病，不治已亂，治未亂，此之謂也。夫病已成而後藥之，亂已成而後治之，譬猶渴而穿井，鬥而鑄錐，不亦晚乎！」

2) 三因制宜：

因時制宜(季節、氣候因素)，因地制宜(地域、水土因素)，因人制宜(年齡、性別及體質因素)

3) 治療疾病(或施行養生方法)：

要根據季節、性別、年齡等不同而制定適宜的治療方法。

中醫養生的方法

1) 適四時慎起居

中醫學既重視人體內部的統一和完整，又突出人與外界環境的協調統一。順應自然，效法自然界四時陰陽消長變化來調攝，是養生學的重要內容。居住環境對養生的影響，古人也有獨到的見解。宋代週守忠在《養生纂》中說：「積水沈之可生病，溝渠通浚，屋宇清潔，無邪氣，不生瘟疫病」。唐代名醫孫思邈也提出：「居處不得綺糜華麗，令人貪婪無厭，乃患害之源」。而今人們大興房裝修之風，不計後果，導致室內污染，戕伐身體，無疑不利於養生修性，實為中醫養生之忌。

2) 節飲食調脾胃

人的健康情況，既與先天稟賦有關，又賴於後天的調養，先天不足可通過後天調養彌補。脾胃為後天之本，血氣生化之源。中醫養生學在強調保先天的同時，非常重視調養後天。協調飲食和調理脾胃既要注意到飲食結構與進食量，又要注意飲食宜忌及衛生問題。孫思邈說：「食不可過飽，務令簡少」、「常宜溫食」、「常宜輕清甜淡之物」、「美食宜熟嚼，生食不粗吞」、「勿食生菜、生米、小豆、陳臭物、勿飲濁酒」、「食勿大語」、「必不得食生粘滑等物」等等。先賢還告誡人們「大飢不大食」，「縱然適口莫亂食，只食八分足矣」以及「飲食自倍，腸胃乃傷」、「煙酒、五辛、炙溲厚味，皆能助火生熱」、「魚腥、麵食、油膩、生冷、皆滯膈生痰，阻礙脾胃」等。可見節飲食、調脾胃與現代「合理膳食、戒煙戒酒」觀念有異曲同工之妙。

3) 悅情志戒私慾

人要健康長壽，情志調暢是重要條件。《素問·舉痛論》說：「百病皆生於氣也」。精神上喜怒哀樂的變化直接引起氣的運動紊亂，從而衍生出種種病理變化，導致臟腑功能失調而變生多種疾患。陶弘景《養生延壽錄》說：「養性之道，莫大憂愁大哀思，此所為能中和，能中和者必久壽也」。養生求靜，主張少思寡欲，要求人們具有高尚的情操，坦蕩的胸懷，使身心處於萬慮皆息獨存一念的境地，戒除私心雜念。只有「恬淡虛無」、「志閒而少欲」，才能「心安而不懼」，也符合「心理平衡」現代的健康觀念。



4) 常運動遠房室

適度運動，能使血脈流通、關節流利、氣機調暢，不但改善體質狀況，調整人的生理健康水平，還改善人的心理狀況，提高心理素質與適應外界環境的能力。這也是WHO倡導和推行健康的生活方式中強調「適量運動」的意義所在。遠房室，也就是節制性生活。中醫養生非常重視對先天之本腎的保養，提出「慎房事」、「忌房勞」以及「七損八益」的攝生方法。明代張景岳說：「善養生者，必寶其精，精盈則氣盛，氣盛則神全，神全則身健，身健則病少，神氣堅強，老而益壯，皆本乎精也」。欲保腎精，必須節制性慾，倘若貪色好艷，縱欲無度，勢必損精害體折壽。

5) 順性情服藥餌

生長壯老是人們不可抗拒的自然規律，要健康長壽，還需按年齡規則作出調整。一方面，社會和家庭要愛護、體貼老人，順其自然性情以調之，以利他們盡享天年，另一方面，人們要珍愛生命，適時調理。服藥餌也是養生學內容之一。隨著人們生活水準的逐步提高，中醫中藥保健與藥膳越來越被人們青睞。服用藥餌可以起到增強體質，補偏救弊，協調臟腑，調整陰陽，疏通經絡和填精補髓的功效。養生之道，可強身、可健體，可寧神、可延壽。



四季養生篇



順應自然「人以天地之氣生，四時之法成」，四時氣候的寒、熱、溫、涼變化對人體有著重要影響。古人認為，四季對生命的影響主要表現為生、長、收、藏，即春生、夏長、秋收、冬藏。這是每個人都可見的天地間的一個規律，不是虛玄不可捉摸的。《黃帝內經》的養生學說，強調要「順四時而適寒暑」，「服天氣而通神明」。其認為對自然界陰陽的變化，「逆之則災害生，從之則苛疾不起」，提出了四季養生法：春生夏長，秋收冬藏。

1) 春季

《黃帝內經》說：「春三月，此謂發陳，天地俱生，萬物以榮，夜睡早起，廣步於庭，被髮緩形，以使志生；……此春氣之應，養生之道也」。意思是說，春天陽氣上升，萬物發育，欣欣向榮，此時宜開始鍛鍊身體，早晨起來緩緩散步，撥開束髮，松緩衣帶，讓形體舒展，使志意順應春天生發之氣而活動，以求神定而志安，這就是春天保養春生之氣的方法。在陽氣生發的春季，飲食要求清淡，不宜大量食用油膩、油煎的食物；水果宜食用一些甘蔗、馬蹄、柑橙等，取其清淡甘涼，防止積熱於裡。

中醫認為，按自然界屬性，春屬木，與肝相應。肝的生理特點主疏泄，惡抑鬱而喜調達。

2) 夏季

《黃帝內經》說：「夏三月，此為蕃秀，天地氣交，萬物華實；夜睡早起，無厭於日，使志無怒，使華英成秀，使氣得泄，……此夏氣之應，養長之道也」。意思是說，夏天萬物生長，茂盛華美，夏日晝長，養生者宜早起鍛鍊，不宜懶惰，要使人的精神旺盛飽滿，讓體內陽氣宣泄於外，以與夏季陽盛的環境相適應，這就是夏天保養夏長之氣的方法。夏季炎熱，常遇暑熱兼濕之候，肌膜開泄，汗出亦多，人們喜食生冷、寒涼之一物。如太過則而傷脾胃。因此，在夏季切忌過食生冷，少食油膩厚味、煎炸動火之物、飲食宜甘寒、利濕、清暑、少油之品。「夏日炎炎正好眠」，是說夏季天熱，暑濕重，人喜愛多眠，但此時更宜振作精神，勞逸結合。

夏季氣候炎熱，中醫五行中屬火，五臟中，心也屬火，所以心陽在夏季最旺盛，功能最強。中醫認為「心主神明」，意思是人的精神活動由心主管。故食療應着重去心火，解暑熱。

3) 秋季

《黃帝內經》說：「秋三月，此謂容平，天氣以急，地氣以明，早睡早起，與雞俱興，使志安寧，以緩秋刑；收斂神氣，使秋氣平，無外其志，使肺氣清，此秋氣之應，養收之道也」。意思是說，秋天天氣乾燥，氣候逐漸轉涼，秋氣肅殺，萬物開始收斂，要使神志安寧，以避肅殺之氣，並要收斂神氣而勿外露，此皆所以順從秋收肅殺之氣，從而使肺金得以清淨，這就是秋天保養秋收之氣的方法。秋季氣候乾燥，常有涼燥之感，由於氣候涼爽，人們喜食姜蔥辛溫之物。但辛溫太過，則易傷肺致咳，肺與大腸相表里，亦易傷及大腸而出現大便乾燥難排的現象。因此在秋季切忌過食煎炸動火之物，飲食宜潤燥生津、潤肺止咳、潤腸通便之品，如百合、蜂蜜、芝麻、核桃肉、雪梨等。

秋天氣候乾燥，天氣漸涼，在五行中屬金，五臟中屬肺。此時人體肺部易受燥邪侵害，出現口咽鼻燥、乾咳少痰、皮膚乾燥痕癢、大便乾結等表現。因此秋天重於養肺潤燥。

4) 冬季

《黃帝內經》說「冬三月，此謂閉藏。……早睡晚起，必待日光，……去寒就溫，無泄皮膚，使氣亟奪，此冬氣之應，養藏之道也。」意思是說，冬天是萬物蟄伏、閉藏的季節，人們不要擾動陽氣，避免嚴寒，保持溫暖，不要使皮膚開泄出汗，而使閉藏的陽氣受到影響，這是冬天保養冬藏之氣的方法。冬季寒冷，以收藏為好。所謂冬令進補在我國已是傳統習

慣，此時宜食一些補腎之品，如羊肉、雞肉、鴿肉、蝦等，以增強腎臟的藏精作用，使腎氣、腎精旺盛，體力增強，提高正氣的抵抗能力，達到來春不生或少生溫熱病的目的，所謂「冬不藏精，春必病溫」即是此意。

冬天氣候乾燥，天氣寒冷，在五行中屬水，五臟中屬腎。此時「陰盛陽衰」，陽氣相對不足，易受寒邪入侵。因此冬天重於溫補腎陽，驅散寒邪。

季節	春季	夏季	秋季	冬季
著重	重點在於疏肝養氣	注重養心、避暑	養肺潤燥	溫補腎陽，驅散寒邪
起居	晚睡早起	晚睡早起	早睡早起	早睡晚起
宜	飲食清淡	進食甘寒、利濕、清暑、少油之品	潤燥生津、潤肺止咳、潤腸通便之品	常曬太陽進食溫補之品
忌	大量食用油膩、油煎的食物	過食生冷、油膩厚味、煎炸動火之物	過食煎炸動火之物	飲用冷飲、涼茶，食用寒涼食物
建議食用	蓮子、百合、淮山、芡實、木耳、杞子、薯仔、紅蘿蔔等	蓮子、薏米、淮山、山楂、綠豆、蓮藕、番茄、冬瓜、絲瓜等	蜂蜜、枇杷、雪梨、雪耳、百合、馬蹄、豆類等	雞、鴨、鵝、牛、元肉、紅棗、芝麻、薏米、淮山、海參等



飲食養生篇

《黃帝內經》說：「上古之人，食飲有節，起居有常，不妄作勞，故能形與神俱，而盡終其天年，度百歲乃去。今時之人不然也，以酒為漿、以妄為常，醉以入房，以欲竭其精，以耗散其真，不知持滿，不時御神、務快其心，逆於生樂，起居無節，故半百而衰也」。意思是說，遠古之人，強調飲食要有定時和定量的節制，起居作息時間上要有一定的常規，無論體力勞動或腦力勞動，都要有一定的限度，而不要過度疲勞。由於古人做到了以上這些養生方法，所以形體健康、精神健旺、身體和精神都均衡相稱，因而能活到一百歲以上的壽命。今時之人，不懂得養生方法，以酒當作日常生活的飲料一樣，且飲食無度，致傷害身體的健康，把沒有規律的生活方式當作為經常性的生活，違反常規的生活，每每酒醉後肆行房事，因而導致精氣的衰竭。由於不懂得保持精力充滿，不善於調養精神，只貪圖一時快樂，而不顧身體健康，務快其心的做法，這是違背養生的真正樂趣，所以活到五十歲左右便衰老了。

中醫飲食養生的基本理念

- 「藥食同源」：許多食物即藥物，它們之間並無絕對的分界線，古代醫學家將中藥的「四性」、「五味」理論運用到食物之中，認為每種食物也具有「四性」、「五味」，說明中藥與食物是同時起源的。明代張景岳：「藥以治病，以毒為能，所謂毒藥，是以氣味之有偏也。蓋氣味之正者，谷食之屬也，所以養人之正氣，氣味之偏者，藥餌之屬也，所以去人之邪氣。」
- 「五味入五臟」：食物的味道（酸、苦、甘、辛、鹹）對應不同臟腑，如酸入肝，苦入心，甘入脾，辛入肺，鹹入腎。調整飲食時應注意五味的平衡，避免過多或不足。
- 「辨證施膳」：根據不同的體質、季節、地區環境以及個人的健康狀況來選擇適合的食材，強調個體化的飲食調養。

避免進食肥甘厚膩之品

- 油膩、辛辣、刺激之品：
麻辣火鍋、濃茶、咖啡等
- 經煎炸之食品：蝦片、薯條、油炸鬼等
- 經醃製食品：臘腸、臘肉、鹹魚等
- 動物性脂肪及皮：雞皮、豬皮、肥豬肉等
- 發霉或腐壞食物：過期食品

常見誤區與建議

- 過量進補：有些人誤以為進補越多越好，事實上應根據個人體質適量進補，避免補過頭引發健康問題。
- 偏食或過度依賴某種食材：強調飲食多樣性，避免單一食物的長期攝入。

情志養生篇

養生首先要調整好自己的心態，心態平和，才能心平氣和地在學習養生知識的過程中，尋找到適合自己的養生方法。中醫傳統養生倡議人們透過少私寡欲、知足常樂、心胸豁達、多行善事等逐步掌握情志養生，以及透過對外界客觀環境的情緒反映的自我調節來轉變自己的錯誤思維方式，將心情調節到最佳狀態，使之健康的方法。調攝精神要注意保養精神，做到心胸開闊，安靜淡泊，不要過於追逐名利錢財，不渴望不可及之事，調節好自己的喜怒哀樂。

唐代名醫孫思邈極注重修心養性，他將人體的精、氣、神喻為燈油，人的生命猶如燈光。若燈芯用大炷，油易盡，燈易滅，若燈芯用小炷，則油有餘，燈難熄。生命如燈，精、氣、神是「生命之油」，只要注重修心養性，淡泊處世，順其自然，「生命之油」便消耗得慢，生命自可延長。孫思邈《千金要方》也曾說：「少思、少念、少慾、少事、少語、少笑、少愁、少樂、少喜、少怒、少好、少惡」及《黃帝內經》：「怒傷肝，喜傷心，悲傷肺，憂思傷脾，驚恐傷腎，百病皆生於氣。」，也清楚說明人們應該避免情志太過，要適當地處理情緒，盡量避免讓情緒起伏太過，因為情志太過會導致體內陰陽紊亂，而產生疾病。以下為五臟與情志的關係介紹。

《素問·上古天真論》曰：「恬淡虛無，真氣從之，精神內守，病安從來？」說明了精神情志的變化與人體的生理、病理都有密切聯繫，保持樂觀愉快的情緒，對於增強身體抵抗力，減少和防止疾病的發生是非常重要的。



心主喜：歡喜的情緒可加強氣血流通，並令肌肉放鬆，對消除身體疲勞有莫大幫助。相反，喜悅太過會損及心氣，從而引致心悸、失眠、健忘及老年痴呆等症狀。

肝主怒：適量的發怒及發牢騷可令血壓下降及有益於免疫系統功能。相反，憤怒太過則傷肝而導致頭暈目眩、高血壓、冠心病及胃潰瘍。

脾主思：太多思慮會傷及脾胃，導致食慾不振，睡眠質素下降及神疲乏力等問題。

肺主悲：悲傷過度會傷肺，引致乾咳、氣短、咯血及聲嘶等症。

腎主恐：驚恐太過可致耳鳴耳聾、遺尿及陽痿等問題。

運動養生篇

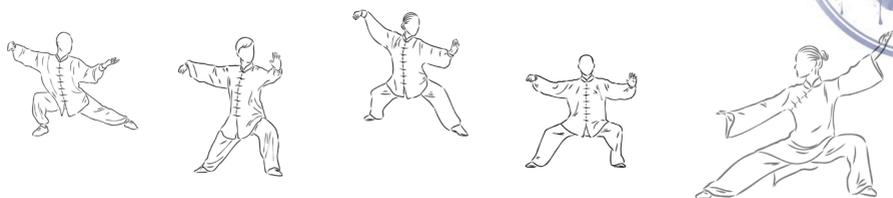
運動養生是中醫養生的重要一環，通過適當的運動，可以促進氣血運行，增強體質，預防疾病，並延年益壽。中醫運動養生講究動靜結合、陰陽平衡，強調根據個人體質、年齡和季節選擇合適的運動方式，以達到強健身體、調養氣血的效果。

勞動和休息是調節人體各器官生理功能的必要條件。過勞則傷氣損血，過逸則滯氣澀血。因此，平素要注意勞逸結合，保證氣血充沛、運作無阻而體健身強。適當的體力勞動，可以活動筋骨，促進氣血運轉，對健康有益，而過度的體力勞動則能傷形耗氣。《素問·舉痛論》曰：「久視傷血，久臥傷氣，久坐傷肉，久立傷骨，久行傷筋。」說明了這一點。適當的體能訓練也是古代養生的一個重要內容，早在《內經》中就提出了「廣步於庭」的健身運動，漢代醫學華佗根據「流水不腐，戶樞不蠹」的道理，以取前人「導引」精華，模仿虎、鹿、熊、猿、鳥等動物的動作，創造了五禽戲，以及後世醫學不斷演變的太極拳，氣功等多種健身方法，都能增強體質，提高抵抗力，預防疾病的發生。

孫思邈曰：「養生之道常欲小勞，但莫大勞及強所不能堪耳。」就是說既不可過于勞作，亦不可過于安逸，要勞逸結合。平時鍛煉身體，應根據年齡、體質不同選擇適合自己的運動項目。對於年老體弱之人，孫氏主張採用華佗五禽戲作為健身之術。現代老年人可嘗試調身按摩，呼吸吐納，太極拳術，緩慢跑步等做到持之以恆，才能增強體質，提高抗病能力，延年益壽。



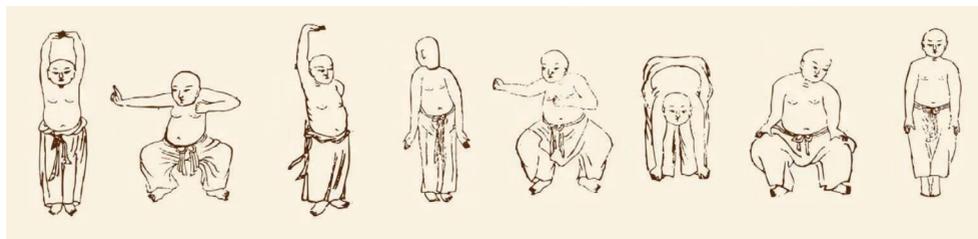
常見的中醫運動養生方式



- 太極拳：是一種緩慢的、有節奏的運動，適合各年齡層，具有調和陰陽、強身健體、養心安神的作用。其運動特點是慢而不滯、動靜結合，能夠促進氣血運行、改善平衡能力。
- 五禽戲：五禽戲模仿虎、鹿、熊、猿、鳥的動作，通過肢體的拉伸、轉動，促進經絡氣血的流通，增強臟腑功能。不同動作對應不同的臟腑，對調節內臟功能有顯著的功效。
- 八段錦：是氣功的一種，因其動作簡單、效用明顯，深受大眾喜愛。通過緩慢的肢體動作、調節呼吸，八段錦能強壯筋骨、舒筋活絡，特別對於年長者和體力較弱者有很好的強身效果。

重點介紹：氣功·八段錦

八段錦是我國古代著名的養生功法，古樸高雅，簡單易學，動作具有柔和緩慢、動靜相兼、神形相合的特點。長期練習可以平衡陰陽、疏通經絡、分解黏滯、滑利關節、活血化淤、強筋壯骨、增強體質。練習八段錦要求心平氣和，豁達樂觀，祛除雜念，坦蕩安穩，最後達到自我調整，獲得身心健康的目的。



八段錦的動作詳解

八段錦共包含八個動作，每個動作具有不同的養生功效：

1. 雙手托天理三焦

作用：通過伸展上下肢體，能夠調理三焦（上焦、中焦、下焦），幫助調節氣血運行，促進身體內部臟腑的協調運作。

動作要點：站直，雙手自下而上托至頭頂，手心朝上，慢慢抬頭仰望，然後放下，重複數次。



2. 左右開弓似射鵰

作用：強壯腰腿，舒展肩背，幫助改善心肺功能，特別對於肩頸僵硬者有明顯效果。

動作要點：左右開弓，雙手模仿拉弓射箭的動作，交替拉伸左右兩側，動作緩慢、力量均勻。



3. 調理脾胃須單舉

作用：幫助調理脾胃運化功能，改善消化不良、食欲不振等問題。

動作要點：一手向上伸直，另一手向下按壓，雙手交替進行，動作柔和流暢。



4. 五勞七傷往後瞧

作用：疏通經絡、舒展脊柱，減輕肩頸疲勞和五勞七傷（疲勞、病痛）的症狀。

動作要點：身體保持直立，頭部左右轉動，回頭觀望，動作緩慢深長。



5. 搖頭擺尾去心火

作用：幫助清心降火，對於緩解心火上炎、心煩意亂等症狀有很好的效果。

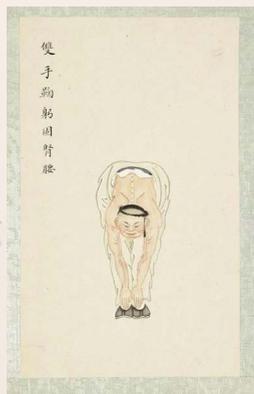
動作要點：身體下蹲，雙手按於膝蓋上，輕輕擺動頭部和腰部，像在搖頭擺尾般，動作輕柔。



6. 兩手攀足固腎腰

作用：強壯腰腎，幫助防治腰酸背痛，特別適合長期久坐或腰部不適者。

動作要點：站直後，雙手沿大腿下滑，盡量觸摸足部，重複進行。



7. 攢拳怒目增氣力

作用：增強體內的氣力，提升體能，特別適合氣虛者或體力較弱者。

動作要點：雙手握拳，怒目圓睜，重心左右移動，模仿武術中的攻擊動作。



8. 背後七顛百病消

作用：強化內臟功能，促進氣血循環，能有效減少多種疾病的發生。

動作要點：雙腳輕輕跳躍，腳跟離地輕輕顛動，動作輕盈柔和。



圖片來源節錄自：清代，清宮繪本站式《八段錦冊》



觀看更多！中醫防治常見疾病短片

香港中文大學中醫學院獲中醫藥發展基金資助推行「中醫藥防治常見疾病之推廣計劃」，本計劃精選了12種香港常見都市疾病並製作成短片（提供廣東話及英文版本）。短片兼備了學術性與科普性，從多角度為市民科普，包括中醫的辨證論治、西醫的專業知識以及病人的真實體會，希望能夠讓中醫藥的知識獲得更好的推廣，讓市民大眾獲得更多實用性的資訊。

短片包括以下12種香港常見都市疾病：

新冠病毒感染及其後遺症

濕疹

糖尿病

失眠症

惡性腫瘤

痛風

不孕不育症

子宮內膜異位症

冠心病

頸椎病

腰背痛

中風及其後遺症



詳情請瀏覽

中醫學院官方網站：

 YouTube



結語

在這本冊子中，我們從中醫與西醫的雙重視角，探討了十二種常見疾病的發病機理，也分享了中醫養生調護的智慧。無論是西醫對疾病微觀機制的精準剖析，還是中醫「天人相應」的整體觀念，都為我們提供了維護健康的寶貴思路。

現代醫學的快速發展，讓我們能夠更早發現疾病、更精準干預；而中醫「治未病」的預防思想，則教會我們在日常生活中調養身心，防患於未然。二者殊途同歸，都是為了一個共同的目標—讓每個人都能享有健康的生活品質。養生不是刻板的教條，而是融入日常的生活智慧。從飲食的選擇、情志的調攝，到運動的堅持、四季的順應，每一個細節都是對生命的珍視。正如《黃帝內經》所言：「精神內守，病安從來。」健康需要我們用心經營，用智慧守護。

需要特別說明的是，本冊子所涉醫學知識、案例及醫師或醫生觀點均基於科普目的整理，不能替代專業診療，請勿自行套用。因為每個人的體質、病情皆不相同，真正的治療必須由專業醫師根據個體情況制定。我們鼓勵讀者在遇到健康問題時，及時就醫，並與醫生充分溝通，切勿自行診斷或用藥。

願這本冊子能成為您健康路上的良伴，也願您能在中西醫的智慧交融中，找到最適合自己的養生之道，讓健康常駐，讓生命綻放應有的光彩。

本項目由中醫藥發展基金資助



本資料 / 活動（或由獲資助機構）所表達的任何意見、研究、結果、結論或建議，並不代表香港特別行政區政府、醫務衛生局、中醫藥發展基金諮詢委員會、中醫藥發展基金執行機構或香港生產力促進局的觀點或意見。

Foreward

Health is the most precious asset in life, while disease is an inevitable challenge on our journey to happiness. Whether it is the sudden onset of COVID-19 or the chronic conditions that trouble modern individuals—such as diabetes, coronary heart disease, and insomnia—these illnesses serve as reminders that once the body’s balance is disturbed, life can be profoundly affected.

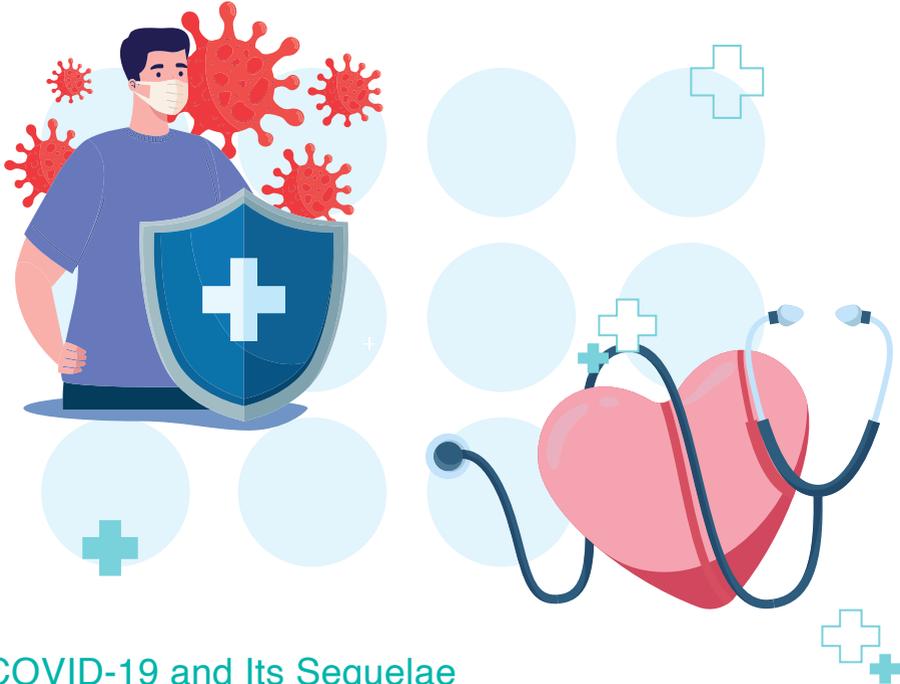
According to the latest data from the Hong Kong Special Administrative Region Department of Health, more than two million people in Hong Kong suffer from various common or chronic diseases, including COVID-19 and its sequelae, malignant tumors, eczema, diabetes, gout, infertility, endometriosis, stroke and its aftereffects, coronary heart disease, cervical spondylosis, lower back pain, and insomnia. These conditions significantly impact daily life. In response, the School of Chinese Medicine of The Chinese University of Hong Kong, with funding from the Chinese Medicine Development Fund, has launched the “Promotion Program for the Prevention and Treatment of Common Diseases with Chinese Medicine.” This initiative has carefully selected 12 common urban diseases in Hong Kong and produced educational short films (available in Cantonese and English). These videos balance academic rigor with public accessibility, providing scientific education from multiple perspectives, including syndrome differentiation and treatment in Chinese medicine, professional insights from Western medicine, and real-life patient experiences. Through this effort, we aim to promote greater awareness of Chinese medicine and provide the public with more practical health information.

In this booklet, we have selected 12 common diseases and analyzed their pathogenesis from both Chinese and Western medical perspectives. Chinese medicine emphasizes a holistic approach and syndrome differentiation, viewing diseases as manifestations of imbalances in Yin and Yang or disharmony in Qi and blood. In contrast, Western medicine explains disease mechanisms at the molecular and cellular levels. Each system has its strengths, complementing the other. By juxtaposing these perspectives, we hope to provide readers with a more comprehensive understanding of disease, thereby enabling a more scientific approach to health management.

As modern society becomes increasingly fast-paced, people are recognizing the importance of prevention over treatment. Chinese medicine highlights the concept of “correspondence between humans and nature,” believing that human health is closely linked to the natural environment and seasonal changes. This booklet includes a special section on Chinese medicine health preservation, introducing traditional methods such as dietary adjustments, maintaining regular daily routines, emotional regulation, and exercise therapies. By aligning with natural rhythms and strengthening the body’s constitution, one can achieve the balance of “harmonized yin and secured yang” (陰平陽秘). Health preservation is not a one-time effort but a lifelong commitment. We hope these methods will serve as valuable guidance in your pursuit of well-being, allowing both body and mind to be nourished in harmony with nature.

The path to health requires both knowledge and perseverance. Whether it is the Chinese medicine principle of “treating diseases before they arise” or the Western medicine approach to preventive care, both emphasize the importance of proactive health management over reactive treatment. Through this booklet, we hope to inspire more people to prioritize their health, learn to listen to their bodies, and find their own path to balance amidst the demands of daily life. May this book be a trusted companion on your health journey, guiding you to understand diseases with scientific knowledge and safeguard life with wisdom.

Pathogenesis of 12 Common Diseases: Perspectives from Western and Chinese Medicine



1. COVID-19 and Its Sequelae

SARS-CoV-2, the novel coronavirus, enters host cells through the angiotensin-converting enzyme 2 (ACE2) receptor, primarily infecting the respiratory epithelium and triggering immune responses and cellular damage. Severe infections can induce a cytokine storm, leading to multi-organ damage, including pulmonary inflammation, myocarditis, and renal failure. The pathogenesis of long COVID is still under investigation but is thought to be associated with persistent immune activation, microthrombus formation, autoantibody production, neuroinflammation, and mitochondrial dysfunction, resulting in symptoms such as chronic fatigue, brain fog, and autonomic dysfunction.

In Chinese medicine, COVID-19 is classified as a “plague” (瘟疫), caused by the invasion of “damp-toxin epidemic Qi” (濕毒疫癘之氣), which exhibits contagious and seasonal characteristics. Initially, the virus invades the lung’s defensive



system, causing fever, cough, and fatigue. If the body's vital energy (正氣) is insufficient, the pathogenic factor may penetrate deeper into the organs, leading to severe conditions such as dyspnea and chest tightness. The sequelae of COVID-19 often result from “residual toxins not being fully expelled” (餘毒未清) and “depletion of vital energy” (正氣耗傷), manifesting as persistent cough, fatigue, and loss of taste or smell, which are associated with lung and spleen Qi deficiency, Qi stagnation with blood stasis, or a disturbance of the heart-mind (心神失養). Excessive use of cold-natured medications during treatment may impair the spleen and stomach yang, affecting digestion. Additionally, anxiety and depression may lead to “liver Qi stagnation” (肝氣鬱結), exacerbating the condition.



2. Malignant Tumors (Cancer)

The development of malignant tumors is linked to genetic mutations (e.g., TP53, KRAS, BRCA1/2), epigenetic dysregulation, and aberrant cellular signaling pathways. Tumor cells achieve uncontrolled proliferation through the activation of oncogenes and the inactivation of tumor suppressor genes. They metastasize via epithelial-mesenchymal transition (EMT), angiogenesis, and immune evasion. Chronic inflammation, oxidative stress, and metabolic reprogramming further promote tumor progression, while carcinogens (e.g., tobacco, radiation) and microenvironmental factors accelerate malignancy.

In Chinese medicine, malignant tumors are categorized as “masses” (癥瘕) or “accumulations” (積聚), arising from the interaction of internal and external factors. External factors include environmental toxins and dietary irregularities, while internal causes are associated with emotional distress and weakened vital energy. The core pathological mechanism is “phlegm, stasis, and toxin accumulation” (痰瘀毒結), where Qi stagnation and blood stasis lead to phlegm production. The combination of phlegm and stasis generates heat, transforming into toxins that eventually form tumors. In the early stages, cancer is primarily characterized by Qi stagnation and blood stasis, progressing to heat-induced yin depletion in the middle stage, and culminating in Qi and blood deficiency with organ failure in the late stage. Different cancers correspond to specific organ imbalances: lung cancer is often associated with phlegm-heat obstructing the lungs, while liver cancer is linked to liver Qi stagnation with toxic stasis. Chronic stress or depression can accelerate disease progression.



3. Eczema

Eczema is a chronic inflammatory skin disorder influenced by skin barrier defects (e.g., filaggrin gene mutations), immune dysregulation (Th2-dominant inflammatory response), and environmental triggers (e.g., allergens, microbial colonization). Cytokines such as IL-4 and IL-13 impair keratinocyte function, increasing epidermal permeability. *Staphylococcus aureus* exacerbates inflammation by releasing superantigens, further aggravating neuroinflammation and skin damage.

In Chinese medicine, eczema is referred to as “damp sores” (濕瘡) and is associated with allergic constitution, dietary imbalances, and external dampness invasion. The acute phase, characterized by erythema and oozing lesions, corresponds to “damp-heat accumulation in the skin” (濕熱蘊膚), while the chronic phase, marked by dryness and lichenification, is attributed to “blood deficiency and wind-dryness” (血虛風燥). The primary affected organs are the spleen and lungs: spleen deficiency generates internal dampness, while lung deficiency makes the body susceptible to external dampness. Improper diet (e.g., seafood, spicy foods) can contribute to damp-heat accumulation, while excessive stress leads to “liver Qi stagnation” (肝氣鬱結), impairing spleen function and causing “liver-spleen disharmony” (肝鬱脾虛). Environmental factors, whether excessive humidity or dryness, can also trigger flare-ups, reflecting the interaction of internal and external pathogenic factors. Infantile eczema is often due to “fetal heat with dampness” (胎火濕熱), whereas chronic adult eczema is associated with “spleen and kidney deficiency” (脾腎兩虛).



4. Diabetes

Type 1 diabetes is an autoimmune disease in which T cells mediate the destruction of pancreatic β -cells, leading to a severe deficiency of insulin. As a result, cells in the body cannot effectively utilize glucose, causing a dramatic increase in blood glucose levels. Patients with type 1 diabetes require lifelong exogenous insulin injections to maintain blood glucose stability and sustain life. Type 2 diabetes, on the other hand, is associated with insulin resistance, insufficient insulin secretion, and chronic low-grade inflammation (elevated TNF- α , IL-6). In mild cases, lifestyle modifications can help stabilize blood glucose



levels. However, as the disease progresses, most individuals eventually require medication and even insulin therapy to control their glucose levels. Chronic hyperglycemia promotes the formation of advanced glycation end products (AGEs), exacerbating oxidative stress and endothelial dysfunction, leading to microvascular and macrovascular complications.

In Traditional Chinese Medicine (TCM), diabetes is referred to as 「Xiaoke syndrome」 (消渴症) and is categorized into three types: upper Xiao (lung heat injuring body fluids), middle Xiao (excessive stomach heat), and lower Xiao (kidney yin deficiency). The primary causes include congenital deficiencies, excessive consumption of rich and greasy foods, emotional disturbances, and overexertion. The core pathogenesis revolves around “yin deficiency with excessive heat.” In the early stages, excessive lung and stomach heat manifests as excessive thirst, increased appetite, and frequent hunger. As the disease progresses, liver and kidney damage lead to symptoms such as lower back and knee weakness and frequent urination, indicating kidney deficiency. Chronic illness results in “Qi and yin depletion” or even “yin and yang deficiency,” often accompanied by blood stasis, presenting as a dark purple tongue and numbness in the limbs. Complications such as blurred vision and peripheral neuropathy are often associated with prolonged illness affecting the collaterals (久病入絡) and “phlegm and blood stasis obstruction” (痰瘀阻滯), with emotional factors further aggravating the condition.



5. Gout

Gout is caused by hyperuricemia, leading to the deposition of monosodium urate crystals in joint spaces, triggering acute inflammatory responses. Uric acid crystals activate the NLRP3 inflammasome, promoting the release of pro-inflammatory cytokines such as IL-1 β , which results in severe pain, redness, and swelling. Chronic gout is associated with tophi formation, declining renal function, and impaired uric acid excretion due to URAT1 mutations, potentially affecting renal and cardiovascular health.

In TCM, gout is classified as “Zhuo Yu Bi” (濁瘀痺), which is attributed to congenital deficiencies and dietary irregularities. Overconsumption of seafood and alcohol can impair spleen and stomach function, leading to internal damp-



ness. When dampness transforms into heat and accumulates in the joints, it causes redness, swelling, and pain. The acute phase is characterized by “damp-heat obstruction” (濕熱瘀阻), manifesting as severe joint pain and burning sensations. During the intermittent phase, “spleen deficiency with excessive dampness” (脾虛濕盛) may lead to obesity, fatigue, and sticky mouth sensations. Recurrent attacks result in “phlegm and blood stasis accumulation” (痰瘀互結), causing joint deformities and tophi formation. In severe cases, kidney deficiency and damp stagnation (腎虛濕濁) may present with lower back soreness and edema. Emotional disturbances, such as stress and anger, can lead to liver Qi stagnation, further disrupting spleen and stomach function and triggering gout flare-ups. Symptoms often worsen at night or in the early morning due to insufficient yang Qi, allowing damp stagnation to prevail.



6. Infertility

Female infertility may result from ovulatory disorders (e.g., polycystic ovary syndrome, PCOS), fallopian tube obstruction, endometrial abnormalities, or immune factors (e.g., anti-sperm antibodies). Male infertility is commonly associated with oligospermia, asthenospermia, teratospermia, and varicocele. Endocrine imbalances (e.g., FSH/LH axis abnormalities), environmental toxins (e.g., endocrine-disrupting chemicals, EDCs), and genetic mutations (e.g., Y chromosome AZF region deletions) also contribute to reproductive dysfunction.

In TCM, infertility is closely related to the kidney, liver, and spleen systems. Female infertility is often due to “kidney deficiency” (congenital insufficiency or excessive sexual activity damaging the kidneys), “liver Qi stagnation” (emotional distress affecting Qi and blood circulation), “phlegm-dampness accumulation” (spleen deficiency leading to dampness), or “blood stasis” (pelvic blood circulation disorders). For example, ovulatory dysfunction is often categorized as “kidney deficiency with liver Qi stagnation” (腎虛肝鬱), while fallopian tube obstruction is considered a manifestation of “Qi stagnation and blood stasis” (氣滯血瘀). Male infertility commonly results from “kidney essence deficiency” (腎精不足, leading to abnormal sperm) or “damp-heat accumulation in the lower energizer” (濕熱下注, associated with prostatitis and varicocele). Modern lifestyle stress contributes to “liver Qi stagnation” (肝鬱氣滯), while excessive consumption of cold foods can lead to “uterine coldness” (胞宮虛寒), both of



which are critical factors in infertility. TCM emphasizes the importance of “regulating menstruation before conception” (種子必先調經), as the menstrual cycle reflects the condition of the Chong and Ren meridians, which are closely tied to “kidney Qi decline,” explaining the mechanisms behind age-related fertility decline.



7. Endometriosis

The pathogenesis of endometriosis is believed to involve retrograde menstruation, abnormal stem cell differentiation, and immune tolerance defects (e.g., reduced NK cell activity). Ectopic endometrial lesions are regulated by estrogen and induce chronic inflammation, fibrosis, and neurogenesis, leading to dysmenorrhea, infertility, and chronic pelvic pain.

Although ancient TCM texts do not specifically describe endometriosis, its clinical manifestations align with conditions such as “dysmenorrhea” (痛經), “menstrual irregularities” (月經不調), “infertility” (不孕), and “abdominal masses” (癥瘕). In TCM, ectopic endometrial lesions are considered “blood outside its normal pathways” (離經之血), leading to “blood stasis obstructing the uterus” (瘀阻胞宮). Emotional disturbances can cause “liver Qi stagnation” (肝氣鬱滯), while exposure to cold can result in “cold-induced blood stasis” (寒凝血瘀). Surgical trauma may disrupt the Chong and Ren meridians, further contributing to blood stasis and ectopic lesion formation. The obstruction of Qi and blood circulation creates a vicious cycle of “Qi stagnation and blood stasis” (氣滯血瘀), which, over time, may generate heat and toxicity, eventually combining with dampness and phlegm to form “phlegm-blood stasis complex” (痰瘀互結). A hallmark symptom is progressively worsening dysmenorrhea, reflecting both “pain due to obstruction” (不通則痛) and “pain due to malnourishment” (不榮則痛). Chronic disease progression leads to “kidney deficiency with blood stasis” (腎虛血瘀), wherein weakened kidney Qi fails to promote blood circulation, exacerbating the stagnation of blood outside its normal pathways.

8. Stroke and Its Sequelae



Ischemic stroke is caused by atherosclerosis, cardiogenic embolism, or small vessel disease, leading to cerebral ischemic necrosis. Hemorrhagic stroke, on the other hand, results from intracranial arterial rupture, causing intracerebral hematoma and compression. Ischemia-reperfusion injury and persistent neuroinflammation interfere with neural recovery, potentially leading to motor dysfunction, aphasia, and cognitive impairment.

In traditional Chinese medicine (TCM), stroke is attributed to the pathological factors of “wind, fire, phlegm, blood stasis, and deficiency,” with its primary disease location in the brain, closely related to imbalances in the heart, liver, and kidneys. Liver and kidney yin deficiency can lead to hyperactivity of liver yang, spleen deficiency generates phlegm, and Qi deficiency results in blood stasis, all of which contribute to disordered Qi and blood flow, affecting the brain. In mild cases, the meridians are obstructed; in severe cases, the zang-fu organs are damaged. During the acute phase, blood stasis and phlegm turbidity obstruct the brain collaterals, impairing Qi and blood circulation and leading to sequelae. Hemiplegia results from “meridian obstruction and Qi-blood deficiency,” classified as “wei syndrome”; speech disorders arise from “phlegm and blood stasis obstructing the collaterals, preventing communication with the tongue orifice.” In chronic cases, the syndrome often manifests as “root deficiency with branch excess,” where liver and kidney deficiency and Qi-blood depletion coexist with phlegm and blood stasis obstructing the collaterals. If the condition progresses, it may lead to “malnourishment of the sinews,” causing limb dysfunction.



9. Coronary Artery Disease

Atherosclerosis of the coronary arteries leads to vascular narrowing, impairing myocardial blood supply. Endothelial dysfunction, oxidized low-density lipoprotein (oxLDL) deposition, monocyte infiltration, and chronic inflammation (elevated C-reactive protein, CRP) contribute to the progression of atherosclerosis. Plaque rupture can trigger thrombosis, resulting in acute coronary syndrome (ACS).



In TCM, coronary artery disease is referred to as “chest impediment and heart pain” (胸痹心痛), with the core pathogenesis being “obstruction of the heart vessels” (心脈痹阻). The fundamental pathomechanism is described as “declined yang with constrained yin” (陽微陰弦), where heart yang deficiency coexists with phlegm and blood stasis blocking the heart collaterals. Excessive consumption of rich and greasy foods damages the spleen, leading to “internal generation of phlegm turbidity”; emotional distress results in “Qi stagnation and blood stasis”; aging and kidney deficiency cause decline in the mingmen fire (命門火衰), leading to heart yang insufficiency and obstruction of the heart vessels. The interaction of phlegm and blood stasis obstructing the heart meridian results in chest pain, which is often aggravated by exertion or emotional fluctuations. In advanced stages, “Qi-yin dual deficiency” (氣陰兩虛) and “phlegm-blood stasis congealing the collaterals” (痰瘀互結) are frequently observed, while severe cases may develop into “heart-kidney yang deficiency” (心腎陽虛) with “water overflowing to the heart” (水氣凌心). Modern lifestyles, characterized by high stress, often lead to “liver Qi stagnation” (肝氣郁結) and “disharmony between the heart and kidneys” (心腎不交), further accelerating disease progression.



10. Cervical Spondylosis

Cervical spondylosis results from intervertebral disc degeneration, osteophyte formation, and ligament calcification, leading to compression of nerve roots or the spinal cord. Chronic mechanical irritation and localized inflammation (prostaglandin release) exacerbate nerve damage, resulting in neck pain, upper limb numbness, or motor dysfunction.

In TCM, cervical spondylosis falls under the categories of “neck impediment” (項痹) and “bone impediment” (骨痹), with the primary pathological mechanisms being “malnourishment of the sinews” (經筋失養) and “impaired mobility of the bones and joints” (骨節不利). The neck serves as a convergence point for the yang meridians; prolonged sitting, poor posture, or excessive forward head positioning can lead to stagnation of Qi and blood, resulting in meridian obstruction. External invasion of wind, cold, and dampness can further impair circulation, intensifying stiffness and pain. In middle-aged and elderly individuals, liver and kidney deficiency leads to inadequate nourishment of the cervical vertebrae,



causing “vertebral degeneration and osteophyte formation” (椎體退化、骨贅增生). Compression of the meridians may result in dizziness and blurred vision, while nerve compression can lead to upper limb numbness. Prolonged use of electronic devices exacerbates mechanical strain on the cervical spine, contributing to “subluxation of the tendons and misalignment of the bones” (筋出槽、骨錯縫). In chronic cases, the complex interplay of “liver-kidney deficiency” (肝腎不足) and “phlegm-blood stasis obstructing the collaterals” (痰瘀阻絡) makes treatment particularly challenging.



11. Low Back Pain

Low back pain is associated with herniated intervertebral discs, myofascial pain syndrome, and chronic postural imbalances. Compression of the nerve roots by the nucleus pulposus induces inflammation and edema, which, over time, may lead to central sensitization, lowering the pain threshold and contributing to chronic pain syndrome.

In TCM, low back pain is linked to “kidney deficiency” (腎虛) and “meridian obstruction” (經絡阻滯), with the fundamental pathogenesis described as “root deficiency with branch excess” (本虛標實). The lower back is considered the “mansion of the kidneys” (腎之府); congenital insufficiency or excessive sexual activity may result in kidney Qi deficiency, leading to inadequate nourishment of the sinews, manifesting as soreness and weakness of the lower back. Prolonged sitting injures the muscles, prolonged standing strains the bones, and spleen-kidney dysfunction results in “impaired sinew function” (經筋不利). External exposure to cold and dampness can cause stagnation of Qi and blood, leading to cold and heavy pain, whereas damp-heat accumulation results in burning and distending pain. Traumatic injuries can cause blood stasis obstructing the collaterals, leading to severe pain, while chronic strain results in “Qi stagnation and blood stasis with sinew contracture” (氣滯血瘀、經筋拘急). In prolonged cases, “liver-kidney depletion” (肝腎虧虛) and “phlegm-blood stasis congealing the collaterals” (痰瘀互結) may develop, making recovery difficult. Lumbar disc herniation is classified as “sinew injury with bone misalignment and phlegm-blood stasis obstruction” (筋傷骨錯、痰瘀阻絡), closely associated with kidney deficiency and disharmony of Qi and blood.

12. Insomnia

Insomnia is associated with impaired GABAergic inhibition, hyperactivation of the glutamatergic system, and dysregulation of melatonin secretion. Hyperactivity of the hypothalamic-pituitary-adrenal (HPA) axis (elevated cortisol) and chronic inflammation (increased IL-6 and TNF- α) contribute to sleep structure disruption and impaired wakefulness regulation, with potential implications for cardiovascular disease and cognitive decline.

In TCM, insomnia is termed “sleeplessness” (不寐), characterized by “yang failing to enter yin and the spirit lacking residence” (陽不入陰，神不守捨). Heart-blood deficiency leads to poor nourishment of the spirit, causing difficulty falling asleep and frequent awakenings. Liver constraint transforming into fire disturbs the heart, resulting in difficulty initiating sleep, vivid dreams, and restless sleep. Kidney-yin deficiency with internal heat leads to light sleep and five-center heat. If stomach Qi is disrupted, residual food transforms into heat, disturbing the heart and affecting sleep. Chronic insomnia often involves “phlegm-heat disturbance” (痰熱內擾) and “blood stasis obstructing the collaterals” (瘀血阻絡), representing disease progression into the collaterals.



Traditional Chinese Medicine (TCM) and Health Preservation

Concept of Health Preservation in TCM

Health preservation (養生, yangsheng) refers to maintaining physical well-being and mental vitality to prolong life. Traditional Chinese medicine (TCM) places great emphasis on health preservation, with extensive research and theoretical development spanning thousands of years. Since the publication of the Huangdi Neijing (Yellow Emperor's Inner Canon) over two millennia ago, numerous physicians, Daoist scholars, and Buddhist practitioners have elaborated on this concept, advocating an approach that aligns with nature and fosters both physical and spiritual well-being. The health preservation principles in Huangdi Neijing are rooted in the fundamental theory of correspondence between nature and humans (天人相應).

The Huangdi Neijing states in Su Wen – Discussion of Heavenly Truth in Ancient Times: “In ancient times, those who understood the Dao followed the principles of yin and yang, adhered to proper methods and calculations, regulated their diet, maintained a regular lifestyle, and avoided excessive labor. Thus, their physical form and spirit remained harmonious, allowing them to live out their natural lifespan, typically reaching over one hundred years. Modern people, however, do not follow these principles. They consume alcohol excessively, engage in reckless behavior, overindulge in sexual activities, and exhaust their essence and true vitality... leading to premature aging by the age of fifty.”

This passage highlights the proactive role of health preservation, emphasizing not only disease prevention but also longevity enhancement. It specifies methods such as mental cultivation, dietary and lifestyle regulation, environmental adaptation, and physical exercise.

Principles of TCM Health Preservation

1) Treating Illness Before Its Onset (治未病)

The Su Wen – Treatise on the Four Qi and Regulation of Spirit states: “Thus, the sage does not treat an illness that has already manifested but rather prevents it beforehand. He does not manage disorder after it has occurred but seeks to prevent it. For if one only digs a well when thirsty or forges weapons after battle has begun, is it not already too late?”

This highlights the proactive approach of preventing disease rather than merely treating existing conditions.

2) Adapting to Three Conditions (三因制宜)

- Adaptation to time (因時制宜): Adjusting health preservation methods according to seasonal and climatic changes.
- Adaptation to place (因地制宜): Considering regional and environmental factors such as geography and soil quality.
- Adaptation to the individual (因人制宜): Customizing health preservation strategies based on age, gender, and individual constitution.

3) Tailored Treatment and Health Preservation Methods

Treatment and health preservation strategies should be adapted according to factors such as season, gender, and age to achieve optimal effectiveness.

Methods of TCM Health Preservation

1) Following Seasonal Changes and Regulating Daily Activities (適四時慎起居)

TCM emphasizes internal harmony within the body as well as alignment with the external environment. Adapting to natural changes—such as seasonal shifts in yin and yang—is a key aspect of health preservation.

Ancient medical texts also discuss the importance of the living environment in health preservation. Song Dynasty physician Zhou Shouzhong stated in *Compilation of Health Preservation (Yang Sheng Zuan)*: “Stagnant water leads to disease, while clear and well-ventilated dwellings prevent epidemics.” Tang Dynasty physician Sun Simiao also warned: “One’s dwelling should not be excessively luxurious, as indulgence leads to greed, which becomes the root of illness.”

In modern times, excessive interior decoration and chemical pollutants from home renovations have contributed to indoor pollution, harming health and contradicting the principles of TCM health preservation.

2) Moderating Diet and Regulating the Spleen and Stomach

An individual's health is influenced by both innate constitution and acquired care. While congenital deficiencies exist, they can be compensated for through proper postnatal nourishment. In TCM, the spleen and stomach are regarded as the foundation of postnatal existence and the source of Qi and blood production. Therefore, while TCM emphasizes preserving prenatal essence, it also places great importance on the regulation of diet and the spleen-stomach system. Proper dietary management requires attention not only to food composition and intake quantity but also to dietary restrictions and hygiene.

Sun Simiao, a renowned physician of the Tang Dynasty, provided several dietary recommendations:

- Do not overeat; keep meals simple and moderate.
- Prefer warm food.
- Consume light, mild, and easily digestible foods.
- Chew thoroughly before swallowing, especially for rich foods.
- Avoid raw vegetables, unprocessed grains, beans, and spoiled food
- Do not eat while speaking loudly.
- Avoid consuming sticky or excessively slippery foods.

Ancient physicians also advised:

- We should not eat excessively when extremely hungry.
- Even if a food is appealing, do not indulge indiscriminately; eating up to 80% fullness is sufficient.
- Overeating damages the stomach and intestines.
- Smoking, alcohol, spicy and roasted foods generate internal heat.
- Fishy, oily, cold, and greasy foods cause phlegm accumulation and hinder spleen-stomach function.

These dietary principles align closely with modern nutritional concepts, such as maintaining a balanced diet and avoiding smoking and excessive alcohol consumption.

3) Cultivating Emotional Well-being and Controlling Desires

Emotional regulation is essential for longevity and overall health. The *Su Wen – Discussion on Pain* states: “All diseases arise from Qi disturbances.” Extreme emotional fluctuations—whether joy, anger, sorrow, or fear—can directly disrupt the movement of Qi, leading to pathological changes that impair organ function and contribute to various illnesses.

Tao Hongjing, in his *Treatise on Health Preservation and Longevity (Yangsheng Yanshou Lu)*, wrote: “The greatest threat to health is excessive grief and worry. Maintaining emotional harmony ensures longevity.” TCM emphasizes mental tranquility and promotes reducing excessive desires and thoughts. It encourages individuals to cultivate noble virtues and maintain an open heart, achieving a state of serenity and single-minded focus, free from distractions and personal obsessions. Only by embracing “calmness and detachment” (恬淡虛無) and “contentment with few desires” (志閒而少欲) can one attain inner peace and eliminate fear. This ancient wisdom aligns with modern psychological theories on emotional balance and mental health.



4) Regular Exercise and Moderation in Sexual Activity

Moderate physical activity promotes blood circulation, maintains joint flexibility, and harmonizes the body's Qi dynamics. Exercise not only enhances physical fitness but also improves mental health and adaptability to environmental changes. This aligns with the World Health Organization's advocacy for an active lifestyle.

In addition to physical exercise, TCM strongly emphasizes sexual moderation. Sexual health is closely linked to kidney essence (Essence, 精), considered the foundation of life. The principle of restrained sexual activity (慎房事) is a key concept in TCM health preservation. The Ming Dynasty physician Zhang Jingyue stated: “Those skilled in health preservation value their essence above all. When essence is abundant, Qi flourishes; when Qi is strong, spirit remains whole; when spirit is complete, the body remains healthy, leading to fewer illnesses and increased vitality with age—all of which originate from preserving essence.”

To protect kidney essence, it is essential to moderate sexual activity. Excessive indulgence leads to depletion of Essence, weakening the body and ultimately shortening lifespan.

5) Following Natural Life Stages and Using Medicinal Tonics

Growth, maturation, aging, and decline are natural processes that cannot be resisted. To achieve longevity and health, one must adapt to these life stages appropriately. On a societal level, families and communities should provide care and emotional support for the elderly, allowing them to live harmoniously with their natural rhythms and enjoy a fulfilling life. On an individual level, people should value their health and engage in timely self-care practices.

The use of medicinal tonics (藥餌) is an important component of TCM health preservation. As living standards improve, TCM-based health maintenance methods—such as herbal medicine and medicinal diets—have gained increasing popularity. Proper use of herbal tonics can enhance physical constitution, correct deficiencies, regulate organ functions, balance yin and yang, unblock meridians, and nourish essence and marrow. By following the principles of health preservation, individuals can strengthen the body, cultivate inner peace, and prolong life.



Seasonal Health Preservation



Adapting to Nature

As stated in classical Chinese medicine: “Human beings are born from the Qi of Heaven and Earth and shaped by the laws of the four seasons.” The changes in temperature—cold, heat, warmth, and coolness—throughout the seasons significantly influence human health. In ancient philosophy, the impact of the four seasons on life is summarized by the natural cycle of growth, development, transformation, harvesting, and storage—corresponding to spring’s birth, summer’s growth, autumn’s harvest, and winter’s storage. This pattern is observable in nature and not an abstract or mystical concept.

The health preservation principles in Huangdi Neijing emphasize the importance of adapting to seasonal changes and aligning oneself with natural climatic patterns. The text states: “Follow the seasons and adapt to the cold and heat,” and “Conform to the natural order to achieve harmony.” It further asserts that disregarding these natural changes leads to illness, whereas aligning with them prevents disease. Thus, the seasonal health preservation principle follows the rule: Spring for growth, summer for expansion, autumn for harvest, and winter for storage.

1) Spring: Nurturing Growth

According to Huangdi Neijing:

“During the three months of spring, all things in nature flourish. This is the season of renewal. People should rise early, take leisurely walks in open spaces, let their hair down, and wear loose clothing to allow the body to relax. One should move in harmony with the season’s upward and outward energy to maintain mental tranquility and inner peace. This is the way to preserve life in spring.”

Spring is a time when Yang Qi ascends and all things grow. This is the ideal season to begin physical activities—taking morning walks, stretching, and maintaining an open and relaxed posture. Such practices align with the rising Yang energy and help stabilize the spirit.

In terms of diet, light and easily digestible foods are preferred. Greasy, fried, and excessively rich foods should be minimized. Seasonal fruits such as sugarcane, water chestnuts, and citrus fruits can be consumed for their cooling and mildly sweet properties to prevent internal heat accumulation.

From a traditional Chinese medicine (TCM) perspective, spring corresponds to the Wood element and is linked to the Liver. The liver governs the free flow of Qi and dislikes stagnation. Thus, maintaining a balanced emotional state and engaging in gentle movement help ensure smooth Liver Qi flow, preventing stagnation and related health issues.

2) Summer: Nourishing Expansion

As Huangdi Neijing states:

“During the three months of summer, the Yang energy is at its peak. People should wake early, embrace the long daylight hours, and avoid excessive anger. The body’s Qi should be allowed to flow outward freely, aligning with the season’s expansive nature. This is the way to nurture life during summer.”

In summer, all living things reach full bloom, mirroring the peak of Yang energy. Early rising and physical activity help synchronize the body with this season. However, while engaging in activities, one must be mindful of overexertion, as excessive exposure to heat and humidity can drain Qi and disturb the balance of Yin and Yang.

The summer heat often leads to excessive sweating, prompting a craving for cold beverages and raw foods. However, overconsumption of cold foods can harm the digestive system (Spleen and Stomach), leading to indigestion and dampness accumulation. Instead, the diet should focus on foods that are cooling, hydrating, and mildly sweet, such as watermelon, mung beans, and cucumber, while avoiding heavy, oily, and fried foods.

In the Five Elements theory, summer corresponds to the Fire element, which is associated with the Heart. Since the Heart governs mental clarity and consciousness (“The Heart houses the Spirit”), excessive heat may lead to restlessness, irritability, and sleep disturbances. To counteract this, foods that clear Heart Fire—such as lotus seeds, lily bulbs, and bitter melon—are recommended.

3) Autumn: Cultivating Harvest

As Huangdi Neijing describes:

“During the three months of autumn, the atmosphere becomes crisp and clear, and all things mature. One should sleep early and wake early with the crowing of the rooster. The mind should remain tranquil to counterbalance the contracting and descending energy of autumn. The spirit should be gathered inward, and excessive emotional fluctuations should be avoided. This is the way to preserve life in autumn.”

Autumn is characterized by cooling and drying influences, which signal the beginning of contraction and storage. The Lung, being sensitive to dryness, is particularly vulnerable during this season. Symptoms such as dry throat, cough, itchy skin, and constipation are common. To counteract these effects, one should consume foods that nourish Yin and moisten dryness, such as honey, sesame seeds, walnuts, snow pears, and lily bulbs.

Emotionally, autumn’s energy encourages introspection and conservation, making calmness and emotional balance essential. The Lung is closely related to grief and sadness, so excessive sorrow should be avoided to prevent disruption of Lung Qi flow.

Autumn corresponds to the Metal element in the Five Elements theory, which governs the Lung. To protect Lung health, one should avoid overly pungent

or spicy foods, as excessive consumption can further deplete Lung Yin and contribute to dryness.

4) Winter: Preserving Storage

Huangdi Neijing states:

“During the three months of winter, all things in nature enter a state of conservation. People should go to bed early and wake up later, waiting for the sun to rise before starting their day. It is important to keep warm, avoid excessive sweating, and protect the body’s Yang Qi. This is the way to nurture life in winter.”

Winter is the season of storage and preservation, during which the body should retain energy and avoid excessive activity. Protecting the Yang energy is crucial, as exposure to extreme cold can weaken the immune system.

A well-known winter health practice in TCM is “winter supplementation”, which involves consuming nutrient-dense, warming foods to fortify Kidney Qi. Foods such as lamb, chicken, pigeon, shrimp, and black sesame help enhance Kidney function, strengthen the body, and improve resistance to disease. This aligns with the saying:

“If essence is not preserved in winter, spring illnesses will arise.”

Winter corresponds to the Water element and is associated with the Kidneys. Since Kidney Yang is relatively weak in winter, the focus should be on warming and tonifying the Kidneys while protecting the body from cold invasion.



Dietary Health in Traditional Chinese Medicine

Dietary Health and Longevity

The Huangdi Neijing states: “In ancient times, people adhered to moderation in eating and drinking, maintained a regular daily routine, and refrained from excessive labor. As a result, their physical form and spirit remained in harmony, allowing them to live out their natural lifespan, often surpassing a hundred years. However, people today do not follow such practices. They consume alcohol as if it were water, disregard proper living habits, engage in excessive sexual indulgence, and deplete their essence and vitality. They fail to conserve their energy, neglect mental and physical nourishment, and prioritize momentary pleasure over long-term health. Consequently, they experience premature aging, often declining by the age of fifty.”

This passage emphasizes the importance of regular dietary habits and a disciplined daily routine in maintaining health and longevity. Ancient individuals followed these principles, ensuring their bodies and minds were in balance, allowing them to reach an advanced age in good health. In contrast, modern lifestyles often involve excessive consumption of alcohol and indulgence in unhealthy habits, leading to the depletion of vital energy (Qi) and premature aging.

Fundamental Principles of Dietary Health in Traditional Chinese Medicine (TCM)

1. “The Medicinal and Edible Origins of Food” (藥食同源)
 - There is no absolute distinction between food and medicine. Ancient physicians applied the TCM theories of Four Natures and Five Flavors to food, recognizing that foods possess medicinal properties akin to herbs. Zhang Jingyue of the Ming Dynasty stated: “Medicine treats disease through its potent properties, while food nourishes through its balanced flavors. Medicine expels pathogenic factors, while food supports righteous Qi.”

2. “The Five Flavors Correspond to the Five Organs”

- The five flavors of food (sour, bitter, sweet, pungent, and salty) correspond to the five internal organs:
 - Sour → Liver (肝)
 - Bitter → Heart (心)
 - Sweet → Spleen (脾)
 - Pungent → Lungs (肺)
 - Salty → Kidneys (腎)
- A well-balanced diet should maintain harmony among the five flavors to prevent overconsumption or deficiency of any particular taste.

3. “Differentiated Dietary Therapy” (辨證施膳)

- TCM emphasizes individualized dietary adjustments based on one’s constitution, seasonal changes, environmental factors, and overall health conditions.

Foods to Avoid for Optimal Health

- Greasy, spicy, and highly stimulating foods (e.g., hot pot, strong tea, coffee)
- Deep-fried foods (e.g., shrimp chips, French fries, fried dough sticks)
- Preserved and cured foods (e.g., sausages, salted meats, salted fish)
- Animal fats and skins (e.g., chicken skin, pork skin, fatty pork)
- Moldy or spoiled foods (e.g., expired products)

Common Misconceptions and Recommendations

- Excessive consumption of tonics: Some believe that the more supplements they take, the better their health. However, supplementation should be tailored to individual needs to avoid adverse effects.
- Over-reliance on specific foods: A varied diet is essential for balanced nutrition; overconsumption of a single type of food can lead to deficiencies.

Emotional Well-being in TCM

Maintaining emotional balance is fundamental to health. A peaceful mind facilitates a rational approach to health cultivation. Traditional Chinese medicine advocates emotional regulation through simplicity, contentment, open-mindedness, and acts of kindness. By adjusting one's emotional responses to external circumstances, individuals can correct negative thought patterns and achieve emotional equilibrium.

Emotional Regulation and Longevity

The Tang Dynasty physician Sun Simiao compared human vitality (Essence, Qi, Spirit) to the oil in a lamp. He stated: “A lamp with a large wick burns out quickly, whereas a lamp with a small wick conserves oil and lasts longer. Similarly, excessive emotional disturbances consume one's life force rapidly, whereas inner peace preserves it.”

In *Essential Prescriptions Worth a Thousand Gold* (千金要方), he emphasized: “One should practice moderation in thought, desire, speech, laughter, sorrow, joy, anger, likes, and dislikes.”

The *Huangdi Neijing* also states: “Anger injures the liver, joy injures the heart, sorrow injures the lungs, excessive worry and thought injure the spleen, and fear injures the kidneys. All diseases originate from emotional imbalances.” This highlights the critical role of emotional regulation in preventing disease. Uncontrolled emotions disrupt the internal balance of yin and yang, leading to illness.



The Five Organs and Emotional Health



- Heart governs joy (心主喜)
- Moderate joy enhances circulation and relieves fatigue.
- Excessive joy can damage heart Qi, leading to palpitations, insomnia, forgetfulness, and even dementia.
- Liver governs anger (肝主怒)
- Expressing anger in moderation can help regulate blood pressure and enhance immune function.
- Excessive anger harms the liver, causing dizziness, hypertension, coronary heart disease, and ulcers.
- Spleen governs thought and worry (脾主思)
- Excessive rumination weakens the spleen, leading to poor appetite, insomnia, and chronic fatigue.
- Lungs govern grief and sorrow (肺主悲)
- Excessive sadness weakens the lungs, resulting in dry cough, shortness of breath, hemoptysis, and hoarseness.
- Kidneys govern fear (腎主恐)
- Extreme fear depletes kidney Qi, causing tinnitus, incontinence, and sexual dysfunction.

Traditional Chinese Medicine Perspective on Exercise for Health Preservation

Exercise plays a vital role in Traditional Chinese Medicine (TCM) health preservation. Through appropriate physical activity, one can promote the circulation of Qi and blood, enhance physical fitness, prevent diseases, and prolong life. TCM emphasizes a balance between movement and stillness, as well as the harmony of Yin and Yang. The selection of exercise should be tailored to an individual's constitution, age, and seasonal changes to achieve optimal health benefits and Qi regulation.

Both labor and rest are essential for regulating physiological functions. Excessive exertion depletes Qi and blood, while prolonged inactivity leads to stagnation of Qi and blood flow. Therefore, maintaining a balance between activity and rest is crucial for ensuring a smooth circulation of Qi and maintaining overall well-being. Moderate physical labor strengthens muscles and facilitates Qi movement, whereas excessive labor can damage the body and deplete vital energy. The Huangdi Neijing states: "Excessive gazing injures the blood, prolonged lying down harms the Qi, excessive sitting damages the muscles, prolonged standing weakens the bones, and excessive walking strains the tendons." This highlights the need for balance in physical activities.

Historically, exercise has been an essential aspect of TCM health preservation. The Huangdi Neijing introduced early physical practices, such as "leisurely walking in courtyards" for health maintenance. During the Han Dynasty, the renowned physician Hua Tuo developed the Five Animal Frolics based on the observation that "flowing water does not stagnate, and a door hinge does not rust." This practice mimics the movements of tigers, deer, bears, apes, and birds, promoting flexibility and internal harmony. Over time, various exercise systems evolved, including Tai Chi, Qigong, and other therapeutic movement practices, all of which enhance physical fitness, strengthen immunity, and prevent diseases.

Sun Simiao, a celebrated physician of the Tang Dynasty, emphasized moderation in physical activity, stating: "The way of health preservation requires regular but mild exertion; one should not engage in excessive labor or

force the body beyond its limits.” This suggests that while exercise is essential, overexertion should be avoided. Exercise routines should be tailored to one’s age and physical condition. For the elderly or those with weaker constitutions, Sun Simiao recommended the Five Animal Frolics as an ideal form of physical cultivation. In modern times, elderly individuals can benefit from practices such as massage, breathing exercises (Tuina and Qigong), Tai Chi, and light jogging. Consistent practice is key to strengthening the body, enhancing disease resistance, and promoting longevity.



Common TCM-Based Exercise Methods



1. Tai Chi (太極拳)

Tai Chi is a slow, rhythmic exercise suitable for all age groups. It harmonizes Yin and Yang, strengthens the body, and calms the mind. Characterized by its smooth, continuous movements, Tai Chi promotes Qi circulation, enhances balance, and improves coordination. It integrates movement and stillness, making it an excellent practice for maintaining physical and mental well-being.

2. Five Animal Frolics (五禽戲)

This ancient exercise system imitates the movements of the tiger, deer, bear, ape, and bird. Each movement involves specific stretching and rotational

motions, stimulating the flow of Qi and blood and enhancing the functions of internal organs. Different animal postures correspond to different organ systems, making this practice highly effective in regulating visceral functions.

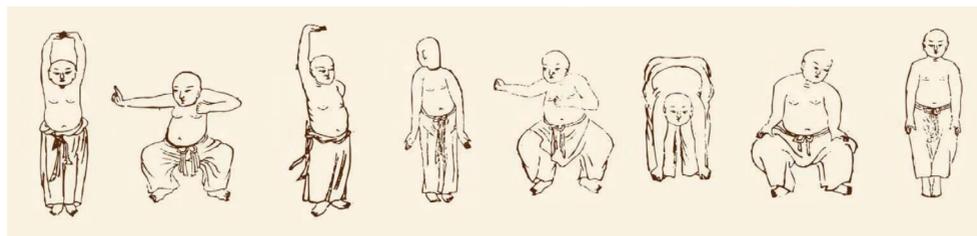
3. Baduanjin Qigong (八段錦氣功)

Baduanjin is a classical Qigong practice known for its simplicity and effectiveness. It consists of eight sequential movements that integrate slow bodily motions with controlled breathing. This exercise strengthens the muscles and bones, promotes meridian circulation, and enhances flexibility. It is particularly beneficial for elderly individuals and those with weaker constitutions.

Featured Practice: Baduanjin Qigong

Baduanjin is one of China's most renowned health-preserving Qigong exercises. It is characterized by its graceful, gentle, and easy-to-learn movements, which integrate motion with stillness and synchronize the body and mind. Long-term practice of Baduanjin helps balance Yin and Yang, unblock meridians, enhance joint mobility, invigorate blood circulation, strengthen tendons and bones, and improve overall health.

The practice of Baduanjin requires a calm mind, an optimistic attitude, and a tranquil state of being. It encourages the elimination of distractions and fosters inner stability, ultimately allowing individuals to achieve self-regulation and holistic health.



Detailed Explanation of Baduanjin Movements

Baduanjin consists of eight distinct movements, each with specific health benefits:

1. Supporting the Sky with Both Hands to Regulate the Sanjiao (雙手托天理三焦)

- Benefits: This movement stretches the upper and lower limbs, regulating the Sanjiao (Upper, Middle, and Lower) to promote Qi and blood circulation and harmonize internal organ functions.
- Key Points: Stand upright, raise both hands from below to above the head with palms facing upward, slowly tilt the head back to gaze upward, then lower the hands. Repeat several times.



2. Drawing the Bow to Shoot the Eagle (左右開弓似射鵬)

- Benefits: Strengthens the waist and legs, stretches the shoulders and back, and enhances cardiopulmonary function. It is particularly effective for relieving shoulder and neck stiffness.
- Key Points: Mimic the motion of drawing a bow and shooting an arrow, alternately stretching both sides. Movements should be slow and evenly exerted.



3. Raising One Hand to Regulate the Spleen and Stomach (調理脾胃須單舉)

- Benefits: Aids digestion and regulates the spleen and stomach functions, improving symptoms such as indigestion and poor appetite.
- Key Points: Extend one hand upward while pressing the other hand downward, alternating between both sides with smooth and gentle movements.



4. Looking Back to Prevent Five Strains and Seven Impairments (五勞七傷往後瞧)

- Benefits: Unblocks meridians, stretches the spine, and relieves fatigue and discomfort in the shoulders and neck, addressing the “Five Strains and Seven Impairments” (various types of fatigue and ailments).
- Key Points: Keep the body upright, slowly turn the head from side to side, looking back with deep and deliberate movements.



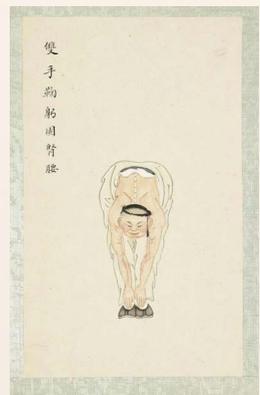
5. Swinging the Head and Tail to Eliminate Heart Fire (搖頭擺尾去心火)

- Benefits: Clears excessive heart fire and alleviates symptoms such as irritability and restlessness.
- Key Points: Squat down slightly, place both hands on the knees, and gently sway the head and waist, mimicking the motion of swinging the head and tail. Keep movements soft and smooth.



6. Touching the Toes to Strengthen the Kidneys and Waist (兩手攀足固腎腰)

- Benefits: Strengthens the kidneys and lower back, helps prevent and alleviate lower back pain, making it particularly beneficial for individuals who sit for long periods or experience lumbar discomfort.
- Key Points: Stand upright, slide both hands down along the thighs to touch the feet as much as possible, and repeat the movement.



7. Clenching Fists with a Fierce Gaze to Increase Strength (攢拳怒目增氣力)

- Benefits: Boosts internal energy and physical strength, especially beneficial for individuals with Qi deficiency or low stamina.
- Key Points: Clench both fists, widen the eyes fiercely, shift body weight from side to side, and perform movements similar to martial arts strikes.



8. Bouncing on the Heels to Dispel Diseases (背後七顛百病消)

- Benefits: Enhances organ function, promotes Qi and blood circulation, and helps prevent various diseases.
- Key Points: Lightly bounce on the heels with gentle and controlled movements, keeping the motion soft and rhythmic.





Watch More! Short Videos on Traditional Chinese Medicine (TCM) for Common Diseases

The School of Chinese Medicine at The Chinese University of Hong Kong, with support from the Chinese Medicine Development Fund, has launched the “Promotion Program on the Prevention and Treatment of Common Diseases with Traditional Chinese Medicine.” As part of this initiative, twelve common urban diseases in Hong Kong have been carefully selected and presented in short videos, available in both Cantonese and English. These videos strike a balance between academic rigor and public education, offering multiple perspectives on health, including syndrome differentiation and treatment in TCM, insights from Western medicine, and real-life patient experiences. The goal is to enhance public understanding of Chinese medicine and provide practical, evidence-based health information for the community.

The Short Videos Cover the Following 12 Common Urban Diseases in Hong Kong:

COVID-19 and its Sequelae

Eczema

Diabetes

Insomnia

Malignant Tumors

Gout

Infertility

Endometriosis

Coronary Heart Disease

Lower Back Pain

Stroke and its Aftereffects

Cervical Spondylosis

For more details, please visit the official website of the School of Chinese Medicine.



YouTube



Conclusion

In this booklet, we have explored the pathogenesis of twelve common diseases from both Traditional Chinese Medicine (TCM) and Western medicine perspectives, while also sharing TCM-based wellness and preventive care strategies. Whether it is the precise analysis of disease mechanisms in Western medicine or the holistic, nature-aligned approach of TCM, both perspectives offer invaluable insights into health maintenance.

With the rapid advancement of modern medicine, we are now able to detect diseases earlier and intervene more precisely. Meanwhile, TCM's "preventive treatment" (治未病) philosophy teaches us how to nurture both body and mind in daily life to prevent illness before it occurs. Though these two medical traditions differ in methodology, they ultimately share a common goal: to improve quality of life and promote long-term health.

Health preservation is not about rigid doctrines—it is about integrating wisdom into daily life. From dietary choices, emotional balance, and consistent physical activity to seasonal adaptations, every aspect of life reflects an attitude of respect for health and longevity. As stated in the Huangdi Neijing: "When the mind is calm and well-guarded, illness has no place to arise." True health requires dedicated care and informed decisions.

It is important to note that the medical knowledge, case studies, and expert opinions presented in this booklet are for educational purposes only and should not be used as a substitute for professional diagnosis and treatment. Since each individual has a unique constitution and medical condition, any treatment plan should be formulated by a qualified physician based on personal health status. Readers are strongly encouraged to seek medical advice when facing health concerns and to communicate openly with their healthcare providers. Self-diagnosis and self-medication are not advised.

We hope this booklet serves as a valuable companion on your health journey, helping you integrate the wisdom of both Chinese and Western medicine to discover the most suitable approach to wellness. May good health accompany you always, allowing your life to flourish to its fullest potential.

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